

The  
Chicago Lutheran  
Theological Seminary  
Record

LEVEL  
ONE

PACIFIC LUTHERAN  
THEOLOGICAL SEMINARY  
THE LIBRARY

JULY-OCTOBER, 1945

VOL. L, Nos. 3 and 4

The future of the Church will,  
under God, be determined  
by our Theological Seminaries.



The Chicago Lutheran Seminary Press  
Maywood, Illinois

**The Board of Directors, the Faculty  
and the Graduating Class  
of  
THE CHICAGO LUTHERAN THEOLOGICAL SEMINARY**

cordially invite all friends of the Seminary to attend

**The Baccalaureate Service**

Sunday Evening, November 18, 1945

and

**The Commencement Service**

Tuesday Evening, November 20, 1945

**SEMINARY CHAPEL, 8:00 P. M.**



The Seminary is reached from Chicago by the Metropolitan Elevated. Trains marked "Maywood-Westchester" leave the "Loop" at 12-minute intervals, and may be boarded at any of its stations. All trains stop at Eleventh Avenue, Maywood, only two blocks north of the campus.

**CALENDAR, 1945-46**

Tuesday, November 27, 8 a. m.....The new academic year begins  
Friday, December 21, Noon.....Christmas recess begins  
Thursday, January 3, 8 a. m.....Seminary's work resumed  
Friday, February 15.....Winter Quarter ends  
Tuesday, February 19.....Spring Quarter begins  
Thursday noon April 18 to (and including) Monday,  
April 22.....Easter Recess  
Friday, May 3.....Spring Quarter ends  
Tuesday, May 7.....Summer Quarter begins  
Sunday, July 14.....The Baccalaureate Service  
Thursday, July 18.....The Commencement Service  
Monday, July 22.....Graduate School, Summer Session begins

THE RECORD'S 1946 CATALOG NUMBER will appear in January. It will give full information concerning the Seminary's program, admission requirements, departments of instruction, undergraduate and graduate courses offered, in residence, and in the extra-mural department of the Graduate school. Copies of the catalog number will be mailed on request. Please address The Chicago Lutheran Theological Seminary, Maywood, Illinois.



# THE CHICAGO LUTHERAN SEMINARY RECORD

---

Vol. L      MAYWOOD, ILLINOIS, JULY-OCTOBER, 1945      Nos. 3 and 4

---

Entered as Second-Class Matter at the Post Office at Maywood, Illinois,  
under Act of March 3rd, 1879.

---

The Chicago Lutheran Seminary Record is published on the 15th of January, April, July and October.

Subscription price, per year, to all parts of the United States and Canada, 25 cents.

In remitting, please send postal money order or stamps.

Address: The Chicago Lutheran Theological Seminary, Eleventh Ave. and Van Buren St., Maywood, Ill.

---

## CONCERNING THE SEMINARY'S RELOCATION

Early in 1945, as was reported to the Board, Northwestern University, through its President, Dr. Franklyn Bliss Snyder, made an offer to the Seminary looking to the relocation of our institution on the University campus at Evanston. The offer included the gift of an attractive piece of real estate on Sheridan Road immediately opposite Garrett Biblical Institute. It was thought that this plot of ground might prove a satisfactory site for the erection of whatever buildings the Seminary might require. The proposal was discussed by our Board at the February meeting, all members present giving their hearty approval to the basic idea of relocation. The Executive committee was directed to explore the plan and if feasible prepare it for later consideration by the Board.

In keeping with the directive the Executive committee made further investigation. Almost immediately, the University of Chicago came into the picture through a proposal of its Vice-President (now President) Dr. Ernest Cadman Colwell, inviting the Seminary to consider relocating on the University of Chicago campus, and proposing to give us not only a plot of ground, but a plot on which are certain buildings basically suitable for the Seminary's occupancy. This complex of buildings is located at the corner of Dorchester Avenue and the Midway South and once housed the Universalist Seminary. The buildings are now owned by the University. So attractive was this offer that the Executive Committee counted it a mandate to explore this new proposal along with that of Northwestern.

The President of the Seminary had a long series of conferences with President Colwell, and with other representatives of the University. Dr. Krauss, Dr. Wickey, and Dr. Weng each was also present on one or more occasions when the buildings were examined and the proposal discussed with representatives of the University.

The findings seemed to warrant the preparation of a tentative agreement form looking to the relocation of the Seminary on the Chicago University campus. All the facts in the case were laid before a formal meeting of the Seminary's Executive Committee. The double proposals thus brought to the Seminary created a situation in which frank and immediate study of the facts, and a decision thereupon of all concerned, was required. It was, however, imperative that the Seminary know the mind of the Church on the basic principle of relocation; and the impending meetings of the supporting Synods furnished this opportunity. The Executive committee directed its officers to arrange with the presidents of the several synods for the consideration of the proposed tentative agreement by the respective synodical executive committees, with the members of the Seminary Board from the particular synod present at the meeting. It was further requested of each synod's executive committee that it present to the synod for consideration and adoption a basic resolution giving general approval to the relocation of the Seminary if the Board found that the wise step. This resolution was adopted by the five supporting synods, though on the part of the Illinois, Wartburg, and Pittsburgh Synods with the provision that in the final consideration of the plan members of the Executive committee of all the supporting synods should have a voice, before the Board finally took action.

Following the meeting of the synods, conversations were continued with the University authorities and a basic understanding has been reached which preserves and modifies to the Seminary's advantage the terms discussed at the 1945 conventions of all the supporting synods.

It is to be noted that the buildings offered to the Seminary are now occupied by the Orthogenic Clinic. The University had originally planned to house this clinic temporarily until after the war and then to proceed with the erection of a new structure for it and for its companion institution, the Home for Crippled Children. The sudden end of the war has caused the University to determine to proceed without delay with the erection of the new structure to avoid the necessity of moving the Orthogenic Clinic a second time. The university informs us that it will probably be necessary to delay our occupation of the buildings meant for us until the completion of the new structure for the Orthogenic Clinic and the Home for Crippled Children. We had hoped that if our plan went through it would be possible for us to move to the University campus not later than September of 1946. However, it may well be that the new buildings will not be ready for the Clinic until later than that, and that our relocation may be further delayed. Nonetheless, it seems clear that a settled agreement with the University should be reached as soon as possible, so that there may be no further uncertainty about the Seminary's location.



The President reported to the Board that the faculty concurs with him in this judgment, as witness the following resolution, adopted by the faculty, in the absence of the president, at its meeting, September 4, 1945:

The judgment of the faculty, from which no man dissents, is that the Seminary should relocate at the Midway of the University of Chicago when an official and acceptable plan is presented. In saying this we are under no illusion that making this move will of itself solve our problems, or make of us a great or good Seminary. We do not imagine that the University will do our work for us; or that relocation as such will constitute a substitute for solid work and humble service. We are fully conscious that this is a grave and momentous step, that it may involve losses in terms of traditions and associations as well as gains in terms of academic and cultural advantages, and that it provides opportunity for the revitalization of a once great tradition.

We believe, moreover, that the advantages and the possibilities herein offered for larger service to the whole Church constitute a challenge which cannot with good conscience be evaded.

We are also of the opinion that the conclusion of this relocation ought not be regarded in itself as more than the first step in a broadening conception of this School's scope and function. To implement this conviction we strongly urge the creation of a committee representative of the board and of the faculty to study the Church-wide implications and possibilities inherent in our location at the University of Chicago.

It is desirable at this point to recount some of the more obvious benefits to be derived from our relocation. The Seminary's relocation at the University of Chicago would:

exercise a salutary effect on student academic morale by placing the student's work in an environment in which training for all professional skills is pursued at a high level of responsibility and demand;

help to prevent the genius of Lutheranism from being isolated and rendered irrelevant to the living issues in modern life; inasmuch as evangelical theology, indeed, in order to maintain its integrity and its ability to satisfy the needs of men must be vigorously proclaimed and stoutly defended on a front where conflicting points of view are contending for the allegiance of men;

make available for the Seminary's use one of America's great libraries, including a valuable theological section besides the comprehensive interest, cultural advantages, and physical convenience of an outstanding university.

provide an opportunity for a Lutheran institution to exhibit and bear witness in the life of the ecumenical Church to its cultural heritage, distinguished as it is in its liturgical richness and sanity and incomparable in its musical treasures.

Suffice it to say, we are fully persuaded that the possible gains far outweigh the losses which might ensue, and none of us has any fears that mere proximity to the University of Chicago will endanger the conservative character of the institution or result in diluting the evangelical faith of its members. On the contrary, our faith should be strengthened and our opportunity for evangelical witness multiplied in the new location.

It may be pertinent, however, to remind ourselves anew of the implications of the relocation with respect to ecumenical Lutheranism. What we shall be doing, will not be done in a corner. We have already in our preamble to the agreement set down our determination to develop the postgraduate program of the institution in the best possible way, and our readiness to surrender our prerogatives to whatever satisfactory inter-Lutheran direction may be set up by the other Lutheran bodies of America working together. In developing the possibilities inherent in this vision, we must of necessity proceed along proper ecclesiastical lines. We must make our approaches to the National Lutheran Council and to the several Lutheran general bodies of America not direct, but through the ULCA's Board of Education, and through the United Lutheran Church to the several other general bodies, and the Council.

If we show ourselves humble enough and wise enough, it may be that our institution may one day, with the approval of everybody concerned, become a School of Theology of the several bodies of the National Lutheran Council. Indeed it may be that under such new direction a department of study and research could be established, staffed by theological specialists, and providing for World Lutheranism factual data, guidance in research, international exchange of faculty and students; it might become an institution given also to training women students for their special areas of activity, in the Church and in secular institutions; it could no doubt also provide theological training for Christian workers preparing for other professions, such as social work, medicine, the law, and the like; it might soon add a training school for missionaries—in fact the possibilities are too magnificent to be adequately envisioned at this hour.

In closing, it is appropriate to quote from a letter addressed recently by the Seminary's President to pastors in the Chicago area announcing the Graduate School courses for the fall, winter and spring quarters. "If and when the Seminary does move, it will be to continue there as a completely independent institution, and (contrary to



misleading reports appearing here and there in print) certainly not as a school tied up with the "Federated Theological Faculty," of the University. Further—to correct another unfounded rumor, this Seminary definitely plans to continue alertly to develop *both its undergraduate program* (for college graduates who have the urge and the stuff to become strong Lutheran ministers) *and its postgraduate program* (for pastors who have their B.D. degree and who want to do academically reputable graduate work with credit toward advanced degrees). This program of expansion *for undergraduate and for graduate students* will be carried out, whether we remain at Maywood or move to the University. And at either place, note it again, we shall continue as a *completely independent institution.*"

The preceding story was compiled from the records and deliberations of the Board, the Faculty, and the Synods, as these have been concerned with the proposed action.

### REFRESHER COURSES FOR CHAPLAINS AT THE CHICAGO LUTHERAN SEMINARY

For some time, there has been discussion in theological and pastoral circles concerning refresher courses for chaplains returning to peacetime parish service. Some facts were clear—e.g. that the chaplains *are* included in the G.I. Bill of Rights and are eligible for tuition and other financial aid—but more information was needed. How many chaplains would enroll for such courses? Should a restricted number or all Lutheran seminaries offer such courses, and if the former, which seminaries? What courses do the chaplains consider most needed? The first part of this year several of these questions were answered by chaplains who responded to a questionnaire sent to the members of the National Lutheran Council by Major N. M. Ylvisaker. The 50% of the men who replied furnished some interesting and in certain cases, surprising information. For example, almost 5 to 1, the chaplains recommended that a *restricted* number of seminaries offer the courses: The two schools overwhelmingly favored in the N.L.C. were Mt. Airy and Chicago. The courses preferred began with Psychology, Practical Theology, Church History, and Dogmatics leading off, and with Hebrew coming in last.

This brings the problem up to date and places before us all the crucial question: in view of these facts, which seminaries, if any, should offer refresher courses?

The Seminary's faculty has given considerable thought to this problem. The faculty unanimously agrees that the N.L.C. should initiate the total program of refresher courses, choosing the seminaries and selecting the courses considered most needed. It is our conviction

that our chaplains will best be served by the wise planning of church administrators who can see the problem from the point of view of the Church as a whole. This judgment has more than once been voiced to the Service Commission and other Church agencies.

Since it appears that this policy will not be followed, and since the Chicago Lutheran Seminary was voluntarily preferred by so high a percentage of chaplains, this institution now proposes to offer such refresher courses as are deemed most helpful by the chaplains. The Seminary stands prepared to give the instruction if and when ten chaplains have sent in their application to the Seminary. We do this reluctantly, from the point of view of general policy, but with gratitude for the confidence in which this school is held by so many chaplains.

### THE SEMINARY GUILD

About 75 women from many congregations in the Chicago area gathered in the Seminary Chapel on Wednesday afternoon, September 19, to participate in the formal organization of The Guild of the Chicago Lutheran Theological Seminary. Hopes long cherished were realized. The Seminary now possesses an auxiliary association of more than 175 women whose collective interest will be the promotion of the following valued objectives:

"To foster an interest among women of the Mid-West in theological and other forms of graduate training for full time Christian service, particularly as preparation for such service is provided by the Chicago Lutheran Seminary.

"To bring certain designated needs of the Seminary to the attention of the Church in such a manner as may be determined by the Guild in consultation with representatives of the Seminary Board and Faculty.

"To promote the spiritual, cultural and material welfare of the Seminary.

"To encourage qualified young men and women to take up full time Christian service; and to make this matter a part of the prayerful participation of every member of the Guild."

Upon the adoption of the constitution, the officers of the new Guild were elected. Mrs. David Kabele is president; Mrs. George P. Lotich, vice-president; Mrs. Otto Bremer, recording secretary; Mrs. Ralph Daehn, corresponding secretary; Mrs. Henry Wolf, treasurer; Mrs. L. R. Meyer, financial secretary; Mrs. Fred Drinhaus, representing the wives of the Board; Mrs. E. Theodore Bachmann, representing the wives of the Faculty. The membership of the new association already extends well beyond the borders of Illinois. Not only is there a



strong representation from the Illinois and Wartburg Synods, but women in Indiana, Michigan, and elsewhere are beginning to join.

Upon request, the introductory address of Professor E. Theodore Bachmann, faculty consultant for the Guild, is reproduced below.

### THE GUILD

May this be a day to remember! So many of the actions which crowd each day have vanishing significance. But when women of faith and hope and love assemble for the purpose of banding themselves together as the Guild of the Chicago Lutheran Theological Seminary, that action—if I sense your mind correctly—shall be memorable!

So much of what we do depends on timing. For those who like to put things off, no time is ever the right time. For those who act impulsively, any time is the right time. But for those who read the signs of the times, today may prove itself an auspicious moment for our Guild to be born. The years of war are over. The time of peace has returned. War challenged us to defend, to destroy. Peace now challenges us to create, to build. If this is the challenge of man-made peace, how much more should not the peace of God—keeping our hearts and minds—move us to devote ourselves to a new form of service which has as its aim the better preparation of Christian leaders for the Church in the atomic age?

In the quivering light of the dawning future, what can we say of our Guild, here, now, at the moment of its birth? Much, indeed, almost everything depends on the spirit with which it comes to life. Let it be the spirit of consecration linked to the propulsive power of a new affection.

Here you are, women of the Church, relating a good part of your life and substance to the interests of theological education; a sphere so long the sanctum of men, but now also the privilege of women. In Christ there is no distinction, and as living witnesses, women as well as men must be able to give their contemporaries a reason for the faith that is in them. Theological knowledge should be no man's monopoly, while it becomes increasingly clear that such knowledge may be channeled effectively not only through the ministry but also through other vocations—the diaconate, social work, and the like—whose ranks are filled mostly by women. For the moment let this glimpse into the future generate its motivations, while we briefly look back and see how women have promoted theological education with their ever ready but anonymous service.

Many years ago America had no theological seminaries. But ministers, none the less, were in the making. Picture to yourself a par-

sonage of utmost simplicity. Besides his regular work, the pastor painstakingly teaches a couple of theological apprentices. The young men live in his home, share his board, and perhaps marry his daughters. But, by no means an anti-climax, the pastor's wife was the "one-man" guild. Often, in sidelights of many an early minister's biography, there is the confession that his teacher's wife gave culture and grace to his theological education.

Let your mind portray another picture. It is the nineteenth century, the era of young theological seminaries. Funds are being gathered from the faithful. Buildings are being erected. Faculties are being formed. Students are coming from everywhere. The church fathers and founders have thought of the academic necessities, and the situation seems in hand. But where will the students eat; who will do their laundry? What will approximate the conditions of home life away from home? The appeal goes out. The women respond. Homes are opened to hungry seminarians. Indeed, some are specifically assigned; each man becomes acquainted with his particular host and hostess, in whose home he may spend the week-end—while his "laundry aunt," as she is affectionately known, does his wash and darns his socks. The romantic opportunities inherent in many such a relationship need not detain us. But the fact remains that this corps of families, with the women rendering the major service, really constituted the old-fashioned prototype of the modern seminary guild.

Today the external characteristics of this feminine contribution to theological education have altered considerably. But the basic principles remain unchanged. The Christian woman is cast in the two-fold role of a Mary as well as a Martha.

It may be suggestive to see how this two-fold role has been filled by women in connection with our own seminary. On the one hand, the faith and devotion of many a modern woman has, like that of Mary of Bethany, centered in our Lord. His life of service has been the motivation of their own unselfish acts of service. The good they have done has been the fruit of a living faith. They would be the last to desire special credit, for—as Christians—they would repeat with the greater Mary, "My soul doth magnify the Lord. . . ."

On the other hand, the practical side of this faith is revealed in the life of such an organization as the Chicago Lutheran Women's League. Organized as it was at the time of the first Chicago World's Fair, it was slightly younger than the Chicago Seminary. Over the years it has provided fellowship for women who were eager to assist a variety of worthy projects. Among these have been such institutions as the Chicago Bible School, the Maywood Receiving Home, and the Seminary itself. When, over a decade ago, the Women's League decided to concentrate its efforts on the Receiving Home and its excel-



lent children's work, the Seminary lost a gracious helping hand. But the friendship of the League for the Seminary has continued, as the presence of a number of League women indicates. Shall I omit reference to the dining room furniture which the League gave the seminary when it moved to Maywood? It's still here!

Women of many local congregations, moreover, have from time to time contributed a good deal to the life of this school. Those little plates on the doors in the dormitory are a reminder of the generosity with which many a congregational women's group helped to create a home-like atmosphere for the students. But it may be that in many instances the gifts have worn out while the generosity is still there, in a new generation, waiting to be encouraged.

These and other instances serve as ready reminders that the Chicago Lutheran Seminary has, in effect, possessed a guild these many years. Only, it has not been organized formally, nor been related specifically to the seminary.

What, therefore, can we do today that will be both a grateful acknowledgment of the past and an ardent quest for the future?

For one thing, the act of organization—the birth of the new Guild—will indicate a signal step forward. May we who participate in this act never forget that the present moment is also the answer to many a prayer; and the acceptance of such a divine answer calls for a thoughtful and wholehearted response. May we always remember that organization, like the body itself, needs a soul. Human designs may create organizations, but only God can give the soul. And to Him we must remain consciously responsible.

Another thing is that the life of the Guild will not function automatically. A new born baby gets a couple of pats on the back, not for purposes of congratulation so much as for the far more serious business of living. As you study corporately the several articles of the proposed constitution and by-laws, you should not be compelled to feel that this is a finished product, but rather that this is a preview of the life of the Guild as it supposedly will function. But these articles are indeed subject to modification and improvement. Experience must be our teacher. Like any infant, the Guild has inherited much and will also have to learn much. It will be found that some things can be done and other things can not. Above all, I think we are agreed that the Guild shall grow normally, strongly, purposefully. How alarming if it became a giant overnight. How disheartening if it remained a dwarf. How inspiring if it develops soundly and rises to the occasions which may even challenge its very existence; for without testings beneath the stress of circumstance, who knows whether our Guild will really have a will to live?

Finally, there is the vision which belongs to youth. Dreams are for the tired, but visions propel their possessors into the future; they make divine fools out of ordinary folk; they multiply the strength of a few into the power of an army. And we are indeed to remember ourselves members of the church militant in whom the power of God is our real strength. Today, perhaps more than in any other generation, women need to share a clear vision of the function and aims of theological education. Reluctantly but with respect I quote these significant words, used by General MacArthur at the recent surrender of Japan. Said he:

Military alliance, balances of power, League of Nations all in turn failed. . . We have had our last chance. If we do not now devise some greater and more equitable system Armageddon will be at our door. The problem basically is theological and involves a spiritual recrudescence and improvement of human character that will synchronize with our almost matchless advance in science, art, literature and all material and cultural developments of the past two thousand years. It must be of the spirit if we are to save the flesh.

Though guns are silent, the ceaseless battle of the spirit of man continues. If the victory is to be of God, we must let Him use us. Women as well as men need to be informed Christian leaders. To that end, women too are welcome in the broader educational life of the seminary. Theological training for women, while not leading to ordination, may well lead to deeper consecration in family or vocation. Women as social workers, deaconesses, teachers, writers, parish workers, nurses, missionaries, and the like, deserve the cultivation of theological insights into the simple yet profound meaning of our faith. It is not visionary but the essence of vision itself; it seems to say that the future leadership of the church must be shared more fully by women who are not simply put into positions of responsibility but who are prepared for such responsibilities. It is high time that our Lutheran Church informs its women as well as its men of the meaning of our matchless heritage.

But what has such specialized preparation to do with the work of the Guild? It seems to me that unless the Guild envisions these ends; unless each member of the Guild prayerfully and patiently wrestles with the question of what constitutes the preparation of truly Christian workers; unless each one of us ponders the fact that "I too am an active member of the priesthood of all believers;" and unless each one of us remembers that "my vocation is my mission field," then we might as well call a halt right now. But if we enter upon this new corporate existence prayerfully, imploring the guidance of Almighty God, then somehow His will shall become something more than a word. Our lives will become richer as we share the vision and join in the work.



## BOOKS

ONE GOD, THE WAYS WE WORSHIP HIM," by *Florence Mary Fitch*, Lothrop, Lee and Shepard, 1944.

Here are simple descriptions of the religious practises, church edifices and home customs of the three monotheistic religions: Judaism, Catholicism, and Protestantism. There are interesting and rewarding photographic plates illustrating each section. Although there may be much to be desired in the Protestant section when viewed from the Lutheran Church, nevertheless as a contribution toward the understanding of one's fellow citizens and their beliefs, this is a worthwhile book. It is simple and elementary enough to be used by the pastor in confirmation class or by the intelligent Sunday School teacher or parent with her children.

BY THE RIVERS OF BABYLON, by *Raj Munk*, Lutheran Publishing House, 1945. \$1.00.

The martyred Danish patriot and pastor is here presented to us through the medium of fifteen sermons. However, here we find not Munk, but the Christ who lived in him. The sermons were chosen from the Post-Easter Gospels. In one sermon, with a poet's imagery he described the Good Shepherd as seen by the sentimental artist and as He really is, while with the subtlety of a clever political propagandist he writes of the traitors to Christianity who join the wolves. Through all with great simplicity there is a fervent love of Christ and a faith in His victory both now and hereafter. Here is a Theology for Life. This reviewer seldom purchases sermon books, but he couldn't resist this one.

THE NATURE OF THE CHURCH, by the *American Theological Committee*. Willet Clark. 127 pages. 75 cents.

Eleven denominational statements on the nature of the church show that Protestants agree substantially as to its supernatural source and its non-sociological origin. All but Anglicans are ready to relegate church polity to a secondary position. The Lutheran statement was prepared by Professor Eric Wahlstrom of Augustana Seminary, after having consulted with most Lutheran theological faculties in America. The other contributions are from the following groups: Congregational and Christian, Anglican, Presbyterian, Methodist, Baptist, Evangelical and Reformed, United Church of Canada, Presbyterian Church of Canada, Disciples, Brethren, Friends. This composite work is a fruit of the continued theological study promoted originally by the World Conference on Faith and Order which met at Edinburgh in 1937.

WE MOVE INTO AFRICA, by *Henry Nau*. Concordia Publishing House. 414 pages. \$2.00.

This is the well told autobiographical story of the beginnings of the Missouri Synod's first mission in Africa, as begun under the auspices of the Rev. Mr. Nau in 1936. Seldom has the beginning of a new mission been so carefully recorded.

AN OUTLINE OF MISSIONS, by *John Aberly*. Muhlenberg Press, Philadelphia. 1945. 306 pages. \$3.00.

Here is a readable and timely presentation of world missions, in which the Lutheran contribution appears in proper perspective. For pastors, seminarians, and laymen alive to the modern missionary imperative, this book is the thing. Its author has served as a missionary in India, taught missions for a while at the Chicago Lutheran Seminary, and from thence went to Gettysburg Seminary

where he is now president-emeritus. His rich experiences and broad sympathies give the narrative a certain mellowness otherwise lacking in so many outline histories of missions. A selected bibliography enables the reader to make further investigation of topics in which he may be interested.

OUR CREED, by *J. M. Weidenschilling*. Concordia, St. Louis. 1945. 35 cents.

Within 136 pages the reader—presumably the seeking layman—may take a brief course in the essentials of Christian doctrine. Illustrated with old-time cuts and interesting symbolism, many pastors may find it convenient to keep some copies on hand.

SOLDIER TO CIVILIAN, by *George K. Pratt*, Whittlesey House, 1944. \$2.50.

In the enthusiasm of preparing for the peace, many have written concerning the adjustments of the returning veteran. Usually they fill us with fears and forebodings. Here is a sane approach to "the Problems of Readjustment" (subtitle) written by an authority. The problem is one for all America, not just the veteran. The psychopathic are few . . . The psychoneurotic are not hopeless cases . . . The average soldier will make his adjustment without inordinate difficulty or undue delay. An appendix contains suggestions for group action in community services for readjustment.

We hope more pastors, psychiatrists and teachers, as well as newspaper editorialists and "just plainfolks" would have the confidence in the soldier's ability to reverse the adjustment procedure made when he was inducted. "We can expect that eventually a majority of the eleven million or more men in military service will make this adjustment with reasonable satisfaction to themselves and to the communities in which they live, but in the process many heartaches will arise and some men will remain emotional cripples for the rest of their days. A genuine understanding on the part of families and friends will hasten this adjustment and in some instances may avert chronic social invalidism." (p. 194).

THE TWO-EDGED SWORD, Sermons by *Norman F. Langford*. Westminster Press, 1945. \$2.00.

This preaching by a young minister of the United Canadian Church is an exception, almost a contrast, to the run-of-the-mill sermons being published at present. It is commendable for its theological sincerity, realism saved from despair by faith in the reality of the church. The sermons are noteworthy for being actual expositions of Scripture, something very rare; the author shows a seldom-used skill in extracting the central idea from a passage and carrying it through to adequate expression. His style is clear and quiet but forceful; his even, self-contained sentences, his sturdy but undramatic vocabulary, his consistent moderation and effective understatement, furnish a model we Americans would do well to emulate. The book is worth attention, and its author worth watching.

THE JOURNALS OF HENRY MELCHIOR MUHLENBERG, In Three Volumes. Translated by Theodore G. Tappert and John W. Doberstein. Volume II. Philadelphia: The Muhlenberg Press, 1945. 772 pages. \$3.50.

If propriety prevents us from reading the diaries of contemporary leaders in the Church, then history comes to the rescue and—on a high occasion such as this—permits us to read the mind of a truly great Christian. This second volume of Muhlenberg's *Journal* is, among many other things, a classic study in Christian leadership, whether in the field of preaching, pastoral care, church



administration, comity with other Lutherans and with members of other denominations. By men who know the field of American colonial church history the first volume of the *Journals* has been acclaimed as one of the most important contributions toward a knowledge of the beginnings of Christianity in our country. The second volume maintains this same high standard. For any one who would understand the Church today, the thoughts and observations of American Lutheranism's patriarch provide an indispensable vantage point. The translators have done an excellent job which reflects the highest type of scholarship in this field, while the publisher has performed wonders despite wartime restrictions.

**ADVANCE THROUGH STORM**, by *Kenneth Scott Latourette*. Harper's, 1945. \$4.00.

As the seventh volume of Latourette's *History of the Expansion of Christianity*, this is a fitting climax. It brings the story from 1914 down to date. It is a stirring record of conflict on the farflung spiritual battle fronts of the world where, with God's help, the Church does indeed advance through storm. In our time, and in every age of our era, "the Christian is certain that Jesus is central in human history," and that eternal life with God and fellowship in the ideal community, the Church, are "not the fruit of man's striving, but the gift of a love which man does not deserve. . . ."

No pastor or layman who seeks to comprehend the meaning of the Church in the world today, or who desires to understand the urgency of proclaiming the Gospel to all nations NOW can afford to pass up this book.

**SCIENCE, RELIGION, AND THE FUTURE**, by *C. E. Raven*. Macmillan, 1943. \$2.00.

In these eight lectures the Master of Christ's college and professor of Divinity in the University of Cambridge discusses first of all the history of what he considers the disastrous conflict between science and religion and, secondly, the way in which this conflict may not merely be resolved but a mutual harmony between science and religion be encouraged.

The Canon speaks with sanity and, frequently, with salty and exceedingly stimulating effectiveness. His figures of speech are excellent and at times humorous. The materialistic interpretation of human experience, he says (quoting Ritchie), may be validly burlesqued as follows: "playing the violin can truthfully and coherently be described as rubbing the entrails of a dead sheep with the hairs of a dead horse, but the account is trivial, unless the performance is very bad—and even then the description is almost wholly irrelevant to the action."

There are those who will feel that the earlier historical and critical chapters are stronger than the closing constructive chapters, but, taken all in all, the book, though only 125 pages without bibliography (which would have helped greatly), is very well worth the two dollars for which the book sells.

**PHILOSOPHICAL UNDERSTANDING AND RELIGIOUS TRUTH**, by *Erich Frank*, Oxford University Press, 1945. \$3.50.

Among the basic convictions expressed in this volume are the following: that modern science reaches the point at which it confronts issues insoluble by its own procedures but not insoluble by the insights of religion; that human existence is not adequately explained in terms of naturalistic or positivistic philosophies but demands the religious categories to account for man's Creation, his death, his religious aspirations and the like; that in his ideas of creation and of time man transcends finite reason; that modern philosophy should be studied in the light of the Christian distinction between letter and spirit. The discussion is almost always clear in its meaning and suggestive to the imagination.

Two criticisms, however, are required. First, there will be critics who will question most of Professor Frank's major theses concerning the relation between philosophical understanding and religious truth. (And since this is the main subject of the book, such criticism can well nigh be fatal). Has Professor Frank demonstrated (or merely asserted) that *qua* philosopher man cannot adequately characterize himself, or that non-religious thought cannot deal with the notions of creation and of time, and likewise with reference to the other major issues? What of the work of another refugee, the late Ernst Cassirer, whose work *An Essay On Man* appeared in the same year but holds a quite different position, and one with which Mr. Frank should be familiar and be expected to answer? What of Gunn's work on the philosophy of time?

Second, there is a disturbing brevity to the chapters as forming the content of the lectures and a disturbing length to the notes at the end of each chapter. The chapter on "History and Destiny" consists of seventeen pages of text and almost fifteen pages of notes—and a similar ratio holds for all the chapters. The notes are exceedingly interesting and valuable; they are disturbing only because one feels that their material should have been presented and criticized (and supplemented with contemporary materials) within the body of the text.

We are led to add finally that there is no reference to Luther either in the index nor in the text, nor is it possible easily to discover within which even of the most general religious schools (e.g. evangelical, catholic, etc.) the author stands. Considering the title and purpose of the work, this is regrettable.

CHRISTIANITY AND CLASSICAL CULTURE, by *C. N. Cochrane*, Oxford University Press, 1944. \$4.

Here on a magnificently broad canvass is deployed before the beholder the real issue in the conflict of the Christian Faith with Classicism from the period of Augustus to Augustine. The author's point of view is constantly controlled by his thesis that the decline of *Romanitas* was in the exhaustion of the human stuff of which the Empire was compounded,—and that this process was the inevitable working out, on the stage of history, of a defective metaphysics. Into this deepening confusion was thrust the maturing world-view created and sustained by the Gospel, and worked out in metaphysical terms from Irenaeus to Augustine.

This all may sound very dull; but the book is not dull! Profound and brilliantly clear historical analogy abounds. And the overwhelming impression of the whole broad and grand sweep of history here encompassed is that the issue then is the issue now! Through the pages sound the deathless opposition: nature and grace, creation and immanence, providence and fate, the closed universe of nature, and the eschaton of the Kingdom of God.

This is definitely a four-star book for every really serious student of Christian beginnings, patristics, New Testament history, and for anyone else who revels in the moving drama of human history, profoundly comprehended and vividly told.

SCIENCE AND THE IDEA OF GOD, by *Wm. Ernest Hocking*, The University of North Carolina Press, 1944. \$1.50.

Ever since the development of the scientific method in the 18th and 19th centuries, alert minds have given much thought to the mutual bearing of science and theology upon each other. In this work, which is the printed form of the McNair lectures at the University of North Carolina, the distinguished former head of the philosophy department at Harvard says what is on his mind on this much-discussed problem. He is positive in his religious conclusion—psychology, sociology, astronomy, and physics offer no substitute for vital religion. "Getting on without God" is an assumption of which Hocking says "I believe (it) to be false." The book is up-to-date, very clearly written, and, in spite of the fact that it is no strikingly original contribution, is well worth its price.



## NOTABLE TITLES FROM RECENT ACCESSIONS

DOOM AND RESURRECTION, by *Joseph Hromadka*, Madrus House, Richmond, 1945.

THE RELEVANCE OF APOCALYPTIC, by *H. H. Rowley*, Lutterworth Press, London, 1944.

THE JEHOVAH'S WITNESSES, by *H. W. Stroup*, Columbia University Press, New York, 1945.

THE RIGHT TO BELIEVE, by *J. S. Whale*, Scribner's, New York, 1938.

TUDOR PURITANISM, by *M. M. Knappen*, University of Chicago Press, Chicago, 1939.

RURAL SOCIOLOGY AND RURAL SOCIAL ORGANIZATION, by *Dwight San-  
derson*, John Wiley and Sons, New York, 1942.

By purchase from a private library the following German titles have been added to the growing list of continental theological works:

DER WEG DER DIALEKTISCHEN THEOLOGIE DURCH DIE KIRCHLICHE WELT, by *Adolf Keller*, Chr. Kaiser Verlag, München.

GOTTESERKENNTNIS UND GOTTESDIENST NACH REFORMATISCHER LEHRE, (Gifford Lectures), by *Karl Barth*, Verlag der Evangelischen Buchhandlung, Zollikon, 1938.

VOM CHRISTLICHEN LEBEN, by *Karl Barth*, Chr. Kaiser Verlag, München, 1928.

DAS WORT GOTTES UND DIE THEOLOGIE, by *Karl Barth*, Chr. Kaiser Verlag, München, 1929.

NATUR UND GNADE, ZUM GESPRÄCH MIT KARL BARTH, by *Emil Brun-  
ner*, J. C. B. Mohr, Tübingen, 1935.

DER KIRCHENKAMPF IN DEUTSCHLAND (von 1933 bis Sommer 1937), by *Rudolf Grob*, Zwingli Verlag, Zurich, 1938.

KARL HEIM UND DIE THEOLOGIE SEINER ZEIT, by *Franz Spemann*, Verlag der Osianderschen Buchhandlung in Tübingen, 1932.

DIE KIRCHE JESU CHRISTI UND DAS WORT GOTTES (a study-book containing a series of papers by continental theologians on the ground and life-form of the Church), Furche Verlag, Berlin, 1937.

DIE EVANGELIEN NACH MARKUS UND LUKAS, by *Adolf Schlatter*, Calwer Vereinsbuchhandlung, Stuttgart, 1936.

DER WILLE DES HERRN (Predigten), by *Emanuel Hirsch*, Verlag S. Bertelsmann in Gütersloh, 1925.

GLAUBE UND DENKEN, by *Karl Heim*, Furche Verlag, 1934.

BARTH UND OVERBECK (Ein Beitrag zur Genesis der dialektischen Theologie in Lichte der gegenwärtigen theologischen Situation), by *Hans Schindler*, Leopold Klotz Verlag, Gotha, 1936.

## CAMPUS NOTES

THE FIFTY-FIFTH YEAR of the Seminary's story began on September 5. The Opening Service for the Fall Quarter—because of the accelerated schedule not the first, but the last quarter of the academic year—was held in the chapel at 11 o'clock. An interested group of pastors and of other friends attended the exercises. The address was delivered by the Rev. Paul W. Dieckman, president of the Michigan Synod. Following the service, Mrs. Gruber and her willing helpers served a buffet lunch to all present—with the compliments of the Seminary. Our students and faculty, refreshed after their brief August holiday, resumed their class work next morning.

THREE MEMBERS-ELECT OF THE FACULTY, Prof. Charles W. Kegley, Prof. Joseph Sittler, Jr., and Prof. C. U. Wolf, were formally inducted into office at a special service in the chapel on the evening of August 28. The speaker of the evening was the Rev. Doctor Franklin Clark Fry, president of the United Lutheran Church. Dr. Paul H. Krauss, president of the Board of Directors, was the installing officer. Our new faculty members add much strength to our teaching staff. Prof. Sittler came to us some two years ago following a rich teaching and pastoral record in Cleveland, Ohio; Dr. Wolf something over a year ago from his native city, Baltimore, Maryland after service as pastor, teacher and army chaplain; Dr. Kegley, who began his teaching at this Seminary with the summer quarter of 1945 upon the conclusion of a successful service as chairman of the Board of Religion at Northwestern University and pastor of Evanston's St. Paul's Church. The good wishes of the Seminary constituency—indeed those of the whole Church, are surely with these men in their important teaching service.

THE SEMINARY TREASURER'S REPORT, showing a marked improvement in the institution's financial position, was the occasion for joy at the meeting of the Board on September 5. All bills are paid, and, chiefly by reason of several legacies received during the year, a substantial part of the deficits of former years were paid. For twenty years, we have been working in the direction of a balanced budget—during the past two years that goal has been reached.

MATRON MINA LINDEN who has been with the institution for twenty-five years and more, had the misfortune to fall and break her hip one Saturday early in July. She is receiving good care at the West Lake Hospital, and is gradually amending. She is in good spirits and looks forward confidently to returning to her duties the moment the physician permits.

NEW AUTOMATIC STOKERS made necessary by reason of the decrepit condition of the old installation in our heating plant are now functioning and give promise of years of satisfactory service. Our engineers assure us that this equipment will not only keep all our buildings comfortable, but will also measurably reduce fuel costs.



THIS FALL AND WINTER PROFESSOR SITTLER will give himself to full-time study at the University of Chicago, in keeping with the Board's plan of excusing one member of the faculty annually, in turn, from other responsibilities for two quarters in order to further himself academically at a first-rate university. Dr. Wolf is now on leave of absence. He is serving as acting pastor until August 31, 1946, of St. Paul's Lutheran Church, Toledo, Ohio, substituting for the Rev. Dr. Michelfelder who is in Europe in the interest of World Lutheranism. The Rev. Ernest D. Nielsen, member on leave of the faculty of the Danish Seminary at Des Moines, is assisting during the fall quarter by teaching a course in "The Non-Synoptic Materials in John." The Rev. Victor I. Gruhn, who has served as part-time instructor and registrar for the past three years has given up his connection with the Seminary in view of his moving to Detroit to accept a new pastorate. The Rev. Berthold F. Korte has been appointed acting registrar and part-time instructor in Old Testament History and Symbolics.

PROFESSOR ELMER F. KRAUSS having served faithfully as a member of the faculty for forty-five years, and as the president of the faculty from 1915 to 1920, left the campus early in June to make his home with his daughter, Mrs. D. E. Bosserman of Chicago. The Seminary faculty and many guests attended a dinner arranged by the Seminary in honor of Dr. Krauss on the eve of his leaving the campus. A testimonial of appreciation and gratitude from the faculty was presented to Dr. Krauss, together with the good wishes of his colleagues.

THE SEMINARY'S BOARD OF DIRECTORS held its annual meeting on September fifth, elected its officers (see list of Board members including officers on inside back cover page) transacted much routine business, and with members of the faculty present discussed the proposal to relocate our institution on the campus of Northwestern University or the University of Chicago. (Because of the importance of that question, the whole matter of relocation is fully discussed at another place in this issue). Four of our five synodical presidents attended the meeting, reporting the cheering news that our supporting synods have all increased their financial contributions to the Seminary support. The actually budgeted amount has not been increased, but the increased liberality of the people has brought larger total revenues to the Church, so that the amounts budgeted for the several causes are more closely approximated than hitherto, and each institution and cause receives a more generous total sum. In view of the unprecedented opportunities for worthy expansion in all areas of the Church's life, it is hoped that funds will come in with increasing generosity in the years ahead.

FIVE OF OUR STUDENTS will come to the completion of their Seminary course at the end of the fall quarter, which also is the end of the academic year. The Baccalaureate Service will be held in the chapel on Sunday evening, November 18, at 8 p. m. and the Commencement Service, also in the chapel on Tuesday evening, Nov. 20.

THE TOTAL NUMBER OF STUDENTS is small. This was bound to be true amid the problems of war time conscription of youth. The long term future, however, looks brighter. We have in our files the names of a goodly number who are thinking in terms of the ministry as their life's vocation. A new and attractive folder designed to arrest the interest of potential ministerial candidates will, we believe, serve helpfully toward making young men consider the ministry as their life vocation. This new folder will be ready shortly and copies will be available without cost upon application to the Seminary.

DR. WALTON HARLOWE GREEVER esteemed Secretary of the United Lutheran Church, and "father" of the Knubel Miller Lecture Foundation, gave the first series here during the week of July 30th. Some 75 pastors heard one or more of the lectures—many of the group being present every day. Discussion was lively, and the wish was expressed that the funds of the Foundation may be increased so that the yield will be sufficient to finance a series annually in four or five centers. Dr. Greever's lectures are shortly to appear in book form. It is planned to send each ULCA pastor a gift copy.

A HAPPY OCCASION on the president's calendar was the convention dinner of the Luther League of Illinois, held at Woodlawn Immanuel Church in Chicago. The 1944-45 project of the Illinois Leaguers was the gathering of a fund to help refurnish some of our dormitory rooms. At the close of the dinner, the check was formally presented, the president making a small speech of acceptance and thanks to the leaguers. The check was in the sum of \$604.30, an over-subscription of more than 20 percent—the original goal having been \$500. The money is to be spent for furnishings, with president Armin G. Weng of the Illinois Synod and president Ruth Greve of the Luther League acting as advisors.



BRIGADIER GENERAL LUTHER D. MILLER, new army chief of chaplains, graduated from our Seminary with the class of 1917, and made the army chaplaincy his career. So effective was his service and so understanding his administrative achievements that he was advanced step by step and now, still a relatively young man, has come to the highest position in the chaplains' corps. Your theological alma mater salutes you, Chaplain Miller—may joy

and strength be yours as you discharge the duties of your important office!

## THE GRADUATE SCHOOL SUMMER SESSION

THE 1945 SUMMER SESSION OF THE GRADUATE SCHOOL attracted sixty-five pastors to the campus. Sixteen of the group were present for the whole six weeks' period—the others came either for the first term of three weeks or for the second.

The schedule and courses announced in an earlier number of the RECORD were carried out as planned, except only that one course was omitted because too few were interested in taking that particular work.

The spirit of the school was extraordinarily fine. It seemed to be the unanimous judgment of all who attended that the summer session has unlimited potentialities. It is the purpose of the Seminary to develop this program in the best possible way, and plans are even now shaping up for next summer's school. The 1946 dates include two terms, the first from July 22 to August 9, and the second from August 12 to 30. Pastors who have the B.D. degree find the summer courses a profitable means of going forward further with their studies, and incidentally of obtaining credit toward the S.T.M. degree.

Appended hereto is the report of the registrar, indicating how widely the summer session student body represented the various areas of the Church:

## THE SUMMER SESSION FACULTY

CHARLES B. FOELSCH, Ph.D., President; VICTOR I. GRUHN, B.D., Registrar.

EDGAR M. CARLSON, Ph.D., Scandinavian Contributions to American Theology.

WILHELM PAUCK, Th.D., Special Problems in the Theology of Luther.

THEODORE BACHMANN, S.T.M., Foundations of Lutheranism in America.

JOSEPH SITTLER, JR., The Mind of Paul in the Philippian Letter.

R. NEUMANN, Litt.D., The Greek MSS of the Gruber Collection.

OTTO W. HEICK, Ph.D., Nineteenth Century Lutheran Theology.

VICTOR OBENHAUS, Ed.D., Rural Community Organization and Leadership.

## STATISTICAL DATA FROM THE REGISTRAR'S REPORT

Total number of students registered for credit courses, 65 (4 withdrew before end of term, illness, parish emergencies, etc.) representing 14 different states and Canada. 25 were from Illinois, 9 from Ohio, 7 from Indiana, 5 each from North Carolina and Pennsylvania, 3 from Michigan, 2 each from New York, Canada and Nebraska, and 1 each from South Carolina, Minnesota, Virginia, Georgia and Iowa.

Colleges represented, 30. Wittenberg 11, Carthage 6, Muhlenburg 4, Lenor Rhyne 4, 3 each from Gettysburg, Susquehanna, Newberry, Concordia and Thiel. 2 each from Midland, Waterloo, St. John's and



Upsala. 1 each from Roanoke, Northwestern College, Wheaton, Gustavus Adolphus, Wagner, Millikin, U. of Wisconsin, N. Ill. State Teachers, Suomi, Catawba, Missouri Valley, St. Vincent, Lincoln University, Bistriz Obergymnasium, Loyola, U. of Saskatoon, and Brecklum.

Seminaries represented, 20. Chicago 15, Hamma 12, Southern 9, Mt. Airy 6, 3 each from Gettysburg and Northwestern, 2 each from Concordia, Suomi and Waterloo. 1 each from Hartford, Hartwick, Kropp, Augustana, Lincoln U., Hermanstadt, St. Mary's, Saskatoon, Central, Central Baptist and Thiensville.

Church bodies represented, 7. United Lutheran Church, 56, Missouri Lutheran 2, Finnish Ev. Lutheran 2, Presbyterian 2, 1 each from Evangelical & Reformed, Augustana Lutheran and American Lutheran.

Synods of ULCA represented, 16. Illinois 13, Ohio 8, Indiana 8, North Carolina 5, Pittsburgh 4, Wartburg 3, 2 each from Central Pennsylvania, New York, Canada, Michigan and Midwest. 1 each from South Carolina, Northwest, Virginia, Georgia-Alabama and California.

### THE GRACE-NOTE

The *grace-note* in music can be dispensed with. It does not carry the main melody; it is not necessary to complete the structure. But it has, withal, a function. It accents a beat, underlines a moving turn of melody, freshens a phrase, gives vivacity to something well known!

Among the large facts and the grand events of life one can hear the small grace-notes of the Gospel's meaning. These one-page musings in each subsequent issue of the RECORD essay only to record these fleeting notes that sound, sometimes, alongside the larger music of our lives like small ornaments of insight. . . .

\* \* \* \*

Late Sunday night . . . the long, dull ride on the "L" back to the campus from the train that brought me from an Easter appointment. There they sat, or slumped over early editions of the next morning's paper, or swayed from straps . . . the people! The people . . . who are for the Gospel's awakening stab or healing touch in our day what "the multitudes" were in His.

But these people are persons! Each has a name, a personal history. In the great milling world each is a digit in a statistical total—but behind the eyes of each is the incommunicable loneliness of the *self*. The faces, the faces . . . the gestures and attitudes and the pathos of ultimate insulation in the lying mass that swallows up all together. . . .

A girl in a bright red coat, the marks and creases of its yesterday newness still fresh upon it. She works in one of the Loop's vast animal-cage offices, and she's saved her money for this Easter day fling on Michigan avenue with her pretty red coat. She's so small there,

squeezed into the corner seat. But not so small or so squeezed but remains still for herself in her new coat a flaming individual. She's proud and has a secret all to herself, and her eyes are bright above her weak, childlike chin.

Across the car . . . another girl. She tries so hard to withdraw the mystery of the individual behind a mask of the magazine-cover look which tries to make all pretty girls look alike. She has dark, well groomed hair, lovely colouring, a clear handsome forehead. Self-possessed, assured (like the photos of the North-shore girls in the Sunday supplement that's crumpled in her lap)—and a very cool and too-old knowing look. But the white, ingenuous, fuzzy mittens dissolve the role!, and her feet are unconsciously turned in at a little girl angle, and she wears casual loafers which seem to talk back to the anonymity of her bearing: "Come, now,—would-be woman of the world! The quiet world behind that too-knowing face is something else again!"

And that neat, prim, little clerk of a man in the seat ahead. His head is back at an awkward angle so that his eyes can strike the paper just right for his bifocals. He would melt into the general grayness of the crowd but for a great, gaudy, ruby tie-pin! *His* word, perhaps, to all the world—his private defiance flung out to the nameless, trampling thousands on the streets and the cars—"Oh, you *world*, would you!" Here is a person, too—and he has a ruby in his tie!

In each a look, a gesture, a tiny, give-away badge of name and individuality—a pathetic banner of red coat, or knowing look, or ruby pin—these small, fierce certificates of the individual to all men that here is *a person*—locked but indomitable in the citadel of his aloneness, unshakable in his uninvaded sense of self!

Do you remember! "I have called thee by *thy name*—thou art mine!" . . . and with a loud voice one cried, "What have I to do with thee, Jesus, thou Son of God most high! I beseech thee, torment me not." And Jesus asked him, saying, "*What is thy name?*" Or this: "Thou art *Peter*" . . . indubitably and indelibly *thysself!* *A person!* . . . and the infinitude of longing and of love that yet speaks to us in Jesus' quiet, searching repetition of a loved name . . . Simon . . . Martha, Martha. . . .

Oh, our Gospel is no system, no cold, commanding frame of principles, . . . no general flung-out cry from God to life's *masses* of men! It knows each by *name*, calls by *name*, knocks at the door of each man's heart with an urgency and a tenderness born of God's knowledge of each man's *solitude*. Its destiny and proper home is the *person* lost in the herded elevated train, furtive and proud behind the flaunting red coat, yet lonely in the immaculate solitude behind the too-suave look, timid and frightened behind the bifocals and the ridiculous ruby!

REV. EMIL MEYER.

3900 LAKESHORE AVE..

OAKLAND, CALIF.

THE BOARD OF DIRECTORS  
CHICAGO LUTHERAN THEOLOGICAL SEMINARY

**Term Ending 1946:**

Illinois—THE REV. H. J. MCGUIRE.....33 N. Chapel St., Elgin, Ill.  
Illinois—THE REV. L. H. GRIMES.....413 S. 12th St., Quincy, Ill.  
Illinois—MR. GERALD POWERS.....Mount Morris, Illinois  
Pittsburgh—THE REV. JOHN J. MYERS, D.D....R. D. 2, Wexford, Pa.  
Michigan—THE REV. F. P. MADSEN.....  
.....3906 Garland Ave., Detroit, Mich.

**Term Ending 1947:**

Illinois—THE REV. A. L. GREWE, D.D.....708 2nd Ave., Sterling, Ill.  
Illinois—MR. OTTO SCHULZ.....614 N. Carpenter St., Chicago 22, Ill.  
Indiana—MR. G. H. HEINE...1719 Forest Park Blvd., Fort Wayne, Ind.  
Wartburg—THE REV. ERNST SCHMIDT.....  
.....4855 Homer St., Chicago 39, Ill.  
Wartburg—THE REV. ROBERT NEUMANN, Litt.D.....Carthage, Ill.

**Term Ending 1948:**

Illinois—THE REV. CHARLES LANDWERE.....  
.....303 S. Galena St., Freeport, Ill.  
Illinois—MR. F. E. RINCHAM.....  
.....7358 Dartmouth Ave., University City 5, Mo.  
Indiana—THE REV. WALTER WICK.....Middlebury, Ind.  
Indiana—THE REV. PAUL KRAUSS, D.D.....  
.....922 Kinnaird Ave., Fort Wayne, Ind.  
Wartburg—MR. FRED W. DRINHAUS.....  
.....1917 Newland Ave., Chicago 35, Ill.

**Synodical Presidents:**

Illinois—THE REV. ARMIN G. WENG, D.D., Ph.D.....  
.....Room 703, 77 W. Washington St., Chicago 2, Ill.  
Indiana—THE REV. H. E. TURNEY, D.D.....  
.....320 Underwriter's Bldg., Indianapolis 4, Ind.  
Michigan—THE REV. PAUL W. DIECKMAN.....  
.....10723 Stratman St., Detroit 24, Mich.  
Wartburg—THE REV. R. R. BELTER, D.D.....  
.....412 S. Central Ave., Burlington, Ia.  
Pittsburgh—THE REV. H. REED SHEPHER, D.D., STM.....  
.....304 Smithfield Bldg., Pittsburgh, Pa.

**Treasurer:**

MR. A. C. DROEGEMUELLER.....141 W. Jackson Blvd., Chicago, Ill.

**President of the Seminary:**

THE REV. CHARLES B. FOELSCH, Ph.D.....  
.....1600 S. 11th Ave., Maywood, Ill.

President of the Board: THE REV. PAUL H. KRAUSS, D.D.

Secretary of the Board: THE REV. L. H. GRIMES

Chairman of Finance Committee: MR. G. H. HEINE

Vice-President of the Board: MR. FRED W. DRINHAUS



# The Chicago Lutheran Theological Seminary Record

LEVEL  
ONE

PACIFIC LUTHERAN  
THEOLOGICAL SEMINARY  
LIBRARY

## Spring Number

APRIL 1946

VOL. LI, No. 2

The future of the Church will,  
under God, be determined  
by our Theological Seminaries.



The Chicago Lutheran Seminary Press  
Maywood, Illinois

# THE CHICAGO LUTHERAN SEMINARY RECORD

## THE CALENDAR — 1946-1947

### THE GRADUATE SCHOOL—COURSES IN RESIDENCE

#### The Summer Session, July 22 to August 30, 1946

(Two lecture hours daily in each course; five days per week.)

|                             |                                        |
|-----------------------------|----------------------------------------|
| FIRST TERM.....             | Monday, July 22 to Friday, August 9    |
| SECOND TERM.....            | Monday, August 12 to Friday, August 30 |
| THE SUMMER CONVOCATION..... | Thursday Evening, August 28            |

#### The Fall Quarter, October 8, 1946 to February 4, 1947

(Tuesdays only. Omit Tuesdays, December 24 and 31.)

#### The Spring Quarter, February 11 to June 10, 1947

(Tuesdays only. Omit Tuesdays of Passion Week and Holy Week, March 25 and April 1.)

### CURRICULUM FOR CHAPLAINS

|                                           |                                   |
|-------------------------------------------|-----------------------------------|
| Early Summer Quarter.....                 | May 6 to July 18, 1946            |
| Summer Session (compressed schedule)..... | July 22 to August 30, 1946        |
| Fall Quarter.....                         | September 17 to November 29, 1946 |

### COURSE CREDITING

The unit of credit is the *quarter-hour*. One hour per week through the academic quarter yields one quarter-hour credit. A course—thirty lecture hours or more—yields three quarter-hour credits.

### THE UNDERGRADUATE SCHOOL

|                                |                              |
|--------------------------------|------------------------------|
| SUMMER QUARTER BEGINS.....     | 8 a. m. Tuesday, May 7, 1946 |
| THE BACCALAUREATE SERVICE..... | Sunday, July 14, 1946        |
| THE 56TH COMMENCEMENT.....     | Thursday, July 18, 1946      |

### THE 57TH ACADEMIC YEAR, 1946-1947

|                                        |                                          |
|----------------------------------------|------------------------------------------|
| OPENING SERVICE, FALL QUARTER.....     | 10:30 a. m., Tuesday, September 17, 1946 |
| FALL QUARTER ENDS.....                 | Friday noon, November 29, 1946           |
| WINTER QUARTER BEGINS.....             | 8 a. m., Tuesday, December 3, 1946       |
| CHRISTMAS RECESS BEGINS.....           | Noon, December 20, 1946                  |
| CHRISTMAS RECESS ENDS.....             | 8 a. m., Thursday, January 2, 1947       |
| SENIOR COMPREHENSIVE EXAMINATIONS..... | Beginning February 24, 1947              |
| WINTER QUARTER ENDS.....               | Noon Friday, February 28, 1947           |
| SPRING QUARTER BEGINS.....             | 8 a. m., Tuesday, March 4, 1947          |
| EASTER RECESS.....                     | Noon, April 3 to 8 a. m., April 8, 1947  |
| ALUMNI ASSOCIATION MEETING.....        | 5 p. m., Wednesday, May 14, 1947         |
| ANNUAL SEMINARY DINNER.....            | 7 p. m., Wednesday, May 14, 1947         |
| THE 57TH COMMENCEMENT.....             | 8 p. m. Thursday, May 15, 1947           |

\*

THE RECORD'S 1946 CATALOG NUMBER appeared in January. It gives fuller information concerning the Seminary's undergraduate program, admission requirements, departments of instruction, and courses.

\*

Metropolitan Elevated trains are the means of travel between Chicago and Maywood. Trains marked "Maywood-Westchester" leave Chicago's "Loop" stations at twelve-minute intervals. All trains stop at Eleventh avenue station, two blocks north of the campus.

# THE CHICAGO LUTHERAN SEMINARY RECORD

VOL. LI

MAYWOOD, ILLINOIS, APRIL, 1946

No. 2

Entered as Second-Class Matter at the Post Office at Maywood, Illinois,  
under Act of March 3rd, 1879.

The Chicago Lutheran Seminary Record is published on the 15th of January, April, July and October.

Subscription price, per year, to all parts of the United States and Canada, 25 cents. In remitting, please send postal money order or stamps.

Address: The Chicago Lutheran Theological Seminary, Eleventh Ave. and Van Buren St., Maywood, Ill.

## THE GRACE NOTE

The liberal-humanist understanding of religion abounds in lyrical expressions of a high order of literary excellence. The reason is plain: an interpretation of the Christian faith which assumes a continuity between God and man, unbroken by sin, death, the demonic power of evil, can properly celebrate the Divine in human, immanent terms. Such celebration, historically, is found in the work of Christina Rossetti, Emily Dickinson, Emerson, Browning, Tennyson. And, in our day, in the work of Marguerite Wilkinson, Georgia Harkness, Gerald Manly Hopkins.

But to catch the eternal Evangel of God in the rhythms of human speech, and to inform it livingly with those metres and metaphors which are the stuff of creative poetry—is another matter.

Not many poets have rung the clear bell of the Gospel in their measures. Herrick did,—sometimes.

Show me the world of stars, and whence  
They noiseless spill their influence;  
This if thou canst; then show me Him  
That rides the glorious cherubim!

And Henry Vaughan, sometimes, with exquisite grace and quietness—

. . . . I do not know  
What lodged thee then, nor where, nor how;  
But I am sure thou now dost come  
Oft to a narrow, homely room,  
Where thou, too, hast but the least part,  
My God, I mean *my sinful heart*.

Chief, however, of all the English poets in the steadiness and profundity of his gaze into the Evangel of God's glory and grace and man's sin and rebellion,—and most gifted in diagnostic velocity of epithet and sheer splendor of phrase, is John Donne (1573-1631), Anglican cleric, Dean of St. Paul's.

That man is a sinner,—and that, for Christ's sake, he is a *forgiven* sinner,—this is the Gospel! In the season of Lent through which we have just come this theme is searched, taught, and thought upon. The mighty Easter fact now comes to establish this Gospel of forgiveness upon no less than an action of God. "For God, who is rich in mercy. . . ."

In the following verses of Donne the very gathering rhythm of Lent and Easter is recapitulated in the lines. The deliberate, sombre analysis of the deep devious way and hiding places of sin . . . closing with the fateful cadence, *I shall perish on the shore*: and then the action of God in Christ, the imperial sufficiency of the *Thou hast done!*—and the quiet, strong finality of the last line,—

*I fear no more*



"Fear thou not; I am the first and the last: I am he that liveth, and was dead; and behold, I am alive forevermore, Amen; and have the keys of hell and of death!"

#### FOR FORGIVENESS

JOHN DONNE

Wilt thou forgive that sin where I begun  
Which was my sin, though it were done before?  
Wilt thou forgive that sin, through which I run  
And do run still, though still I do deplore?  
When Thou has done, Thou hast not done;  
For I have more.

Wilt Thou forgive that sin which I have won  
Others to sin, and made my sins their door?  
Wilt Thou forgive that sin which I did shun  
A year or two, but wallowed in a score?  
When Thou has done, Thou hast not done;  
For I have more.

I have a sin of fear, that when I have spun  
My last thread, I shall perish on the shore;  
But swear by thyself, that at my death Thy Son  
Shall shine as He shines now and heretofore;  
And, having done that, Thou hast done;  
I fear no more.

#### POST-GRADUATE COURSES FOR CHAPLAINS

To date, the Post-Graduate curriculum for chaplains has brought eleven men to the campus. All are taking full-time residence work carrying credit toward advanced degrees. They hail from eight states of the Union and Canada; eight are ULCA men—three are from other general Lutheran bodies. Four are ex-chaplains of the United States army; five of the United States Navy; one of the United States army air corps; and one was a chaplain with the Canadian Royal Air Force.

All the rooms of the east dormitory are reserved for chaplains, and all members of the group live there. The first floor rooms are for men who are alone; the second floor provides quarters for married men. There is ample room for the newcomers who have been approved to begin their work with the next quarter, which begins the week of May 6, and also for additional applicants who may yet request admission.

The United States chaplains find this program financially possible by reason of the provisions of the G I Bill of Rights which takes care of all instruction costs including necessary books, and also provides a subsistence allowance of ninety dollars per month for men with dependents. The Canadian government has a similar plan. In addition, several of the synodical bodies are making special monthly grants to aid their student-chaplains.

The chaplains' curriculum provides for a full academic year's work, and leads to the S.T.M. degree. The first quarter concludes on May 3, and the second quarter begins on the Monday following. Each quarter's work is complete in itself. It is planned to continue the program as long as there is demand. Enthusiastically endorsed by leaders in the Service Commission of the National Lutheran Council, the Army and Navy Committee, and the Board of Education of the ULC, this special program is meeting a definite need. The chaplains themselves are speaking approvingly of their total experience at the Seminary. Chaplains from any Lutheran body who were recently or are soon to be discharged from the armed forces may make application for admission, direct to the Seminary. Fuller details concerning courses, fees, requirements, provision for financial aid, etc., are given on a later page of this issue of the RECORD.

Ex-chaplains now enrolled and living on the campus include the following:

- NORMAN GULDEN ANDERSON, Norwegian Lutheran Church of America, Lt., U.S.N.R. Service in North Carolina, California, Russell Islands, and Pelaiu, June, 1943 to Feb., 1946.
- C. H. BERHENKE, Nebraska Synod, ULCA, Lt., USNR, Service in Pearl Harbor, Maui, and Jacksonville, Florida, July, 1943 to Dec., 1945.
- FREDERICK FAIRCLOUGH, Ministerium of Pennsylvania, ULCA, Lt. Col., U. S. Army, Service in Hawaii, Camp Lee, Virginia, May, 1941 to May, 1946.
- MAX GILMER, Kansas Synod, Major, U. S. Army, Service at Harvard University, Alabama, Asiatic-Pacific, August, 1942 to May, 1946.
- ERNEST N. HAUGSE, Nebraska Synod, ULCA, Capt., Air Corps, Service in Michigan, Conn., Saipan, May, 1943 to Jan., 1946.
- CARLTON H. MALL, Minnesota District, American Lutheran Church, Lt., U. S. Navy, Service in Oklahoma, Attu, Guam, June, 1943 to March, 1946.
- VICTOR JACOB MONK, Nova Scotia Synod, ULCA, F/L, Royal Canadian Air Force, Service in Ontario, New Brunswick, Nova Scotia, March, 1942 to January, 1946.
- MARVIN F. H. SIELKEN, Ohio Synod, ULCA, Lt. USNR, Service in Florida, New Caledonia, Saipan, Okinawa, August, 1943, to December, 1945.
- ERNEST F. TONSING, Kansas Synod, Major, U. S. Army, Service in Oregon, Colorado, France, Belgium, Holland, Germany, and California, August, 1943 to February, 1946.
- DAY B. WERTS, Kentucky-Tennessee Synod, ULCA, Major, U. S. Army, Service in Arkansas, Oklahoma, Africa and Italy, January, 1942 to November, 1945.
- ARTHUR JOHANN TOLO, Norwegian Lutheran Church of America, Lt. Comdr, USNR, Service in Virginia, Aleutian Islands, Nevada, Sea Duty on Pacific, March, 1943 to January, 1946.

## LUTHER ON PREACHING\*

By CHARLES LESLIE VENABLE

### I. The Importance of Preaching

Much that Luther had to say about preaching was in contrast to the mass. His position was very plain. The mass is a mockery unless it be explained how God moves in the human soul to impart the gift of a right relationship with himself and the gift of eternal life now to men.

With our masses we frequently destroy this fellowship (with God through Christ) and pervert everything . . . so that we hardly know what purpose the sacrament serves. This is the fault of the preachers who do not preach the gospel nor the sacraments.

Vol. 2, p. 16; compare p. 200

His emphasis on the intellectual element and the importance of understanding may come as a surprise to many, even as a corrective to some. In religion he stood for realism against emotionalism, for a meaningful relationship with God and measurable results in men, and he saw in preaching the instrument to these ends. The primacy of preaching he stated unequivocally:

This is the only ceremony or practice which Christ has instituted, in which His Christians shall assemble, exercise themselves and keep it with one accord.

Vol. 1, p. 320

Of preaching as compared with worship, he said:

First of all, the Christian congregation never should assemble unless God's Word is preached and prayer is made, no matter how brief a time this may be. . . . Where God's Word is not preached, it is better that one neither sing, nor read, nor even come together.

Vol. 6, pp. 60-61

\* Presented by Dr. Venable, Pastor of Wicker Park Church, Chicago, at the inter-Lutheran Pre-Lenten Retreat for Pastors, in the Seminary Chapel, Monday, February 25, 1946.

Of preaching in comparison with other pastoral duties he said:

It (preaching) is in truth the highest office of all, on which all other offices depend and from which they follow; on the other hand, where this office does not exist none of the others can follow. For in John 6 we read that Christ did not baptize, but only preached; and Paul boasts in I Cor. 1 that he was not sent to baptize, but to preach the gospel. Therefore, the man to whom has been committed the office of preaching has committed to him the highest office in the Christian Church. He may then also baptize, say mass, and take full charge of the care of souls. Or if he prefer, he may confine himself to preaching, and leave baptizing and such minor offices to others, as Christ did, and St. Paul, and all the apostles (Acts 6).

Vol. 4, pp. 84, 85

## II. What to Preach

Negatively Luther said there were three things we should not do. We should not preach merely "the facts about Christ," we should not preach mere morality or moralizing stories, and we should not preach "sympathy for Christ or hatred for the Jews or any other such childish or womanish things." The three things we should preach are why Christ came, what He brought and bestowed and what benefit it is to us to accept Him.

(Vol. 2, pp. 326-327)

Now to preach the kingdom of God is nothing else than to preach the Gospel, in which the faith of Christ is taught, by which God dwells and rules in us.

Vol. 2, pp. 448-449

One sees at once how firmly Luther had hold of the reality and immediacy of that kingdom which is "within us."

## III. The Sins of Preaching

Two sins are prevented. The first is unfaithfulness. . . . These are the lazy and worthless preachers, who do not tell the princes and lords their sins. In some cases they do not notice the sins; they lie down and snore in their office. . . . They are the great majority. Others, however, play the hypocrite and flatter the wicked gods. . . . Still others fear for their skins and are afraid that they must lose life and goods.

Vol. 4, pp. 296-297

This is of interest to us because of the recurrent charge that Lutherans are submissive to secular authority. Interestingly a writer in the February issue of *Fellowship* points out that Dean Inge to the contrary, notwithstanding, Luther did defy the highest authority of his day, the Emperor of the Roman Empire. And for good measure one can add the pope also.

The other sin is called back-biting. The whole world is full in every corner of both preachers and laymen who bandy evil words about their princes and lords and curse them and call them names, though not boldly, in the open, but in corners and in their own companies. But that accomplishes nothing except to make the evil worse. It serves only to set a secret fire, by which people are moved to disobedience, rebellion, breach of the peace and contempt for their rulers. . . . In Matt. 7, God has forbidden secret judging, or judging when there is no office. On the other hand, it is his will that those who are in office and are called to do it, shall rebuke and judge their gods boldly and openly.

Vol. 4, pp. 296-297

That is to say that in private life one should be friends and befriend the tavern keeper, the ruthless industrialist, or labor leader, the ward heeler of the spoils system and not treat them as pariahs. Then when one has to denounce in public what they stand for or do, one is likely to be heard with more understanding or effect. But trim one's sails? Never, is Luther's injunction.

## IV. The Effect of Such Preaching

Luther holds that such preaching will bring men a conviction of lack, comfort in Christ, and confront the world invincibly.

What man is there whose heart, hearing these things, will not rejoice to its very core, and in receiving such comfort grow tender so as to love Christ, as he never could be made to love by any laws or works? Who would have power to harm such a heart or make it afraid? If the knowledge of sin or the fear of death break in upon it, it is ready to hope in



the Lord; it does not grow afraid when it hears tidings of evil, nor is it disturbed until it shall look down upon its enemies.

Vol. 2, p. 327

This preaching should induce sinners to grieve over their sins, and should kindle in them a longing for the treasure.

Vol. 1, pp. 225

It rests entirely with the preachers whether the people shall amend their ways and pray, or not . . . where God's Word is spoken it is not without fruit.

Vol. 5, p. 92

## V. The Limitations of Preaching

Otherwise things will remain as they have been, a daily going to church and a coming away again. For no one thinks that it makes any difference. No one expects to learn anything there. A man listens to preaching three or four years and does not learn enough to give answer concerning one article of the creed; this I know from daily experience.

Vol. 6, p. 176

This calls, not for the belittling of preaching, but for enlarging it, for making it a beginning instead of an end. We must learn to extend it into a practice in which the people participate and therefore profit. Luther would hold to his first stated position that everything must start with it.

## VI. To Whom to Preach

Luther answers that very simply; children and sinners. That covers everybody.

When I preach I regard neither doctors nor magistrates . . . but I have an eye to the multitude of young people, children, and servants.

Quoted by Dau, "Martin Luther," p. 193

They (papist priests) must preach as though they were preaching to saints who had learned all that there was to know about repentance and faith, and therefore had to talk about something higher.

Vol. 5, p. 92

## VII. How to Prepare a Sermon

Luther reduced it to a very simple formula based on Psalm 119. It could be put he said in three words: "oratio, meditatio, tentatio: pray, study, testify." There have been Lutherans who thought that testifying was to be left to the Methodists. It is something of a discovery to find that his incisive mind included it from the beginning among the three.

## VIII. Humility in Preaching

I have often been disgusted with myself when I came from the pulpit. Be not too bold but a preacher who fears God. I am an old and experienced preacher, nevertheless to the present day I feel uneasy when I must preach.

Quoted Dau, "Martin Luther," p. 192

What a comfort to the rest of us! We can follow where such as Luther, too, only presses on to apprehend.

## IX. Need for More Preaching

Undoubtedly, Luther would say to us that we need more preaching, that our people are spiritually anemic from malnutrition. I know we say that they would not attend more services. He says at least priests, scholars, and prospective preachers and teachers will, if the service be kept within one hour, and that without compulsion. He says his own practise is to have services morning and evening each day and three times on Sundays: matins, mass, and vespers. He says this makes it possible to take the people through the Bible, book by book.

Thus through this daily use of and training in the scriptures, the Christians will gain in intelligent knowledge of them and become familiar with them.

Vol. 6, p. 6

### 1946 SUMMER SESSION — THE GRADUATE SCHOOL

The Graduate School's annual summer session affords for properly qualified students a convenient means of earning a limited number of credits each summer toward advanced theological degrees. This program has proved especially attractive to students living at a distance and not free to leave their appointed parish or other duties for the long periods of the regular academic year.

The 1946 summer session will again be of two terms, of three weeks each. Students may enrol for either term, or for both. During either term, a full quarter's residence requirements, in one, or at least most two courses, may be completed. A course may be taken for *full credit*: thirty lecture hours in three weeks plus completion of all reading assignments, term papers, etc. A student who elects to do all the work of a course during the three weeks' term, will receive full credit, but may take only one course during the term. Or a student may in a single three weeks' term take not more than two courses for *half-credit*: lectures plus minimum reading. No course, however, may be left at half-credit—the uncompleted requirements including assigned reading, term papers, examinations, etc., must be satisfactorily completed prior to the student's next term in residence, and in any case before the first day of the following February. As in the Seminary's Graduate program generally, the unit of credit is the *quarter-hour*, and each course, when all assignments relating thereto are completed, will produce three quarter-hour credits.

While students will find the assignments heavy and the work exacting, those who must use their vacation time for this work, will have at least some time free for non-academic interests. Chicagoland offers abundant recreational facilities for the refreshment of body and mind and soul. The week-ends give opportunity for visits to great churches. Many of Chicago's leading clergy occupy their own pulpits during the summer months and can be heard. One or two guided tours to centers of special interest are arranged during each of the summer terms. Provision is also made for occasional recreational intermissions on the campus in the late afternoon or evening. Guest chaplains conduct the chapel services at noon every day.

A limited number of dormitory rooms will be available for men—a few rooms, too, for married couples, without children. Meals will be served in the refectory. More than sixty students from fourteen states and Canada were registered during the summer session of 1945. An even larger enrolment is anticipated this year. Early enrolment therefore is advisable.

The total cost to the student for one term will be little more than \$45 if one course is taken or \$60 if two courses are taken. These estimates are exclusive of transportation, books, and personal extras, but include \$5 registration fee, payable with application before June 10; general service fee of \$2.00 per week; meals (six days—no meals on Sunday) \$8 per week; and course fees—\$15 per course.

For an enrolment application blank, or other information, address: Chicago Lutheran Seminary, Maywood, Illinois.

#### The Graduate School Faculty — Resident Staff

Charles Berend Foelsch, Ph.D., President and Professor of New Testament Interpretation.

Ernest Theodore Bachmann, M.A., S.T.M., Associate Professor of Christian History.

Henry Grady Davis, D.D., Professor of Functional Theology.

Charles William Kegley, Ph.D., Associate Professor of Philosophy of Religion and ethics; *Ad Interim* Director of Graduate Studies.

Joseph Sittler, Jr., Associate Professor of Systematic Theology.

Armin George Weng, Ph.D., Lecturer in Church Polity.

Carl Umhau Wolf, Ph.D., Associate Professor of Old Testament Interpretation.

### Guest Lecturers — 1946 Summer Session

Otto W. Heick, Ph.D., Lecturer in Historical Theology, Pastor, Christ United Lutheran Church, Ellis, Kansas.

Elmer E. Flack, Th.D., D.D., Dean, and Professor of Biblical Interpretation, Hamma Divinity School, Springfield, Ohio.

John C. Mattes, D.D., Professor of Apologetics and Pastoral Theology, Wartburg Theological Seminary, Dubuque, Iowa.

Alvin Daniel Mattson, S.T.D., Lecturer in Functional Theology, Professor of Christian Ethics and Sociology, Augustana Theological Seminary, Rock Island, Illinois.

Robert Neumann, Litt.D., D.D., A.M., Emeritus Professor of Bible and Religious Education, Carthage College.

### The Graduate School — Summer Session Courses, 1946

*First Term, Monday, July 22 to Friday, August 9*

1363. **EXPOSITION OF ROMANS.** This course includes a study of the genesis, development, and significance of Paul's theology as it is given expression in the Epistle to the Romans, which is read critically and exegetically in relation to other New Testament writings and contemporary thought. Daily, Monday to Friday, 8 and 10 a. m. Professor Flack.
1463. **THE NATURE AND GROWTH OF LUTHERANISM IN AMERICA SINCE 1820.** A study in European backgrounds as well as in developments which have given the Lutheran church in America its diversified yet distinctive character. Daily, Monday to Friday, 9 a. m. and 1:30 p. m. Professor Bachmann.
1573. **THE NEW APOLOGETIC.** An evaluation in the light of the Gospel of the scientific advance of the past three decades, and the ultimate answer to the newest theories of astronomy, physics, biology, etc., according to the methods of von Frank, Ihmels, and Karl Heim. Daily, Monday to Friday, 8 and 10 a. m. Professor Mattes.
1713. **HOW TO PREACH TO THIS HOUR.** A study of the present human situation in the light of the Gospel, of what the Gospel has to say to the people of this time, and of how to say it. Class periods are divided about equally between lectures and the analysis of contemporary sermons. Student work is divided between assigned reading and preparation and submission of sermons for criticism. Daily, Monday to Friday, 11 a. m. and 2:30 p. m. Professor Davis.

*Second Term, Monday, August 12 to Friday, August 30*

1232. **THE POETRY OF THE OLD TESTAMENT.** A comparative study of Semitic poetic form and its bearing on Old Testament interpretation. Review of the poetic books of the Bible with papers on special problems. Hebrew will be used but not required. Daily, Monday to Friday, 8 and 10 a. m. Professor Wolf.



1413. *THE LITERATURE OF THE PRIMITIVE CHURCH.* A study of the early fathers and apologists culminating in the writings of Irenaeus and Ignatius and in the emergence of the Old Catholic Church. Daily, Monday to Friday, 11 a. m. and 1:30 p. m. Professor Neumann.
1543. *CONTEMPORARY CONTINENTAL LUTHERAN THEOLOGY.* An introductory survey of today's theological scene in continental Europe, followed by a particularized study of the work of representative contemporary Lutheran continental theologians, e.g., Althaus, Gogarten, Heim, etc. Daily, Monday to Friday 8 and 10 a. m. Professor Heick.
1953. *THE CHURCH AND SOCIETY.* The relation of the Christian faith and the Church to the social order. Special attention will be given to the labor movement, rural life, and co-operatives. To the extent that time allows amusements, health, the family, wealth, crime, and war will be considered. Daily, Monday to Friday, 9 and 11 a. m. Professor Mattson.

### THE GRADUATE SCHOOL — GENERAL INFORMATION

For more than fifty years the Seminary has offered post-graduate courses in the various theological disciplines, some in residence but the larger number in extension. At present, the Seminary offers courses leading to the graduate degrees of Master of Sacred Theology and Doctor of Sacred Theology. The former it conceives chiefly as an aid to the pastor of superior initiative and intelligence further to enrich his pastoral service, and the latter as in a particular sense reserved for the student giving promise of developing unusual abilities in and of making original contributions to a specialized field of theological learning.

#### Admission

Graduates of approved institutions, holding the Bachelor of Divinity degree, or its equivalent, are eligible for admission to the Graduate school upon approval by the faculty. Persons not holding the Bachelor of Divinity degree may be admitted as special students, but will not be admitted to candidacy for an advanced degree until the Bachelor of Divinity degree shall have been received. Just as the Bachelor of Divinity degree is a prerequisite for the Master of Sacred Theology degree, so the Master of Sacred Theology degree is a prerequisite for the Doctor of Sacred Theology degree. In no case can a student who does not hold a Bachelor of Divinity degree, or its equivalent, receive credit toward the Master of Sacred Theology degree; likewise, in no case can a student who does not hold a Master of Sacred Theology degree, or its equivalent, receive credit toward the Doctor of Sacred Theology degree. Students may enter upon their graduate studies as residents (which is to be preferred) or via the Home Study Department.

#### Fees and Expenses

A registration fee of Five Dollars is payable with application for admission to the Graduate School. The instructional cost to the student is Fifteen Dollars per course per Quarter. Meals are provided at cost in the Seminary Refectory. This item obviously varies; in 1945, it was eight dollars per week. Graduation fees (with diploma) are: S.T.M. \$7.50; S.T.D., \$15.00.

For courses taken in the Home Study Department the fee is \$7.50 per course in addition to the basic five-dollar registration fee. A student may register for only one Home Study Course at a time, and to receive credit for the course must complete its work within one year after registration. Upon deposit of ten dollars, students not in residence are accorded the privilege of withdrawing books (as many as three at a time) from the library. Upon the completion of the course of study and the return of all books this deposit is refunded.

### Requirement for the Degree of Master of Sacred Theology

*Residence.* Courses totaling 27 hours of credit are required for the degree. All courses bear uniform credit, namely, three hours. Of the 27 credits required, at least 18 must be earned in residence. The remaining nine hours may be taken in the Home Study Department.

*Language.* If the subject matter of the student's research requires a reading knowledge of a language other than English, this reading knowledge must be demonstrated by examination before admission to candidacy.

*Admission to Candidacy.* Upon the completion of a minimum of 6 credit hours in the Graduate School, deemed by the faculty to furnish evidence of ability to do advanced work, and upon application to the Director of Graduate Studies, the student may be admitted to candidacy for the degree. Upon admission to candidacy the student shall apply for the appointment of an advisor who will supervise the remainder of his study, directing the preparation of his thesis, and presenting him for comprehensive examination. The work for the degree must be completed within six years after admission to candidacy.

*Fields of Study.* The fields of study in which the degree may be taken are the Biblical, the Historical, the Theological, and the Functional. In the field in which the student proposes to major he must take courses totaling no fewer than 15 hours; one course must be taken in each of the three other fields; the remaining hours may be taken in any field.

*Thesis.* An acceptable thesis is required of every candidate. The thesis subject must be approved by the candidate's advisor at least one year before appearing for the comprehensive examination. The thesis must be submitted at least two months before the anticipated time of graduation. This thesis requirement must be fulfilled within two years after the completion of all course requirements for the degree.

*Examinations.* Candidates for the degree are required to pass a comprehensive examination in the field of the major and thesis.

### Requirements for the Degree of Doctor of Sacred Theology

*Admission to Candidacy.* A student may be admitted to candidacy only upon the initial demonstration of his ability to do creative thinking and original research. The Doctor of Sacred Theology degree can in no instance be earned by the mere completion of a certain number of credit courses.

Upon the completion of a minimum of twelve credit hours in the Graduate School beyond the Master of Sacred Theology degree, at least six of which are earned in residence, the student may apply to the Faculty for admission to candidacy for the degree. If and when the Faculty approves his admission to candidacy, the student may apply for the appointment of an advisor to supervise the remainder of his study, direct the preparation of his thesis, and present him for comprehensive examination.

The work for the degree must be completed within ten years after admission to candidacy, but no candidate shall be eligible for the doctorate until he shall have completed seven years of service in the ministry.

*Residence.* Courses totaling 54 hours of credit beyond the Master of Sacred Theology degree are required for the degree. All courses bear uniform credit, namely, three hours. Of the 54 hours, at least 36 must be taken in residence, the remaining 18 hours may be taken in the home study department.

*Language.* Prior to admission to candidacy, the student must demonstrate by examination a reading knowledge of at least one modern research language (e.g. German, French), and one biblical or classical language (i.e. Greek, Hebrew, Latin).

*Fields of Study.* The fields of study are those which comprise the traditional theological curriculum, but the S.T.D. degree is offered in only two of these general fields, namely, the Theological and the Historical, and only in one area of either of these, namely, issues arising in a study of Lutheran theology and Lutheran Church history.

*Thesis.* An acceptable thesis contributing in an original way to the body of knowledge in its field is required of every candidate. The subject must be approved by the candidate's advisor at least one year before the candidate's comprehensive examination, and the completed thesis must be submitted at least three months before the anticipated time of graduation. This thesis requirement must be fulfilled within two years after all course requirements are satisfied.

*Examination.* Candidates for the degree are required to pass comprehensive oral and written examinations in the Field of their major and in the subject of their thesis.

## POST-GRADUATE CURRICULUM FOR RETURNING CHAPLAINS

The following post-graduate program of theological study is set up especially for discharged chaplains who are related to Lutheran bodies.\*

Two quarters of special work in residence are given in addition to the summer session of the Seminary's Graduate School. Though this curriculum is geared to the idea of orderly progress toward a goal, each quarter's work as well as that of the summer session, will be complete in itself. It is therefore an unusually flexible program. A chaplain discharged from the service may enrol for one quarter's work or for two; or he may enrol for both quarters plus the summer session; or for the summer session only. The next quarter begins May 6, 1946; the Summer Session of the Graduate School begins July 22; the Fall Quarter begins September 17, 1946.

The courses offered are on the post-graduate level. This means that they are a part of the Seminary's curriculum leading to the STM degree, and that chaplains who enter with the B.D. degree may expect to receive the STM degree upon satisfactory completion of all requirements.

In view of the probability that chaplain-students will nearly all be returning to active parish service following their period of residence at the Seminary, it is the faculty's purpose, not only to maintain postgraduate academic standards, but also to implement and interrelate the courses offered in the four theological fields so as to make the content definitely useful in relation to the practical needs of the parish and of the work of the Church at large.

This post-graduate program will seek to relate its students to the ongoing life of the Church by providing for them: preaching and pastoral appointments in selected parishes of the Chicago area; field trips to, and possible field work in, selected welfare agencies of the Church and of non-Church groups; institutional visitation at nearby Vaughan Military and Hines Veterans' Hospitals; Clinical training at a metropolitan hospital; Clinical training at Elgin State Hospital and/or the State Training School for Boys, St. Charles, Ill., under the auspices of the Council for Clinical Training.

---

\* Dr. Gould Wickey, Secretary of the American Association of Theological Schools, reports that this program was officially and warmly endorsed and commended to the chaplains by the Board of Education of the United Lutheran Church, and that the Board encourages chaplains interested in purposeful study to enrol. The Rev. Harold S. Miller, Chairman of the Committee on Army and Navy Work, also heartily approves the plan and program.



## The Calendar and Courses

### Summer Quarter, May 6 to July 19:

- BIBLICAL: The Philippian Letter. Prof. Joseph Sittler, Jr.  
 HISTORICAL: Ecumenical Christianity. Prof. E. Theodore Bachmann.  
 THEOLOGICAL: Modern Continental Theology (non-Lutheran). Prof. Charles W. Kegley.  
 FUNCTIONAL  
 SEMINAR: Pastoral Counselling. Prof. H. Grady Davis and others.

### Summer Session, July 22 to August 30:

- BIBLICAL: \*Exposition of Romans. Prof. Elmer E. Flack.  
 \*\*The Poetry of the Old Testament. Prof. Carl Umhau Wolf.  
 HISTORICAL: \*The Growth of the Lutheran Church in America, 1820-1918. Prof. Bachmann.  
 \*\*The Literature of the Primitive Church. Prof. R. Neumann.  
 THEOLOGICAL: \*The New Apologetic. Prof. John C. Mattes.  
 \*\*Contemporary Lutheran Theology in Europe. Prof. Otto W. Heick.  
 FUNCTIONAL: \*How to Preach to This Hour. Prof. H. Grady Davis.  
 \*\*The Church and Society. Prof. A. D. Mattson.

---

\* Two lecture hours daily, July 22nd to August 9th.

\*\* Two lecture hours daily, August 12th to 30th.

### Fall Quarter, September 17 to November 29, 1946:

Announcement of Courses and other details to appear in July number of the RECORD.

## Full Time Work

Chaplains admitted to this program may register for three courses per quarter, which is full-time work. Each course will be of three lecture hours per week, 33 hours per 11-week quarter. Total lecture hours for three courses per quarter, 99. Thesis research when required, unlike field work, carries no additional academic credit.

A student who spends three terms (as outlined in above) in residence at the Seminary, and satisfactorily completes nine courses with credit, and writes an acceptable thesis, will have completed the requirements for the degree of STM. However, it will probably require at least one calendar year following his entrance for the student to fulfill all S.T.M. assignments, including those relating to home study and the completion of a thesis.

Subject to the approval of his faculty advisor, and of the University's admissions office, a student regularly registered for this work may take one course per quarter at the University of Chicago in lieu of one course at the Seminary. Because of differences in the academic calendar at the respective institutions, this substitution of equivalents would have its limitations.

### Lodgings

A room will be provided free of charge for each regularly enrolled student, so far as space is available in the Seminary's dormitories. For single men, or men, who leave their families elsewhere, some rooms are now available. Married men who wish to bring their wives can also be housed in fair comfort on the campus in limited numbers. Married couples with children, however, cannot be accommodated on the campus. However, the Seminary will gladly upon request make inquiry and report whether or not such quarters may be had in the community.

### Financial Help

The general educational costs will be paid by the United States Veterans Administration in keeping with the terms of the G I Bill of Rights. This provision includes all tuition charges, contingent fees, and cost of necessary books. In addition, the government provides a subsistence allowance of \$65 per month for single men, and of \$90 per month for veterans with dependents.

For chaplains of the United Lutheran Church, the government's subsistence pay may be augmented by grants from the ULCA's war emergency fund, so that the total available for maintenance in each case will be equivalent to the Church's monthly provision for those returning chaplains who have temporary employment under a Board of the Church.

From his subsistence allowance, the student will pay the Seminary Boarding club for his meals. The rate will be not more than \$8 per week—less if prevailing food costs permit. No meals are served on Saturday evenings, or Sundays.

### Tabulation of Costs

|                                          | First<br>Quarter | Second<br>Quarter | Summer<br>Session | Total    |
|------------------------------------------|------------------|-------------------|-------------------|----------|
| *Tuition .....                           | \$110.00         | \$110.00          | \$ 60.00          | \$280.00 |
| *Contingent fee .....                    | 15.00            | 10.00             | 10.00             | 35.00    |
| *Books, etc. (estimated) .....           | 20.00            | 20.00             | 20.00             | 60.00    |
| **Board (depending upon food prices).... | 88.00            | 88.00             | 48.00             | 224.00   |
| For the academic year.....               | \$233.00         | \$228.00          | \$138.00          | \$599.00 |

\* For eligible, discharged chaplains to be paid by the Veterans' Administration.

\*\* To be paid from the Government's subsistence allowance for eligible, discharged veterans.

For application blanks for admission to the Seminary's Graduate School, Seminary catalog, or further information concerning the program outlined above, address the Registrar, 1644 S. 11th Ave., Maywood, Illinois.

### BOOKS

PROTESTANTISM A SYMPOSIUM, edited by William K. Anderson, The Methodist Church, 1944. \$2.00.

This is a book which every pastor should study, ponder, and inwardly digest, and then place for sale in quantity in some appropriate place in his parish house or narthex so that every worshipper can have a copy. In 25 chapters or sections protestantism is discussed with accuracy, vigor, and illumination under three divisions: its history, its various interpretations, and its opportunities. Fortunately, Gettysburg's President, A. R. Wentz, was asked to contribute the section which bears the title "Luther and his Tradition," and he has done the reliable type of work that one would expect. Too long have Protestants in general been ignorant of the positive, even militant, character of their evangelical faith, and this book is a much-needed effort to remedy this weakness.

THE GREAT DIVORCE, by C. S. Lewis, Macmillan, 1946. \$1.50.

A colorful fantasy this, and not without worth for the stirring of the Christian's conscience and even for the heartening of his faith. Mr. Lewis takes the reader on a one day bus excursion from hell to heaven. The damned who make the trip are not compelled to return to hell; they may remain in heaven if they choose. But the majority return to the nether regions; hell pleases them better than heaven. The trouble is, as the guide on the trip puts it, "There is no Heaven with a little Hell in it." That is the significance of the book's title, "The Great Divorce." Good as it is, this book will not enjoy the vogue of Mr. Lewis' brilliantly witty "Screwtape Letters;" it is not quite in the same class. But meaning it has. For example, no sensitive clergyman will fail to ponder the danger of letting his preaching become an end in itself—art for art's sake as he hears Mr. Lewis' "Spirit" saying "Every poet and musician and artist, but for Grace, is drawn away from the love of the thing he tells, to love of the telling till, down in Deep Hell, they cannot be interested in God at all, but only in what they say about Him. For it does not stop at being interested in paint, you know. They sink lower—become interested in their own personalities and then in nothing but their own reputations."

ROMANISM AND THE GOSPEL, by C. Anderson Scott, Westminster Press, 1946. \$2.00.

At the time of his death several years ago, Dr. Scott was one of Britain's ablest New Testament scholars. The present volume came from his pen ten years ago and was first published in 1937 for the Church of Scotland. The Westminster Press is to be praised for making it available for us in America. The book is an uncompromising polemic against the Roman Church. Mariolatry, the mass, purgatory, saints, relics, miracles and other topics germane to the issue are considered in the light of the Gospel's teachings. Of course the Church of Rome comes off second best. For the pastor or lay person who is looking for competent apologetic material, this book will be of use—its charges against Rome are pointed, forcefully expressed, scripturally documented, and of vital import today. As is to be expected of a writer in the Calvinistic tradition, Dr. Scott goes more than a little distance out of his way when refuting Rome's doctrine of transubstantiation, also violently to attack the Lutheran teaching concerning the Real Presence. Let no one who reads Dr. Scott's chapter "The Lord's Supper" fail to read as *antidote* the relevant sections in Charles Porterfield Krauth's "The Conservative reformation and Its Theology." Good as is Dr. Scott's book, and grave as is the menace of Romanism, this reviewer believes that the only worthy polemic against Rome is an evangelical preaching and living the good news of the Gospel in a fashion so dynamic that the sheer positive power of the true Church's life will compel Rome to amend its unholy works and ways, and become evangelical or find itself forsaken by its members. Positive evangelical action is a more powerful polemic than negative criticism, however well documented.

PSYCHOLOGY OF RELIGION, by Paul E. Johnson, New York, Abingdon-Cokesbury Press, 1945. \$2.00.

The author, professor of psychology of religion at Boston University, states that this work is based on a psychological creed that is "dynamic" and "interpersonal"—that is: personality is a spontaneous process in time and persons are always to be understood in relations. In all this he is "up-to-date," and in the right way! (In judgments such as these, the reviewer always reveals his own preferences, of course.) In spite of a rather light treatment of modern depth psychology, as also of certain experiences pointed to by the Reformers, and of the more positive psychological "aids to belief," the growing number of colleges and theological schools offering courses in psychology of religion will welcome this work as an additional text of a higher order.



THE ELEVEN RELIGIONS AND THEIR PROVERBIAL LORE, by S. G. Champion, London, Routledge, 1945. \$3.75.

This work is a rather unique but strange contribution to the field of comparative religion. Its scheme is to present very short quotations—4,890 of them!—from the representative literature of what the author chooses to call the eleven world religions. To each religion there is a short introduction written by a presumed (but by no means evident) authority. The quotations taken as a whole tend to amaze if not bewilder, rather than to enlighten the reader. As a source book this work should find its place in college and seminary libraries, but it can hardly be recommended to the layman. Unfortunately, the editor labors under the widespread illusion that all the world religions are pretty much alike and that their basis and main concern is ethical.

CHRISTIANITY AND THE RELIGIONS OF THE WORLD, by Albert Schweitzer, Henry Holt, New York, 1939. Translated by Johanna Powers. \$0.69.

It is illuminating for the student to read this book by Schweitzer at the same time he examines the *Eleven Religions* edited by Champion, for the contrast between the two is emphatic. Schweitzer, writing with his usual beauty and power, sets out to discover whether and in what respects Christianity is superior to all other world religions. He concludes that it definitely is superior in its ethical emphasis, its metaphysical dualism and in its optimism. The one unhappy feature of the book is that Schweitzer claims that he will rely solely on rational arguments and the inherent truth of Christianity (p. 3), but he concludes on an entirely different note which takes refuge in the allegedly mystical and mysterious elements in Christianity (pp. 76 ff). Incidentally, it is in this work that his famous statement occurs, "When you preach the Gospel, beware of preaching it as the religion which explains everything."

DE LIBRO CONCORDIAE, Quem Vocant, a quibusdam Theologis, nomine quorundam Ordinum Augustanae Confessionis, editio, Admonitio Christiana. . . . Inditione Illustrissimi Principis Iohannis Casimiri, 8 vo., 455 pages. Nevstadii, Matthaeus Harnisch, 1581.

The title page is reinforced at the margins, but the contents are in excellent condition. The volume is bound in old calf, rubbed but sound. The tome is of historical and Lutheran interest, being one of the earliest works on the Concordia and including admonitions for its acceptance by the Lutheran leaders of Saxony and Swabia. This book is one of a number of recent accessions of antiquarian and research interest and further strengthens the Seminary's already notable collection of Reformation period *Lutherana*.

YEAR BOOK OF THE UNITED LUTHERAN CHURCH, edited by Secretary Walton Harlow Greever, 1946. United Lutheran Publication House. 25 cents.

The 258 pages of this book are crammed with facts and figures of important interest to every alert member of the Church. For the United Lutheran Church with its far more than a million members, the annual edition should be at least five times its present 50,000 copies. It should be counted an indispensable volume in every ULCA home. Two things will help toward that goal in 1947—increasingly alert promotion of the book by the pastors of all congregations, and on time publication of the volume. Wasn't it nearly the end of January before the 1946 volume was distributed? Does any one know—was there any other ecclesiastical Year Book that made so tardy an appearance?

DIVINE INVASION, edited by Paul Zeller Strodach, The Muhlenberg Press, 1946. \$2.00.

Dr. Strodach here gives us another volume of Lententide sermons by representative preachers of the United Lutheran Church. One hears the edition was sold out before Lent began. One hopes the reading of these sermons sent many a preacher hurrying back to his study not to imitate or perhaps even "borrow" these sermons, but to toil away long and earnestly at the exegesis of scripture passages of his own choosing and then to preach the Word to his Lenten congregations as alertly, understandingly, and evangelically, as do the contributors to this volume. But such comments are hardly to the point in this paragraph, for the story of Lent, 1946, will have been closed ere these lines come to the reader's eye. One may therefore perhaps best write *finis* here concluding with a brief quotation from the book's last sermon, the one for Easter Day, on "God's Eternal Yes" by Oscar Blackwelder: "Easter explains the persistence of the Church—not as an organization but as a fellowship, taking in all who love Christ. This fellowship, built not around a memory but about a living Presence, evidences the truth of that first Easter Day, 'He is not here: for he is risen' *The Church lives only because He lives.*"

THE MORAL THEORY OF EVOLUTIONARY NATURALISM, by William F. Quillian, Jr., New Haven, Yale University Press, 1945. \$3.00.

This quite careful study by the professor of philosophy at Gettysburg College is based upon his doctoral dissertation submitted at Yale University. The subject is extremely timely, and his conclusions, though in no respect novel and highly original, are valid. This is significant, for it means that one has here a studied indictment of an influential point of view in American life. The chief drawback is that Quillian deals with Darwin, Clifford, Spencer, Westermarck, men who are associated with the past—rather than with Dewey, Sellars, Otto, —men who are carrying the banner for naturalism today.

PROGRESSISM — AN ESSAY IN SOCIAL PHILOSOPHY, by Edward L. Schaub, University of Calcutta, 1937. \$3.00.

How can one be objective in reviewing a book by a distinguished teacher under whom one has studied for nine years and for whom there has developed, understandably, personal esteem and academic reverence? Better it were to admit that it is impossible to be objective under such circumstances, and say that these Calcutta University Readership Lectures for 1929 are a brilliant "interpretation of Indian philosophy in its divergence from the spirit of the contemporary West." The genesis, varieties, cultural expressions, and ideal of social progress of the East and the West are analyzed in such a way as not only to shed strong light on the defined subject but also to afford manifold and always illuminating references and illustrations from the entire history of philosophy. The work is a model of philosophic writing and is as valuable for today and the years to come as it was when first it appeared.

### NOTABLE TITLES FROM RECENT ACCESSIONS

FRANCESCA CABRINI, by L. P. Borden, 1946, Macmillan Company.

AN ENCYCLOPEDIA OF RELIGION, Vergilius Ferm, ed., 1945, The Philosophical Library.

THE KINGDOM OF GOD AND THE AMERICAN DREAM, Sherwood Eddy, 1941, Harper & Brothers.

A STUDY OF HISTORY, A. J. Toynbee, 6 v., 1945, Oxford University Press.

THE PRACTICAL COGITATOR, C. P. Curtis, ed., 1945, Houghton Mifflin Company.

CURIOSITIES OF POPULAR CUSTOMS, W. S. Walsh, 1925, J. P. Lippincott Company.

- HISTORY OF EVANGELICAL MISSIONS, P. H. Eller, 1942, Evangelical Press, Harrisburg.
- THE NATURE AND PURPOSE OF THE GOSPELS, R. V. G. Tasker, 1944, Harper & Brothers.
- CALLING MEN FOR THE MINISTRY, Hampton Adams, 1945, Bethany Press, St. Louis, Mo.
- THE CHURCH BEAUTIFUL, J. R. Scotford, 1945, The Pilgrim Press.
- INTELLECTUAL AMERICA, Oscar Cargill, 1941, Macmillan Company.
- THE INTERPRETATION OF ST. PAUL'S EPISTLE TO THE ROMANS, R. C. H. Lenski, 1945, Wartburg Press, Columbus.
- A HISTORY OF WESTERN PHILOSOPHY, Bertrand Russell, 1945, Simon and Schuster.
- THE APOCRYPHA AND PSEUDEPIGRAPHA OF THE OLD TESTAMENT, R. H. Charles, 2 v., 1913, Oxford University Press, London.
- LIGHT FROM THE ANCIENT PAST, Jack Finegan, 1946, Princeton University Press.
- NO MAN KNOWS MY HISTORY, F. M. Brodie, 1946, Alfred Knopf.
- LUTHERANS IN CANADA, V. J. Eylands, 1945, Icelandic Evangelical Lutheran Synod in North America.
- THE SPIRIT OF LENT, Theodore Heimark, 1946, Augsburg Publishing House, Minneapolis.
- A STUDY OF THE TOWN AND COUNTRY CHURCHES OF THE AUGUSTANA SYNOD, A. D. Mattson, 1945, Augustana Book Concern, Rock Island.
- THE HEBREW BIBLE IN ART, Jacob Leveen, 1944, Oxford University Press, London.
- PIONEERS OF THE PRIMITIVE CHURCH, F. V. Filson, 1940, Abingdon Press.
- PAUL, MAN OF CONFLICT, D. W. Riddle, 1940, Cokesbury Press.
- THE CHURCH LOOKS FORWARD, William Temple and others, 1942, Morehouse-Gorham Company.
- CHRISTIANITY AND THE SOCIAL ORDER, William Temple, 1942, Penguin Books, Inc.
- THE CASE FOR CHRISTIANITY, C. S. Lewis, 1943, The Macmillan Company.
- JOHN HENRY NEWMAN, C. F. Harrold, 1945, Longmans, Green & Co.
- DICTIONARY OF SOCIOLOGY, H. P. Fairchild, ed., 1944, Philosophical Library.
- CONRAD WEISER, FRIEND OF COLONIST AND MOHAWK, P. A. W. Wallace, 1945, University of Pennsylvania Press.
- CHRIST IN HIS SUFFERING, K. Schilder, 1945, Wm. B. Eerdmans Publishing Co.
- CHRIST ON TRIAL, K. Schilder, 1945, Wm. B. Eerdmans Publishing Co.
- CHRIST CRUCIFIED, K. Schilder, 1944, Wm. B. Eerdmans Publishing Co.

### WANTED — OUT-OF-PRINT BOOKS

The Seminary Library needs additional copies of the out-of-print titles listed below. If you have any of these books, and would like to present them to the Library, or sell them at a modest price, please write the Seminary Library, 1644 S. 11th Avenue, Maywood, Illinois.

- PAUL OF TARSUS, by Terrot R. Glover, Macmillan, New York, 1938.
- THE MYSTICISM OF PAUL, by Albert Schweitzer, Black, London, 1937.
- HERETICS, by Gilbert K. Chesterton, Lane, New York, 1938.
- SPIRIT AND TRUTH; THE NATURE OF EVANGELICAL CHRISTIANITY, by Karl Heim, (tr. by Edgar P. Dickie), Zondervan, Grand Rapids, 1935.



- THE DOCTRINE OF THE WORD OF GOD (PROLEGOMENA TO CHURCH DOGMATICS), by *Karl Barth*, Scribner, New York, 1936.
- NATURALISM AND RELIGION, by *Rudolph Otto*, Putnam, New York, 1907.
- TYPES OF PHILOSOPHY, by *William E. Hocking*, Scribner, New York, 1939.
- GOD AND THE COMMON LIFE, by *Robt. Lowry Calhoun*, Scribner, N. Y., 1935.
- PRESENT THEOLOGICAL TENDENCIES, by *Edwin Ewart Aubrey*, Harper, New York, 1936.
- RELIGION WITHIN THE LIMITS OF REASON ALONE, by *Immanuel Kant*, Open Court Pub. House, Chicago, 1934.
- ST. THOMAS AQUINAS, ANGEL OF THE SCHOOLS, *Jacques Maritain*. (tr. by J. J. Scanlon), Sheed & Ward, London, 1933.
- NATURE OF REVELATION, by *Nathan Soderblom*, Oxford, New York, 1934.
- THE IDEA OF THE HOLY, by *Rudolf Otto*, Oxford, New York, 1936.
- MEANING OF PAUL FOR TODAY, by *Charles H. Dodd*, Doran, New York, 1932.
- CONCERNING THE MINISTRY, by *John W. Oman*, Harper, New York, 1940.
- AMERICAN OPINION OF ROMAN CATHOLICISM IN THE 18TH CENTURY, by *Sister Mary A. Ray*, Columbia University Press, New York, 1936.
- HAS THE IMMAGRANT KEPT THE FAITH? by *Gerald Shaughnessy*, Macmillan, New York, 1925.
- GREAT REVIVAL IN THE WEST, 1797-1805, by *Catharine C. Cleveland*, University of Chicago Press, 1916.
- DEVELOPMENT OF THE SYNODICAL POLITY OF THE LUTHERAN CHURCH IN AMERICA TO 1829, by *Robert Fortenbaugh*, University of Pennsylvania Press, Philadelphia, 1926.
- KINGDOM OF GOD IN AMERICA, by *Helmut R. Niebuhr*, Willett, Chicago, 1937.
- SOCIAL SOURCES OF DENOMINATION, by *Richard Niebuhr*, Holt, New York, 1935.
- DOCUMENTS ON CHRISTIAN UNITY, by *Geo. K. A. Bell*, Oxford University Press, New York, 1924.
- PHILEMON AMONG THE LETTERS OF PAUL, by *John Knox*, University of Chicago Press, Chicago, 1935.
- JOHN DEFENDS THE GOSPEL, by *Ernest Cadman Colwell*, Willett, Chicago, 1936.
- CONVERSION AND ELECTION: A PLEA FOR A UNITED LUTHERANISM IN AMERICA, by *Franz A. O. Pieper*, (tr. by Th. Graebner), Concordia, St. Louis, No date.
- CHRISTIANIZING THE SOCIAL ORDER, by *Walter Ruaschenbusch*, Macmillan, New York, 1912.
- COMMENTARY ON ST. PAUL'S EPISTLE TO THE GALATIANS, by *Martin Luther*, Zondervan, Grand Rapids, 1939.
- SERMONS ON THE PASSION OF CHRIST, by *Martin Luther*, Augustana, Rock Island, 1871.
- JESUS AND THE EDUCATIONAL METHOD, by *Luther Allen Weigle*, Abingdon, Nashville, Tennessee, 1939.
- APOSTOLIC PREACHING AND ITS DEVELOPMENT, by *Charles H. Dodd*, Willett, Chicago, 1937.

### MATRON MINA LINDEN

Miss Mina Linden, matron of the Seminary for longer than twenty-five years, died on Saturday evening, March 23, at the home of her niece Mrs. Gust Lind in Maywood. Hundreds of Seminarists of the past quarter century gratefully remember her ever friendly and painstaking ministry in the dormitories—hers was always a labor of love. The Seminary was her home, and she was really the housemother. The students were her “boys;” she looked after them with a mother’s concern. She swept their rooms, mended their linens, dusted their furniture, made their beds. And sometimes—when she felt they needed it—she delivered for one or the other a brief but pointed extra-curricular lecture in applied theology. One may truly say of her, as a famed preacher said of Dorcas, “She got her needle into the fabric of eternity.”

The funeral service was held on Tuesday afternoon, March 26, with her pastor, The Rev. Wesley J. Smuzer officiating. Her’s was a beautiful life—the fruit of the Gospel—a life of service in the Master’s name. Life is the lonelier here but Heaven the brighter for her going home!

### CAMPUS NOTES

OUR ANNUAL “FRIENDS OF THE SEMINARY” DINNER is planned for Friday, May 10, in the Seminary commons. The Boarding Club will provide the usual excellent dinner for the very modest charge of one dollar per person. Pastors are invited to encourage their interested lay-folk to attend. The Seminary is a working arm of the Church; the people of our congregations should be well acquainted with their own institution. Here is an opportunity. An excellent program is being arranged. Not too many speeches—but much fun and fellowship, group singing—and a soloist who will really thrill us with her beautiful voice and colorful selections. Send in your reservation today!

CHURCHES AND INDIVIDUAL FRIENDS continue to remember the Seminary with their gifts. During the past three months, Trinity Church of Fort Wayne sent in its usual generous \$200 per month; St. Mark’s Auburn, Indiana, sent \$25.00; Zion, Portland, Indiana, \$25.00; First Church, Warren, Pa., \$44.00; Trinity Church, Ingomar, Pa., \$10.00; Messiah, Grand Island, Nebraska, \$60.00; Miss E. C. Reimold of South Bend, Indiana sent \$50.00; Dr. and Mrs. Charles Venable, Oak Park, \$25.00; Miss Elizabeth Wirth, of Pastor Urlaub’s congregation, Medford, Wis., sent a beautiful and useful veil for our communion services. So the friendly gifts of a host of folk help the Seminary to carry forward its program with increasing effectiveness.

NOW COMES THE SEASON for synodical meetings. All our supporting synods, Indiana, Michigan, Illinois, Pittsburgh, and Wartburg, meet in swift succession. At each of these conventions, the Seminary’s report will be heard and suitable action taken to assure the Church’s continuing support of this institution so vital to its welfare. Happily, the benevolent offerings of our people have been of increasing liberality these past years, and we have reason to hope the financial support provided for the Seminary’s budget will again generously reflect each Synod’s interest in its institution.

FROM PRESIDENT JENS KUNOS of the Lutheran Theological Seminary, at Shekow, Hupeh, China, comes an interesting letter reporting that the Seminary RECORD was the very first bit of reading matter to reach his desk from America

since the beginning of the war. In his letter he spoke of the thrill our little journal gave him and of how eagerly he devoured it from first page to last. How grateful we all are that war's end has come, and that the Gospel message may again be freely preached in almost all parts of the world. We salute our colleagues of the Seminary faculty in China, and wish for President Kunos and his co-workers glad success in all the days to be.

WITH THE ADVENT OF SPRING, the whole Seminary community thinks again of campus Cleanup day. One faculty member, one student and the caretaker are the committee to make all the arrangements. The date this year is April 8th. All classes will be suspended, and every member of the Seminary community, whether professor, undergraduate student, or "chaplain" will be expected early that morning, to don his toiler's clothes, and to wield a lusty rake, or push a well-laden wheelbarrow. Woe to the man who dares to shirk his duty on that fateful day! But however heavy the tasks of the day, good fellowship and fun will not be missing—that is the tradition of Cleanup day on this campus.

EARLY IN MARCH, a select group of our senior students spent four days at Chicago's great Lutheran Augustana Hospital, gaining practical experience in the art of ministering to the sick. The group lived at the hospital, ate their meals with the staff, accompanied physicians and chaplain on their rounds, and read the Scriptures and prayed with patients in the hospital. All report it a rewarding experience, and voice their gratitude to Professor Bachmann who arranged the trip, and to Chaplain Westberg, of the hospital, who was the Seminarians' special host.

THE PIANO in the Seminary chapel gives out an uncertain sound! The pin-board will no longer hold the strings to proper pitch, the action is long since rebellious, the total effect is plain flat! None of us should smile at the poor old piano,—after thirty-five years of active service we will sound pretty flat, too! So, . . . isn't there someone among the Seminary's friends who has a grand piano filling up the living room, now unused "since the children have all grown up, gone away, and have homes of their own . . ." which he would be willing to give to the Seminary for use in the daily service of worship in the chapel? (We pay the freight!) Not any piano, to be sure, will serve this purpose. It must be a grand, and of a quality to provide the sonority and fulness of tone necessary for the chapel services, and for all-Seminary affairs. (A Steinway, Mason & Hamlin, Knabe, Baldwin. . . .) "O sing unto the Lord . . ."—we do, and we would like to do better; but our present weak kneed and far-wandering piano accompaniment is a handicap!

THE LUTHERAN THEOLOGICAL SEMINAR is a group of Lutheran instructors and ministers who have a vital concern with the contemporary challenge to Lutheran theology, and who are determined to try to relate it livingly to the problems of the day. In anticipation of some specific contribution to this task in the near future this group is meeting twice a year for the sharing and sharpening of the work of its individual members. The spring, 1946 meeting will be at the Seminary on April 26-28. Four papers, each preparatory to a constructive study of the Lutheran Doctrine of the Word, will be criticized at this meeting.



**Remember the Seminary in your Prayers!**

**THE  
CHICAGO LUTHERAN THEOLOGICAL SEMINARY**

**Study Opportunities For the Whole of the**

**Pastor's Career**

**IN RESIDENCE**

Year 'round undergraduate curriculum to train worthy ministers for tomorrow;

Graduate Residence and Extension Courses with

S.T.M. and S.T.D. credit; and a

Special Post-Graduate Curriculum for Ex-Chaplains

**Charles B. Foelsch, Ph.D., President**

**Maywood, Illinois**



Investment opportunities, too, for men and women who are eager to help in the advance of an institution that is committed to the training of alert young men to be the "better ministers of tomorrow."

**Remember the Seminary in your will!**

**FORM OF REQUEST**

I hereby give and bequeath to "The Theological Seminary of the Evangelical Lutheran Church at Chicago, Illinois," the sum of\_\_\_\_\_

\_\_\_\_\_ (or that certain parcel and tract of land, etc.) to be applied by the Directors to the purposes of said Seminary.

*Every testator should be careful to comply with the laws of the State concerning bequests for charitable and religious purposes.*



**CHANGE OF ADDRESS**

It is important that any change of address on the part of those to whom the Seminary Record is mailed be promptly reported to LUTHERAN SEMINARY RECORD, Maywood, Illinois.



# *The Chicago Lutheran Theological Seminary*

announces

## **The 1946 Summer Session of The Graduate School**

Two "Compressed Schedule" three week Terms

**JULY 22nd to AUGUST 9th; AUGUST 12th to AUGUST 30th**

Credit toward Advanced Degrees



**Graduate School - Summer Session Pastors' Group**



**Soul Refreshment - Summer Session**

**THE SEMINARY ALSO OFFERS**

**A Post-Graduate Program for Returning Chaplains,  
and for College Graduates who desire to be ministers  
AN ALERT UNDERGRADUATE CURRICULUM**

**New Quarter begins MAY 7th; 1946**

**WRITE: CHARLES B. FOELSCH, Ph. D., President  
MAYWOOD, ILLINOIS**



PACIFIC LUTHERAN  
THEOLOGICAL SEMINARY  
LIBRARY

PROPERTY OF  
President's Office  
~~The Lutheran Augustana Synod~~

The  
Chicago Lutheran  
Theological Seminary  
Record

LEVEL  
ONE

Summer Number

JULY, 1946

VOL. LI, No. 3

The future of the Church will,  
under God, be determined  
by our Theological Seminaries.



The Chicago Lutheran Seminary Press  
Maywood, Illinois

# THE CHICAGO LUTHERAN SEMINARY RECORD

## THE CALENDAR — 1946-1947

### THE GRADUATE SCHOOL—COURSES IN RESIDENCE

#### The Summer Session, July 22 to August 30, 1946

(Two lecture hours daily in each course; five days per week.)

|                             |                                        |
|-----------------------------|----------------------------------------|
| FIRST TERM.....             | Monday, July 22 to Friday, August 9    |
| SECOND TERM.....            | Monday, August 12 to Friday, August 30 |
| THE SUMMER CONVOCATION..... | Thursday Evening, August 28            |

#### The Fall Quarter, October 8, 1946 to February 4, 1947

(Tuesdays only. Omit Tuesdays, December 24 and 31.)

#### The Spring Quarter, February 11 to June 10, 1947

(Tuesdays only. Omit Tuesdays of Passion Week and Holy Week, March 25 and April 1.)

### CURRICULUM FOR CHAPLAINS

|                                           |                                   |
|-------------------------------------------|-----------------------------------|
| Early Summer Quarter.....                 | May 6 to July 18, 1946            |
| Summer Session (compressed schedule)..... | July 22 to August 30, 1946        |
| Fall Quarter.....                         | September 17 to November 29, 1946 |

### COURSE CREDITING

The unit of credit is the *quarter-hour*. One hour per week through the academic quarter yields one quarter-hour credit. A course—thirty lecture hours or more—yields three quarter-hour credits.

### THE UNDERGRADUATE SCHOOL

|                                |                         |
|--------------------------------|-------------------------|
| THE BACCALAUREATE SERVICE..... | Sunday, July 14, 1946   |
| THE 56TH COMMENCEMENT.....     | Thursday, July 18, 1946 |

### THE 57TH ACADEMIC YEAR, 1946-1947

|                                        |                                          |
|----------------------------------------|------------------------------------------|
| OPENING SERVICE, FALL QUARTER....      | 10:30 a. m., Tuesday, September 17, 1946 |
| FALL QUARTER ENDS.....                 | Friday noon, November 29, 1946           |
| WINTER QUARTER BEGINS.....             | 8 a. m., Tuesday, December 3, 1946       |
| CHRISTMAS RECESS BEGINS.....           | Noon, December 20, 1946                  |
| CHRISTMAS RECESS ENDS.....             | 8 a. m., Thursday, January 2, 1947       |
| SENIOR COMPREHENSIVE EXAMINATIONS..... | Beginning February 24, 1947              |
| WINTER QUARTER ENDS.....               | Noon Friday, February 28, 1947           |
| SPRING QUARTER BEGINS.....             | 8 a. m., Tuesday, March 4, 1947          |
| EASTER RECESS.....                     | Noon, April 3 to 8 a. m., April 8, 1947  |
| ALUMNI ASSOCIATION MEETING.....        | 5 p. m., Wednesday, May 14, 1947         |
| ANNUAL SEMINARY DINNER.....            | 7 p. m., Wednesday, May 14, 1947         |
| THE 57TH COMMENCEMENT.....             | 8 p. m. Thursday, May 15, 1947           |

\*

THE RECORD'S 1946 CATALOG NUMBER appeared in January. It gives fuller information concerning the Seminary's undergraduate program, admission requirements, departments of instruction, and courses.

\*

Metropolitan Elevated trains are the means of travel between Chicago and Maywood. Trains marked "Maywood-Westchester" leave Chicago's "Loop" stations at twelve-minute intervals. All trains stop at Eleventh avenue station, two blocks north of the campus.

# THE CHICAGO LUTHERAN SEMINARY RECORD

---

VOL. LI

MAYWOOD, ILLINOIS, JULY, 1946

No. 3

---

Entered as Second-Class Matter at the Post Office at Maywood, Illinois,  
under Act of March 3rd, 1879.

---

The Chicago Lutheran Seminary Record is published on the 15th of January, April, July and October.

Subscription price, per year, to all parts of the United States and Canada, 25 cents. In remitting, please send postal money order or stamps.

Address: The Chicago Lutheran Theological Seminary, Eleventh Ave. and Van Buren St., Maywood, Ill.

---

## THE GRACE-NOTE

It was a sparkling early-summer day when the funeral services for Dr. Elmer F. Krauss were conducted here on the campus that he loved. The day itself, the memory of the long, faithful, fruitful witness to his Lord, the ringing triumphant note of our moving liturgy for the burial of the dead—all were somehow very right!

It was easy, that day, to agree with those who protest the usual lugubriousness of the Christian burial service. If we mean what we say, and if our hope is what we claim, and if "to die is gain . . ." — then what is all the lamentation about!

Quiet, thankful, rich in happy memories was the service. For we were assembled to thank God, not to berate him; to remember in gratitude how incalculable is His gift of a man and a witness,—and to sing praise

For all the saints who from their labors rest,

Who Thee by faith before the world confessed

Thy Name, O Jesus, be forever blest.

Alleluia! Alleluia!

The fourth stanza of that hymn taught us something, too, as we sang it. It taught us what a saint is! A saint is a believer who trusts God, and lives out his trust in his common life,—and forever after, with God.\* "A saint" says Luther "is a forgiven sinner."

So to understand what a saint is flings back the doors to something grander than a catalogue of the canonized. ". . . the great multitude, which no man can number . . ." — who are these? With the great, the gifted, and the celebrated stand, in this company, the simple, the nameless, the vast company of life's little people.

O blest communion, fellowship divine!

We feebly struggle, they in glory shine;

Yet all are one in Thee, for all are Thine

Alleluia! Alleluia!

In this fellowship with the blest there fall away all orders, barriers, distinctions of earth. There is mighty Augustine, blithe Saint Francis, rock-like Luther,—and with them, I think, a certain old German lady I once knew whose spring of joy was the Christ of her faith, whose tragedy-laden years were upborne by an indestructable peace, and at whose death little children wept in the streets.



## ELMER FREDERICK KRAUSS

The Seminary community, and still more the wide-spread body of alumni and friends of the institution, heard with something like surprise and shock the news that Professor Emeritus, the Reverend Dr. Elmer Frederick Krauss, had died on May 23 at the home of his daughter, in Buffalo, New York. For in spite of his eighty-three years, this venerable gentleman had in him such vigor and tenacity of life that those who knew him well could hardly think of him as other than perennial. His retirement from teaching and his removal from the campus prevented our seeing what these last months had done to him, and his own gallant disregard of all the earlier signs of his breaking had made us half-ready to forget his mortality in the same way.

Seldom, in a world marked by the transience of all its conditions, are the lives of a man and of an institution linked so closely and for so long as his was linked with the Chicago Lutheran Seminary. He became Professor of New Testament in 1900 and taught Greek and Exegesis for more than forty years. He taught Liturgics. He taught Architecture. Through the usual vicissitudes and fluctuations of Seminary history, he taught many subjects at different times. From its inception until 1944 he was the developer and dean of the Extra Mural Department, in which studies have been carried on by a great number of pastors in virtually all the Lutheran bodies in America. He served as president of the Seminary for eight years, was Acting President from 1912-1915, and was President from 1915-1920. To the regret and in spite of the urging of his colleagues, Dr. Krauss wrote little; some papers in the *Memoirs of the Lutheran Liturgical Association*, where his voice had influence in the re-awakening of churchly consciousness; some articles; a few pamphlets. Direct, face to face teaching claimed all his interest. He was content to have his great personal influence live only through the men who passed before him in the classroom. His service to them and to the Seminary alike is incalculable.

Dr. Krauss was born in Kraussdale, Pennsylvania, on September 7, 1862. He was graduated from Muhlenberg College in 1884, and from Mount Airy Seminary, Philadelphia, in 1887. He was ordained the same year by the Ministerium of Pennsylvania, and between that time and 1889 served four parishes: Trinity Church at Braddock, Pennsylvania, St. John's at McKeesport, Pennsylvania, St. John's at Minneapolis, Minnesota, and First Church at Leechburg, Pennsylvania. He remained a member of the Pittsburgh Synod until his death. He is survived by two sons, Dr. Paul H. Krauss, pastor of Trinity Church at Fort Wayne, Indiana, and Harold Frederick Krauss; and by two daughters, Irene, the wife of the Rev. D. E. Bosserman, pastor of Augsburg Church, Chicago, and Ruth, the wife of the Rev. Herbert A. Bosch, pastor of Concordia Church, Buffalo, New York.

His body was brought home to the Seminary and lay in state in the chapel, where funeral services were conducted on May 26, with the Rev. Luther O. Cooperrider, pastor of St. John's Church, Maywood, reading the liturgy, Dr. Charles B. Foelsch, President of the Seminary, preaching the sermon, and Dr. Armin G. Weng, President of the Illinois Synod, offering the prayers. The full burial service was sung by the students and congregation. His body was interred in Oak Ridge Cemetery.

Dr. Krauss' going leaves us of the Seminary with the awesome sense that our last personal bond with the honored past is severed. May God make us ready and strong for the future. To Him be glory and praise that the Church of His Son need not falter when we men fall.

One of the collects used at the service on the morning of May 26th when the Seminary community gathered in the Chapel for a brief period of prayer and praise before journeying out to God's acre to lay to rest the earthly remains of Dr. Krauss was as follows:

Almighty and most Merciful God, Who in Thy providence and wisdom dost abundantly supply Thy Church with gifts of grace for her edification and instruction,—we give Thee thanks for the life of Thy servant *Elmer Frederick Krauss*. We thank and praise Thee for the service which, through so many years, he gave to this institution of the Church, through which Thy gifts to him were multiplied in generations of students,—through whom Thy gospel bringeth forth much fruit. Continue, we beseech Thee, by Thy Holy Spirit, Thy manifold gifts of grace to those whom Thou hast called to be Pastors and Teachers of Thy people, that they may hear Thy Word in its purity, study it with reverence, and proclaim it with urgency,—to the salvation of souls and to the glory of Thy Holy Name; through Jesus Christ, Thy Son, our Lord.

### HOMER E. TURNEY

Dr. Turney's sudden call to the life beyond meant a loss to the whole Church, and not least to the Seminary. As President of our Indiana Synod, he was *ex-officio* a member of the Seminary's Board of Directors. He was always ready in council, devoted in service, forthright in his relations with people, earnestly eager for the advance of the whole work of theological education—therefore he was the more deeply appreciated as a member of our Board. He was a close friend of the members of the faculty, particularly of Professor H. Grady Davis who had the sorrowful honor of preaching his funeral sermon at First Church, Indianapolis, on the morning of May 10th. Dr. Turney's passing was sudden—in the midst of a busy life, and seemingly when he was at the very peak of his intellectual and spiritual powers. He was able to preside with his usual winsomeness and strength at the synodical sessions of the Indiana Synod, on the morning and afternoon of Tuesday, May 7th, and then "because he was not feeling well" he retired to his room to "rest" a few hours. But quickly the Master's summons came and his rest becomes the long blessed rest of them that "die in the Lord." The Seminary sends sympathy to his sorrowing dear ones, and thanks God for his long, joyous service in the Kingdom—a service that will bear fruit increasingly through the years to be.

### THE FIFTY-SIXTH COMMENCEMENT

The Seminary Chapel will be the scene of two special July gatherings—the Baccalaureate service, and the Commencement exercises for the class of 1946.

The Baccalaureate service will be held on the evening of Sunday, July 14th, at 8 o'clock. The preacher of the occasion will be the Rev. Harry F. Baughman, D.D., professor of preaching at Gettysburg Seminary. Dr. Baughman came to the Gettysburg seminary several years ago after a long and fruitful pastorate at historic Trinity Church, Germantown, Pennsylvania. One of the dynamic preachers of our day, he will be heard with profit by a large company of friends of the Seminary who will attend the service.

The Commencement exercises will take place on Thursday evening, July 18th, at 8 o'clock. Commencement speaker is Chaplain (Major General) Luther D. Miller, chief of chaplains of the United States Army. General Miller is a graduate of our Seminary, of the class of 1917. He has been with the Army chaplaincy for many years, and has seen service in every part of the world. Others who will take part in the Commencement Service include the Rev. Paul H. Krauss, D.D., president of the Seminary Board of Directors, who will extend to the graduates the greetings of the Board, and President Charles B. Foelsch who will award the diplomas and confer the degrees.

The following students are members of the graduating class of 1946:

HAROLD LEROY CARLSON

Chicago, Illinois

JAMES HENRY FRESH

Cumberland, Maryland

GEORGE ALBERT HOUSEWRIGHT

Peoria, Ill.

GEORGE HENRY LOVEKAMP

Arenzville, Ill.

DUANE EDWARD SCHROEDER

Postville, Iowa

EDWARD ALLEN COOPERRDIER

Maywood, Illinois

WESLEY HARRY GALLUP

Kenosha, Wis.

JOSEPH HUNTLEY

Chicago, Ill.

HERBERT CHARLES PETERSON

Maywood, Illinois

LELAND CHRISTIAN URLAUB

Medford, Wis.

The Board of Directors and the faculty as well as the members of the graduating class, heartily invite the Seminary's friends to attend the Baccalaureate Service and the Commencement Exercises.

### 1946 SUMMER SESSION OF THE GRADUATE SCHOOL

Pastors who are interested in investing their vacation time profitably, are now enrolling in the summer session of the Graduate School. This program offers a grand opportunity for B.D. graduates to make long strides toward the S.T.M. degree and to gain cultural and spiritual, as well as academic refreshment, during a relatively brief period—a man may enroll for one term of three weeks or for both terms.

A limited number of dormitory rooms will be available for men—a few rooms, too, for married couples, without children. Meals will be served in the refectory. More than sixty students from fourteen states and Canada were registered during the summer session of 1945.

The total cost to the student for one term will be little more than \$45 if one course is taken or \$60 if two courses are taken. These estimates are exclusive of transportation, books, and personal extras, but include \$5 registration fee, payable with application before July 15; general service fee of \$2.00 per week; meals (six days—no meals on Sunday) \$8 per week; and course fees—\$15 per course.

The daily schedule has been so arranged that only one lecture is given at a time, and thus a man is free to take any two courses he chooses, without the complication of conflicting lecture hours.

It is to be noted that the first term begins on Monday, July 22nd, and closes on Friday, August 9th; the second term begins on Monday, August 12th, and concludes on Friday, August 30th. For further information write for copy of the April RECORD which contains full information concerning this summer's program. Lodging in the dormitories is still available at this writing.

### POST GRADUATE CURRICULUM FOR RETURNING CHAPLAINS

Chaplains to the number of sixteen from several Lutheran bodies have enrolled for the special curriculum set up for them, upon separation from service with the armed forces. All the courses offered are on the post-graduate level. It is the purpose of the Seminary to continue this program as long as there is need and demand for it. A chaplain who has the B.D. degree is able, by means of this program, to take long strides toward achieving the S.T.M. degree—in fact, with good work, he may readily complete all the residence requirements for the degree, and write his thesis later. The Veterans' Administration provides all the "academic" costs and in addition pays to the chaplain a standardized subsistence allowance.



The April number of the RECORD contains full information concerning this program, and a copy of it will be gladly sent to any interested chaplain, upon request.

The "Chaplains School" during the remaining part of the summer will coincide with the summer session of our Graduate School. The new Fall quarter will again offer special courses for chaplains, and will open on September 17th and conclude November 29th, 1946.

Among the courses to be given during the fall quarter are the following:

**BIBLICAL:** Preaching from the Old Testament. 3 hours. Prof. Carl U. Wolf.

**THEOLOGICAL:** The Evangelical Faith and the Contemporary Mind. 4 hours. Prof. Charles W. Kegley.

**FUNCTIONAL:** Pastoral Counselling. 2 lecture hours and two laboratory hours.

### BOOKS

**THE MINISTER TEACHES RELIGION**, by Frank A. Lindhorst. Abingdon-Cokesbury Press. 1945. 125 pages. \$1.00.

Among numberless volumes on pastoral method, this is one of a very few that try to show a complete picture of the minister's work as it relates to instruction, and it makes his teaching office clear, so far as opportunity and method go. The thing here proposed for teaching it rightly calls *Religion*, not *Christianity*. Teaching and learning are conceived purely as naturalistic development. But in the face of prevalent ineffectiveness, one wishes more pastors had good method with inadequate ideas, rather than having just inadequate ideas.

**CALVINISM**, by A. Dakin, Philadelphia, The Westminster Press. 1946. \$2.75.

This book is timely, helpful, generally sound, and very well written. Dakin is critical without condemning, and appreciative without being simply a propagandist. His task is conceived to be three-fold: first, to set forth Calvinism as a dogmatic system, secondly, to trace its history as an ecclesiastical system, and thirdly, to discuss its relation to certain general religious and cultural interests such as scripture, Church and state, and theology today. To summarize is impossible, for the book is itself manifestly a 223 page digest; so much so that one wishes again and again that Dakin had elaborated upon now this now that major issue. Two comments should be made, the one critical, the second suggestive. First, there is an increasing tendency in Protestantism to think of Calvinism as the Reformation theology, especially when we ask "What has Reformation theology to contribute to Christian thinking today?" It seems a general assumption of many theologians that there is a direct line from Paul to Augustine to Calvin. Dakin expresses in a number of respects this general viewpoint. But this view is open to serious question, as Lutherans on the one hand and liberals on the other hand would point out. Secondly Dakin correctly points to the very definite "affinity of his [Barth's] mind with that of Calvin" (p. 221) and shows this relationship in terms of the main theses of Calvin and Barth. This leads to our suggestion that theology today would have a major service rendered to it by the author who shows (1) the similarity between Calvin and Barth and (2) the difference between Calvinism-Barthianism and Lutheranism. This, you will interrupt, asks for a work parallel to Dakin's on "Lutheranism"—and you are right, for this our present age very much needs. And if such a work contains a section on Lutheranism and theology today, as does Dakin's it should point out the fact that most neo-supernaturalism today is Calvinistic and not Lutheran.

THE APOCRYPHAL LITERATURE, by *Charles Cutler Torrey*. Yale University Press. 1945. \$3.00.

Dr. Torrey is well known as an exponent of the theory that the gospels of the New Testament are much earlier in date than is commonly supposed, and that they were originally written in Aramaic, thence translated into Greek. While this theory has found little acceptance, Dr. Torrey's scholarly achievements in the field of the Semetic languages generally, and particularly in the Hebrew of the Old Testament, have given him a high place in the ranks of Biblical critics. This volume is a brief but able introduction to the "outside" Scriptures—the Apocrypha of the Old Testament, which were once in English bibles regularly printed between the Old testament and the New. For more than a hundred years however, they have not normally appeared in English bibles, and it is vain to hope that general popular interest in them can be revived. It is useful, however, to have available this concise student's handbook with its many references to important literature bearing on each book treated in the course of Dr. Torrey's study. Attention is given not only to the "Apocrypha" but to the sum total of Jewish post-canonical literature.

CHRISTIANITY ACCORDING TO JOHN, by *W. F. Howard*. 1946. The Westminster Press. \$2.50.

The theology of the fourth Gospel is the subject of this work. It gives us the eight lectures Dr. Howard delivered at Oxford in 1940, on the Dale Trust. First published in Britain several years ago, Americans will be grateful to the Westminster Press for now making it available here. Few students will be ready to agree with all of Dr. Howard's assumptions and conclusions, but its pages deserve thoughtful study. Says the author—to quote only one of countless stirring sentences in the book,—“Christianity according to John is a revelation of the Glory of God in the historic life of Jesus, in whom we find the Way, the Truth, and the Life.”

THE CHALLENGE OF THE MINISTRY, by *Joseph Baer Baker*. The Evangelical Press, Harrisburg, Pa. 1946. \$2.00.

At an hour when the fear-filled world needs nothing so much as strong interpreters of the Gospel, Dr. Baker's call to every red-blooded, clean young man to consider whether God may not want him in his ministry, is definitely timely. Dr. Baker is the pastor of mighty St. Matthew's Church of York, Pennsylvania, and one of the prophetic preachers of our day. He has written many books—all colorful, forceful, popular, faithful to the Gospel. In this little volume of 193 pages, the author in no dull way pictures the whole round of the minister's duties. The preacher who would like to make vivid to the young men of his parish the challenge of the minister's task, will do well to put this book into their hands.

THE RIVER JORDAN, by *Nelson Glueck*. Westminster Press. 1946. \$3.50.

Dr. Glueck is the director of the American School of Oriental Research at Jerusalem, and one of the world's recognized biblical archeologists. The present volume is an account of "Earth's most storied river." More than a hundred vivid pictures grace the book and the text is of equally stirring interest. An exhaustive index makes the lore of this book concerning any Jordan valley place or name quickly available to the student, the traveler, the writer of sermons.

GRACEFUL GIVING, by *Amos John Traver*. Muhlenberg Press, Philadelphia. 1946. Paper binding, 100 pages. 60 cents.

Doctor Traver has given a "graceful" performance in a task that badly needs doing, in the treatment of Christian giving, not as an issue or cause or objective called "stewardship," but as the expression and fruitage of all that breathes

and grows in the life of faith. The regaining of such a unified view of life will mark any recovery of health by modern people. The book may not suit the specialists, but it should have wide use and do much good.

STEWARDSHIP IN THE NEW TESTAMENT CHURCH, by *Holmes Rolston*.

John Knox Press, Richmond, Virginia. 1946. Paper binding, 150 pages. \$1.00.

A subtitle shows the nature of this book: "A Study in the Teachings of Saint Paul Concerning Christian Stewardship." It is a rather complete summary of Bible teaching on the subject of money and its use. The material is developed with one point of view, the usual ethical or moral view, in which the gifts and goodness of God become a motive to greater faithfulness. It takes its place, therefore, in the vast literature of naturalistic Christianity, and fills it very well as a textbook on the Scriptural background of stewardship. It is up the specialist's alley.

GOD IN US, by *A. Campbell Garnett*. Chicago. Willett, Clark & Co., 1945. \$1.50.

In this brief (160 pp.) but exceedingly well written book, Garnett, a professor of philosophy at the University of Wisconsin, seeks to present a liberal Christian philosophy of religion for the general reader. His earlier works in this field (*Reality and Value*, 1938; *A Realistic Philosophy of Religion*, 1942) have been so well received that he has attempted here to discuss more popularly and specifically the great themes of Christian thought: sin, grace, God, revelation, prayer, and the like. Throughout the work he interprets religious experience in harmony with our knowledge of science and history, and seeks to show man's need of the God who really is "in us" as well as "above us." Historic evangelical faith finds many statements in the book with which it cannot agree. But its representatives do well to ponder the serious effort of a fine mind to deal with these basic problems in Christian thought. Garnett's strongly affirmative answer to such questions as the following should be studied by many allegedly educated persons who complain about what they can't bring themselves to believe: "Has man a soul? Is God revealed in history? Is Christianity the final religion? Must religion be institutionalized?"

PACIFISM AND CONSCIENTIOUS OBJECTION, by *G. C. Field*. Cambridge, The University Press. 1945. 3s. 6d. (Current Problems Series.)

Professor Field, who is a teacher of philosophy at the University of Bristol, England, served for four years as member of a Tribunal dealing with thousands of cases of conscientious objection. He reviews the arguments offered by pacifists and subjects these to criticism. This is an admirable piece of work and one which no citizen interested in this increasingly serious civil and religious problem can henceforth ignore. A. C. Ewing, writing in *Mind* states: "It would be difficult to imagine a better statement of the case against pacifism. One could wish that all conscientious objectors were compelled to read the book before claiming exemption." (*Mind*, Vol. LV, No. 217, Jan., 1946, p. 87.)

TO THEE WE SING, by *Catherine and Frank Herzel*. Muhlenberg Press. \$2.00.

This is the Rung prize book of 1945. Catherine and Frank Herzel deserved to win—this is an excellent book! As one reads its simple clean pages, one is gripped with a vast sense of the vital power of the Gospel, the triumphant joy of its believers in every century of the Christian story, and the ageless reality of the Church universal. Here we are brought face to face with the great souls who loved their Lord so well that they sang their faith into the



very structure of the Church of God. We predict that many Christian folk will buy, and read, and love this new book—and, better still, will be gladder Christians for having read its pages.

EASTERN CATHOLIC WORSHIP, by *Donald Altwater*. Devin-Adair, New York. 1945.

This is a small handbook of English translations of the eight forms of the Mass still celebrated among groups within the Eastern Orthodox Church. The object of the publication is "to encourage further interest in and understanding of the life and worship of our oriental brethren, to provide a handy source of reference for those who are already interested in these matters, and to . . . provide . . . prayers for private use." This book is clearly meant for the student of liturgical history. It seems to this reviewer to be a useful source-book for such special interest.

### NOTABLE TITLES FROM RECENT ACCESSIONS

KIERKEGAARD'S ATTACK UPON CHRISTENDOM, translated by *Walter Lowrie*. 1944. Princeton Univ. Press.

KIERKEGAARD—THE CONCEPT OF DREAD, tr. *Walter Lowrie*. 1944. Princeton Univ. Press.

STAGES ON LIFE'S WAY, by *Soren Kierkegaard*, 1945. Princeton Univ. Press.

THE STORY OF THE MENNONITES, by *C. Henry Smith*. 1945. Mennonite Book Concern.

THE INCARNATION OF THE WORD OF GOD, by *St. Athanasius* 1946. Macmillan.

ST. PAUL, APOSTLE AND MARTYR, by *Igino Giordani*. 1946. Macmillan.

THE JUSTICE OF THE SOCIAL ORDER, by *Emil Brunner*. 1945. Harper's.

SYMBOLS, by *Adalbert Kretzmann*. 1944. Walther League.

THE NEW LEVIATHAN, by *Paul Hutchinson*. 1946. Willett, Clark and Co.

THE GRAMMAR OF MOTIVES, by *Kenneth Burke*. 1945. Prentiss-Hall.

BRITANNICA BOOK OF THE YEAR, ed. by *Walter Yust*. 1946. Encycl-Britannica Co.

THE COMPLETE WRITINGS OF THOMAS PAINE, ed. *Philip S. Foner*. 2 vols. 1945. Citadel Press.

PHYSICS AND PHILOSOPHY, by *James Jeans*. 1945. Cambridge Univ. Press.

ON THE NATURE OF VALUE, by *Milton R. Konvitz*. 1946. King's Crown Press.

FATH AND REASON, by *Nels F. S. Ferré*. 1946. Harper's.

PREFACE TO PHILOSOPHY, by *William E. Hocking* and others. 1946. Macmillan.

WE HAVE THIS MINISTRY, by *John Oliver Nelson*. 1946. Association Press.

HISTORY OF CHRISTIAN THOUGHT, by *Arthur C. McGiffert*. 1945. Scribner's.

## WANTED — OUT-OF-PRINT BOOKS

The Seminary Library needs additional copies of the out-of-print titles listed below. If you have any of these books, and would like to present them to the Library, or sell them at a modest price, please write the Seminary Library, 1644 S. 11th Avenue, Maywood, Illinois. We are happy to report that our list in last month's RECORD was not printed without result—several of the volumes listed have been received by the library as gifts from friends who had them on their shelves—our very hearty thanks to the kind donors. Now here is a new list affording opportunity to other friends to make a donation:

THE IDEA OF THE HOLY, by *Rudolf Otto*, Oxord, New York, 1936.

BEYOND AGNOSTICISM, by *Bernard Iddings Bell*, Harper, N. Y., 1936.

NATURALISM AND RELIGION, by *Rudolf Otto*, Putnam, New York, 1907.

THE MEANING AND TRUTH OF RELIGION, by *Eugene W. Lyman*, Scribner, 1933.

FUNCTION OF REASON, by *Alfred North Whitehead*.

LOVE IN THE NEW TESTAMENT, by *James Moffatt*.

GRACE IN THE NEW TESTAMENT, by *James Moffatt*.

SPIRIT OF MEDIEVAL PHILOSOPHY, by *Etienne Gilson*.

SWEDISH CONTRIBUTIONS TO MODERN PHILOSOPHY, by *Nesl Ferré*, Harper, New York, 1939.

PRESENT THEOLOGICAL TENDENCIES, by *Edwin Aubrey*, Harper, New York, 1936.

THE ART OF WRITING, by *Quiller-Couch*, Putnam, N. Y.

EARLY LUTHERAN EDUCATION IN PENNSYLVANIA, by *Maurer*. Dorrance, N. Y.

SERMONS ON THE PASSION, by *Martin Luther*, Augustana, Rock Island, 1871.

JESUS AND THE EDUCATIONAL METHOD, by *Luther Allen Weigle*, Abingdon, Nashville, 1939.

PRESENT DAY RELIGIOUS TEACHING, by *Hartshorne*. Yale University press, New Haven.

JOHN CALVIN, THE MAN AND HIS ETHICS, by *Georgia Harkness*. Holt, New York, 1931.

THE YOUNG LUTHER, by *Robert H. Fife*. Macmillan, New York, 1928.

APOSTOLIC PREACHING AND ITS DEVELOPMENT, by *Chas. H. Dodd*, Willett, Chicago, 1937.

THE SPIRIT OF MEDIEVAL PHILOSOPHY, by *Etienne Gilson*.

UNITIVE PROTESTANTISM, by *John T. McNeil*, Abingdon, Nashville, 1937.

MAN IN REVOLT, by *Emil Brunner*, Lutterworth press, London, 1936.

THE YOUNG LUTHER, by *Robt. H. Fife*, Macmillan, N. Y., 1928.

FINALLY, by *John Hutton*, Harper's, N. Y., 1935.

Dr. P.O. Berse III  
2445 Park Ave.  
Minneapolis 4,  
Minn.

## *Young Man!*

The Christian Ministry, in our day, is  
a Vocation to Crisis!

### IF YOU HAVE

- a. the ability, the disposition, and the academic prerequisites to undertake a serious and an exacting course of study;
- b. the firmness of purpose and the dedication of spirit to seek, in school and in solitude, increase of knowledge and deepening of faith;

— and —

### IF YOU WOULD SPEAK

- a. the Word that is **clear**, in the world's confusion —
- b. the Word that is **help**, in the world's misery —
- c. the Word that is **light**, in the world's darkness —
- d. the Word that is **redemption**, to the world's lostness —

— Then —

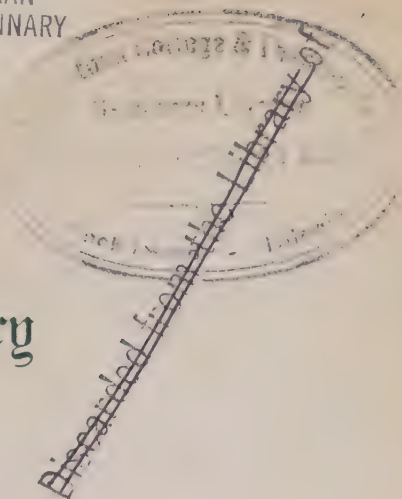
### PONDER AND PRAY ABOUT THE CHRISTIAN MINISTRY!

*Write for further information to*

PRESIDENT CHARLES B. FOELSCH, Ph.D., D.D.,  
Chicago Lutheran Theological Seminary  
MAYWOOD, ILLINOIS



PACIFIC LUTHERAN  
THEOLOGICAL SEMINARY  
LIBRARY



# The Chicago Lutheran Theological Seminary Record

LEVEL  
ONE

## Spring Number

APRIL, 1948

Vol. 53, No. 2



**The future of the Church will,  
under God, be determined  
by our Theological Seminaries.**



# THE CHICAGO LUTHERAN SEMINARY RECORD

VOL. LIII

MAYWOOD, ILLINOIS, APRIL, 1948

No. 2

Entered as Second-Class Matter at the Post Office at Maywood, Illinois,  
under Act of March 3rd, 1879.

The Chicago Lutheran Seminary RECORD is published on the 15th of January, April,  
July and October.

Subscription in the U.S.A. and Canada, 25 cents (stamps or money order).

Address: The Chicago Lutheran Seminary, 11th Avenue and Van Buren St., Maywood,  
Illinois.

This publication is edited jointly by the members of the Seminary faculty. Responsible  
for this issue: Charles W. Kegley.

## CHICAGO LUTHERAN THEOLOGICAL SEMINARY The Fifty-ninth Academic Year 1948-1949

### The Graduate School

#### COURSES IN RESIDENCE

##### THE 1948 SUMMER SESSION

*(Two lecture hours daily in each course; five days per week)*

First Term \_\_\_\_\_ Monday, July 19, to Friday, August 6

Second Term \_\_\_\_\_ Monday, August 9, to Friday, August 27

The Summer Convocation \_\_\_\_\_ Wednesday, 8 p. m., August 25

THE FALL SEMESTER, OCTOBER 5, 1948 TO JANUARY 25, 1949

*(Lecture hours on Tuesdays. Omit December*

*21 and 28 and January 8)*

THE SPRING SEMESTER, FEBRUARY 8 TO JUNE 10, 1949

*(Lecture hours on Tuesdays. Omit Holy Week, April 12)*

##### THE 1949 SUMMER SESSION

*(Two lecture hours daily in each course; five days per week)*

First Term \_\_\_\_\_ Monday, July 8, to Friday, August 5, 1949

Second Term \_\_\_\_\_ Monday, August 8, to Friday, August 26, 1949

The Summer Convocation \_\_\_\_\_ Wednesday, 8 p. m., August 24, 1949

### The Undergraduate School

The Opening Service \_\_\_\_\_ 10:30 a. m., Tuesday, September 28, 1948

The Fall Quarter's Classes begin\_\_8 a. m., Wednesday, September 29, 1948

The Fall Quarter ends \_\_\_\_\_ 12:30 noon, Friday, December 17, 1948

The Winter Quarter begins \_\_\_\_\_ 8 a. m., Tuesday, January 4, 1949

The Day of Preparation for Lent for the Seminary Community and

Chicagoland Pastors \_\_\_\_\_ Monday, February 28, 1949

The Senior Comprehensive Examinations begin\_\_Monday, March 14, 1949

The Winter Quarter ends \_\_\_\_\_ 12:30 noon, Friday, March 18, 1949

The Spring Quarter begins \_\_\_\_\_ 8 a. m., Monday, March 21, 1949

The Holy Week Recess begins \_\_\_\_\_ 12:30 noon, Friday, April 8, 1949

The Holy Week Recess ends \_\_\_\_\_ 8 a. m., Wednesday, April 20, 1949

The Baccalaureate Service \_\_\_\_\_ 8 p. m., Sunday, June 5, 1949

The Board of Directors' Meeting \_\_\_\_\_ Wednesday, June 8, 1949

The Commencement Exercises, Chapel \_\_\_ 8 p. m., Thursday, June 9, 1949

The Spring Quarter ends \_\_\_\_\_ 12:30 noon, Friday, June 10, 1949

## INTRODUCING OUR NEW PRESIDENT

The members of the Seminary faculty have claimed this page to introduce to the readers of the *Record* our new president, the Reverend Armin George Weng, A.M., Ph.D., D.D., with the hope that any of you



ARMIN GEORGE WENG

who do not already know him may soon meet him personally and share with us the pleasure of face to face acquaintance with him.

To those of you who have been in closer contact with the Seminary



in the last few years, there must seem something a little presumptuous in our introducing him. As president of the Illinois Synod he has been a conspicuous figure in church circles about Chicagoland. As the leader of one of our supporting synods, and as acting president of the Seminary during a former period, he has welcomed most of us to the campus. His loyal support and his constructive interest, with that of other synodical presidents and church leaders, have been felt with appreciation and remembered with gratitude when the work needed all the strength that such support can give. He has never failed us when he was needed, and he has had no inconsiderable part in what already has been accomplished.

To the presidency of our school Doctor Weng brings the equipment of a broad academic training. He did his undergraduate work at Wartburg College, which thus becomes the Alma Mater of our two last presidents. He holds the Master of Arts degree from the University of Pennsylvania. His theological training was received at the Lutheran Theological Seminary at Philadelphia. His Doctor of Philosophy degree is from Yale, in history. In 1940 he was granted the degree of Doctor of Divinity from Carthage College.

He brings gifts of a high order in administration and churchmanship, gifts proven in the ten years of his presidency of the Illinois Synod, in his work as commissioner of the National Lutheran Council, and, what is even more relevant to the Seminary, in his two terms on the Board of Education of the United Lutheran Church, a period in which intense studies in many phases of theological education have been made. In these and other official capacities, and in many less formal intersynodical and interdenominational discussions, he has acquired a broad view of the life and polity of the churches and of their place and work in the world.

He brings something else which we think important. Like the two distinguished men who immediately preceded him in our presidency, he came to his wider usefulness in the church from a sustained and successful experience in pastoral service. His parishes were First Church in Bridgeport, Connecticut, Immanuel in Philadelphia, Pennsylvania, and Holy Trinity in Elgin, Illinois. For an educator of pastors this qualification is not the least which he possesses.

We introduce him to you, therefore, with pride and with gladness that a man of such accomplishments feels called to the work of theological education. We know him well enough to present him with complete confidence that under his leadership nothing that has been gained will be lost, and more will be won.

## THE GRADUATE SCHOOL'S 1948 SUMMER SESSION

First Term, July 19 to August 6; Second Term, August 9 to 27

The Graduate School's 1948 Summer Session opens on Monday, July 19, and continues through the six weeks following. As in other years there will be two terms, each of three weeks, and each complete

in itself. This arrangement is attractive to pastors whose free time, even in the summer, often is quite limited.

Dormitory lodgings will be available for men; there are a few rooms also for married couples without children. Meals will be served in the refectory. The total cost to the student for one term will be little more than \$46, if one course is taken; or \$60 if two courses are taken. These estimates are exclusive of transportation, books, and personal extras, but includes a general service fee of \$2.00 per week; meals (six days—no meals on Sunday) \$8.50 per week; and course fees—\$15 per course. For application blank, or other information, address the Seminary. A \$5 registration fee is payable with application before June 4.

The summer teaching staff is a strong one composed as it is of three instructors from the Seminary's own faculty together with five able teachers recruited from other Lutheran schools. The courses offered are in tune with the needs of days like these. The number of registrations already in hand indicates that the enrollment will probably be a capacity one. Since last summer's figure was not far from capacity, interested pastors will do well to send in their applications soon. The session promises to be the best of the series to date.

The growing interest in advanced studies is a mark of the times and augurs well for the future of the Church. Pastors—and their congregations, too—are seeing clearly that the vast confusion in Protestantism's theological thinking needs to be resolved, and scripturally well-grounded and intellectually reputable positions achieved or reacheived, if our preaching and pastoral work are effectively to channel the salvatory power of the Word of God to our generation. And where shall the pastor revivify his theology—and also refresh his soul and repossess his spirit, and refurbish his mind—if not at the Seminary? Here, in the quiet of retirement from hustling parish life, and in company with other pastors of kindred mind, he may give himself to unhurried studying and thinking on the Truth as he listens to the lectures of men of pedagogic and scholarly gifts, and discusses with them questions of supreme concern to men. Beyond this profit, there accrues to him the extra dividend of solid academic advancement, for the courses he takes carry credit toward his next higher theological degree. Again, this is a vacation time recreational opportunity. The work is demanding and Tennyson's "Lotus-eaters" would be supremely unhappy here, but there are free hours and even free days, when the student finds time to fare forth in quest of good fun and the bodily exercise that "profiteth a little", at the beaches, or on the links, or in the parks of Chicago and its suburbs.

Said a high officer of one of our national groups, "The Seminary's summer graduate program is one of the most promising of present day developments in theological education. There is no limit to the good it may do for the Church and its ministry." An Ohio pastor wrote concerning last year's session, "The term has been splendid. It was a source of great stimulation to me." Another student, serving in the South, wrote "I found Dr. Piper's course one of the best I have ever taken." A pastor from Wisconsin writes, "In an atmosphere of sympathetic guidance, I

again returned to systematic study with a minimum of difficulty. The fellowship left a lasting impression and bids fair to lead to lifelong friendships."

It is therefore not strange that church councils are encouraging their pastors to attend the summer session and are even adding several weeks to the pastor's normal vacation period so that he may attend, and yet not have to sacrifice all or a part of the "breather period" for complete relaxation that every worker needs and enjoys each year. Happily, this interest in the summer program is not limited to men from a particular section of the country or from a single national church body. Pastors from all sections of the United States and Canada gather here—and they have a congenial season of study and fellowship together. They come from all the synodical groups—from the "A.L.C." and the "E.L.C.", and the "U.L.C." and the "Mo.", too, and "Augustana"—one pauses for breath, the list still incomplete! Pleasingly, too, an occasional Presbyterian or Methodist is found among the students! They don't all see eye to eye in all things, but they all work together and talk and play and pray—and at last go home with new zest for the morrow's tasks!

All courses are fitted into a compressed schedule and, the required lectures of each course are completed within a three weeks' period—each instructor giving two one-hour lectures daily. A student may enroll for not more than two courses per term (four lecture hours daily). Moreover, the student who enrolls for two courses in one term will find it impossible to complete his term papers and all required collateral reading during the three weeks. He is therefore permitted to finish that part of the work later. Upon satisfactory completion of all course requirements, the credits earned are entered upon the student's permanent record. Each course carries the standard three *quarter-hour* credits. Twenty-seven quarter-hour credits beyond the B.D. degree constitute the minimum course requirements for the S.T.M. degree. Information as to admission to candidacy, course distribution and language requirements, thesis subjects, etc., and as to requirements for the degree of Doctor of Sacred Theology, is available in the catalog number of the Seminary RECORD.

## THE COURSES — 1948 GRADUATE SUMMER SESSION

First Term, Monday, July 19 through Friday, August 6, 1948

*Each course meets daily Monday through Friday.*

1371. THE CHRISTIAN LIFE ACCORDING TO PAUL. *Dean Eric H. Wahlstrom* (Augustana Seminary).

A study of all of Paul's letters from the point of view of the origin and the continuation of the Christian life as revealed in his writings.

1471. STUDIES IN CURRENT LUTHERAN HISTORY. *Professor E. Theodore Bachmann.*

A thematic approach to the faith and life of world Lutheranism in

modern times. An examination of the character and problems of the Lutheran Church in major global areas. Emphasis on the European situation and on the rise of the Lutheran World Federation.

1555. *THE CONTEMPORARY MIND AND THE EVANGELICAL FAITH.* Professor *Charles W. Kegley*.

An interpretation of the forces shaping the modern American culture, and an examination of the resources of the Evangelical Faith to answer the needs of our age.

1611. *THE PLACE OF THE BIBLE IN CHRISTIAN EDUCATION.* Professor *Ralph D. Heim* (Gettysburg Seminary).

Basic principles of the use of the Bible in the curriculum of Christian education. Special problems of the Bible and the various age groups, the major techniques of teaching, lesson materials, and typical situations. Teaching values of selected passages.

## Second Term, Monday, August 9 through Friday, August 27

*Each course meets daily Monday through Friday.*

1365. *NEW TESTAMENT STUDIES IN THE TEACHING OF JESUS.* Professor *Russell D. Snyder*, (Mt. Airy Seminary).

Practical exegesis of selected paragraphs from the Gospels, with special reference to the faith of the Church, the message of the pulpit, and the social problems of our times.

1435. *17TH CENTURY CONFESSIONAL LUTHERAN ORTHODOXY.* Professor *Otto Heick*, (Waterloo College and Seminary, Ontario, Canada).

Lutheran Orthodoxy: Its roots, methods, achievements, and an evaluation. Lectures will cover the period from 1580-1700; they will deal with the revival of orthodox thought in the 19th century, both on the continent and in America, and will place emphasis upon the permanent values of orthodox thinking as contrasted with such modern modes as existentialism.

1561. *CHRISTIANITY AND COMMUNISM.* Professor *Joseph Sittler, Jr.*

A comparative and analytical study of the writings of Marx, Lenin, and other revolutionaries. The course is designed to describe for the student that matured, systematized, militant understanding of human existence, which, for millions, is an aggressive alternative to "Christian Civilization".

1911. *THE CHURCH AND SOCIETY.* Dean *W. O. Doescher* (Capital University).

The principles of a Christian society. A study of some aspects of the role of the Church in society.



## SUMMER SESSION QUEST LECTURERS

### WALDEMAR OSWALD DOESCHER

Professor Waldemar Oswald Doescher is Dean of the Faculty at Capital University and head of the Department of Philosophy at that institution. Dr. Doescher was graduated from Capital University in 1918. He took his master's degree at Princeton University in 1921. Two years later he earned the doctor's degree in the field of philosophy at Princeton University. During the academic year 1922-23 while at Princeton University he held the Proctor Fellowship in Philosophy. He returned to his Alma Mater in 1923 as professor of philosophy and was made Dean of the Faculty in 1947.

Dr. Doescher is the author of numerous essays and other works, including "Kant's Postulate of Practical Freedom" in *Heritage of Kant*, published by the Princeton Press in 1939; "The Church's Social Ministry", published by the Wartburg Press in 1945; "Dewey's Educational Philosophy"; "Philosophy of Lutheran Welfare"; "The Liberal Arts College as a Cultural Community" and other articles and addresses. He is a member of the American Philosophical Association and Secretary



WALDEMAR OSWALD DOESCHER

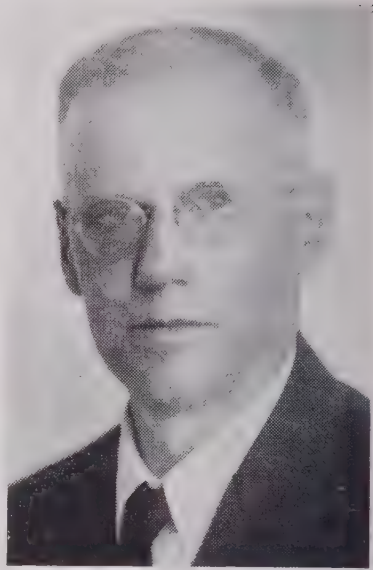
of the Ohio Philosophical Association. Chicago Lutheran Seminary is particularly happy to have Dean Doescher associated with its Graduate School this summer because of the excellence of his standing in the academic world and because of the high regard in which he is held by his students and by the American Lutheran Church of which he is a recognized leader.

### OTTO HEICK

Otto Heick hardly needs an introduction to graduate students nor for that matter to the Lutheran clergy of America. Almost from the beginning of the summer sessions of this institution, Dr. Heick has been a "repeat performer", so winning has been his personality and so effective the intellectual leadership that he has shown. German in background, he came to the United States in 1923, taking his B.A. degree from Wittenberg College in 1925 and his B.D. degree in 1926. He did graduate work in ancient languages and history at the University of Nebraska, receiving his master's degree in 1927 and earning the Ph.D. degree in 1932. For nine years he was an instructor and later professor at the former Martin Luther Seminary at Lincoln, Nebraska, and after a year's service as in-

structor in the German department at the University of Nebraska he served as pastor at Ellis, Kansas, until 1946. Dr. Heick is at present associate professor of German and lecturer in the Theological Seminary at Waterloo.

Theologica undergraduate students know him because of his co-authorship with Neve of a two-volume work, *History of Christian Thought*. He has been a frequent contributor to the *Lutheran Church Quarterly*, the *Augustana Quarterly*, and the *Kirchliche Zeitschrift*. Because of his happy and very able combination of talents in history and in languages, he is particularly fitted to lecture on the important, difficult and often ignored subject of 17th Century Confessional Lutheran Thought. We are delighted that his able mind will be placed in the service of the Church this summer as he addresses himself to this task.



OTTO HEICK

#### **RALPH DANIEL HEIM**

Ralph Daniel Heim, a native of Ohio, and ordained in 1923 by the Synod of Ohio, is a graduate of Wittenberg College and Hama Divinity School. He has done graduate work at Ohio University, the University of Chicago, was a Fellow in Religious Education from 1925-27 at Northwestern University and earned his Ph.D. degree from that institution in 1929.

Dr. Heim has held Professorships in the field of Bible and Religion at Thiel and Hartwick Colleges in both of which he was also honored with the position of Dean, and since 1939 has been Professor of Christian Education and English Bible at Gettysburg Seminary.

The Church at large has recognized his ability by calling him to membership on the Church Papers Committee, of which he was Chairman, and the Board of Publication.



RALPH DANIEL HEIM

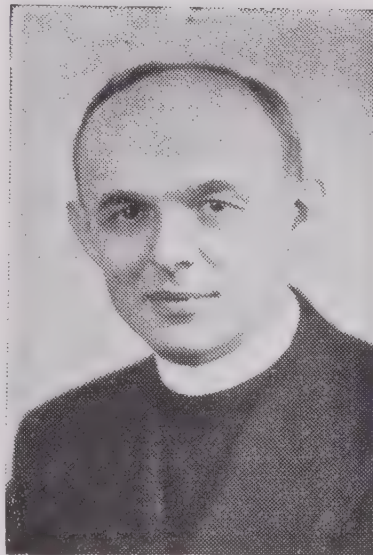
He has also made distinguished contributions to a number of scholarly and inter-Church projects in the area of Religious Education, and has to his credit a list of publications in journals of religion as well as of a *Harmony of the Gospels for Students* (Muhlenberg Press, 1947). Abingdon-Cokesbury Press looks forward to publishing next year his new book entitled, *Studies in the Sermon on the Mount*. He is particularly fitted, therefore, by training and experience to deal with the subject of his lectures this summer—a subject which, incidentally, is central to his thinking and near to his heart.

#### RUSSELL D. SNYDER

Russell D. Snyder, like many another great Lutheran, is a native of Pennsylvania. After attending Muhlenberg College, he earned his master's degree from the University of Pennsylvania in 1921, his B.D. degree from Philadelphia Seminary in 1923, and was granted by Muhlenberg College the D.D. degree in 1933.

No cloistered academician, Professor Snyder served parishes in West Virginia (1924-27) and in Philadelphia (1927-31). Since 1931 he has been the Artman Professor at Philadelphia Seminary and Secretary of the Faculty. In addition to contributing to *The New Testament Commentary* and *Reality in Preaching*, Dr. Snyder has served for over five years as one of the associate editors of the *Lutheran Church Quarterly* and about fourteen years as a member of the Board of Publication of which he is now Vice President.

It is sometimes said that in Lutheranism, "The wise men come from the East"; in this case we are happy to welcome for the first time this wise and respected teacher of New Testament.



RUSSELL D. SNYDER

#### ERIC H. WAHLSTROM

The Graduate School is particularly pleased to present as guest lecturer this summer the Arting Dean of Augustana Theological Seminary. Eric H. Wahlstrom is a graduate both of Augustana College and Augustana Theological Seminary, from the latter of which schools he received his B.D. degree in 1924. He studied at Yale University, the University of Chicago and Union Theological Seminary.

For two years Dean Wahlstrom served as a missionary in China, and

also served parishes in Meriden, Connecticut, and Warren, Oregon.



ERIC H. WAHLSTROM

Since 1931 he has been professor of New Testament Language and Literature at Augustana Theological Seminary and Acting Dean since 1944. An additional evidence of his missionary interest is his authorship of the book, *My Father Worketh Hitherto*. The Lutheran Church of America has recognized the wisdom of his judgment and his lively ecumenical interests by making him a member of the American Theological Committee on Faith and Order. Since the meeting of this distinguished group he has also attended in Europe the sessions which continued these studies and steps in ecumenical advance.

Not only because of the considerable number of pastors of Scandinavian background now registered in the Graduate School, but also because of the immense contribution of Scandinavian Lutheranism both in America and abroad, it is distinctly to the advantage of advanced Lutheran

graduate study to have the benefit of the thinking of such men as Dean Wahlstrom.

### Resident Faculty Members of the Summer Session

ARMIN GEORGE WENG, *President and Librarian; Lecturer in Church Polity.*

B.D., Lutheran Theological Seminary in Philadelphia; M.A., University of Pennsylvania; Ph.D., Yale University; D.D., Carthage College; Pastorates in Connecticut, Pennsylvania, Illinois 1922-1939; President of the Illinois Synod 1937-1948.

CHARLES WILLIAM KEGLEY, *Philosophy of Religion and Ethics; Director of Graduate Studies.*

A.B., M.A., and Ph.D., Northwestern University; B.D., Chicago Lutheran Theological Seminary. Chairman, Board of Religion, Northwestern University, 1943-45. Lutheran student pastor, Chicago, 1934-40. Pastorate Evanston, Illinois, 1940-44. Lecturer in philosophy, Northwestern University, Chicago campus, 1946-.



ERNEST THEODORE BACHMANN, *Christian History; Secretary of the Faculty.*

The District Synod of Ohio Professorship of Historical Theology. A. B., Haverford College; A.M., Harvard University; B.D., and S.T.M., Lutheran Theological Seminary in Philadelphia; Ph.D., University of Chicago; graduate study at the Universities of Tuebingen and Erlangen. Pastorates in Pennsylvania and Delaware, 1938-1942.



*A class with Prof. Wolf most of whom are ex-G. Is.*

JOSEPH SITTLER, JR., *Systematic Theology; Student Adviser.*

The Louisa Bohn Franke Chair of the English Bible; the Chicago Synod Weldner Memorial Professorship of Systematic Theology. A.B., Wittenberg College; B.D., Hamma Divinity School; graduate study at the Western Reserve University, University of Chicago, and at Heidelberg. Pastorate in Ohio 1930-1943.

BERTHOLD KORTE, B.D., *Instructor in New Testament Greek.*

## SCHOOL OF CHRISTIAN SERVICE

Leaders and lay workers in the church have for some time been inquiring about the possibility of relating the Christian faith more effectively to their chosen vocation. The Chicago Lutheran Seminary, seeing this need and receptive to the idea therefore proposes to conduct a School of Christian Service on the graduate level. Responsible officials in the Church have encouraged this initial effort of the Seminary.

The School will be open to laymen and women who are doing or preparing for full time service either in church agencies or in some other employment. Persons in student service, social work, nursing, home missions, overseas missions, teaching, parish work, and other fields may indeed find this School stimulating. It will provide them in shortened form with the kind of theological knowledge which a seminary imparts to ministerial students. The suburban location and the adequate educational facilities of the Seminary place the entire venture in the attractive setting. Students from all Lutheran bodies are welcome.

In its introductory curriculum the School offers four courses, one in each of the traditional fields: The Biblical, the Historical, the Theological, the Functional. Each course is designed to do two things: to express the heritage of our faith in modern term, and to help the student in relating that faith to his or her vocation.

The manner in which the School is to be conducted corresponds with the procedure which has proved popular in the Seminary's summer graduate school for pastors. It will run for three weeks, from Monday, July 19 through Friday, August 6, 1948. Each of the four courses will cover two hours daily, Monday through Friday of each week, for a total of 30 lecture or discussion periods.

Students will select either (a) one course for completion with full credit during the three-week term, or (b) two courses for half credit, the remaining course assignments being completed through home study. Other courses may, with permission, be audited.

The session of the school coincides with the dates of the first term of the summer graduate school for pastors. Pastors' wives who are college graduates are invited to enroll.

Upon the conclusion of the first session of the School of Christian Service, the Seminary will evaluate both the achievements and the promise of this type of training. The intention is to integrate this work with such further studies as will lead to an appropriate academic degree. Therefore, only those who have a baccalaureate degree will be admitted to the School for credit.

Expense for the three weeks: Registration \$5 (not refundable), tuition \$15 per course taken for credit, \$5 per course audited (minimum tuition \$15, maximum \$30); board and lodging \$35 (no meals Sundays).

## SUMMER SESSION COURSES FOR 1948

Monday, July 19, through August 6

*All courses two hours daily*

I. NEW TESTAMENT. *Professor Joseph Sittler, Jr.*

Jesus, Paul, and the Church: a study in Luke and Acts of the work of Jesus, in word and deed; of the risen Christ, as he remakes Paul the Apostle; of the destiny of the Christ-Event in the Church.

II. CHURCH HISTORY. *President Armin G. Weng.*

The story of Christianity in America, with reference to its European background, its historical development, and its leading denominations. Special emphasis on the history of Lutheranism.

III. CHRISTIAN DOCTRINE. *Professor H. Grady Davis.*

An introduction to the Christian doctrine of God, of man, of the work of Christ, and of the Church, as these doctrines are interpreted in Lutheran theology and illuminated by current thinking.

IV. COUNSELING. *The Rev. Granger Westberg, and Miss Caroline Pieper.*

An introduction to the field of counseling, particularly from the viewpoint of the Church as a therapeutic agent. Critical analysis of psychological techniques, with an appraisal of their compatibility within the framework of Christian relationships.

## THE FACULTY

ARMIN GEORGE WENG, Ph.D., D.D., President of the Seminary; President of the Illinois Synod (ULCA), 1937-1948.

HENRY GRADY DAVIS, D.D., Professor of Functional Theology.

JOSEPH SITTLER, JR., B.D., Professor of English Bible and of Systematic Theology.

ERNEST THEODORE BACHMANN, Ph.D., Professor of Church History, Director of Studies in the School of Christian Service.

CHARLES WILLIAM KEGLEY, Ph.D., Professor of the Philosophy of Religion and Ethics; Director of Graduate Studies.

CARL UMHAU WOLF, Ph.D., Professor of Old Testament, Director of Field Work and Publicity.

GRANGER WESTBERG, B.D., Chaplain of Augustana Hospital, Chicago; President of the Association of Protestant Hospital Chaplains; Lecturer in Functional Theology.

CAROLINE PIEPER, M.A., Counselor in the School of Nursing of the Presbyterian Hospital, Chicago.

## HERE AND THERE ON THE CAMPUS

### The New Look

The central building on the Seminary campus is the Administration Building. As one opens the door and walks into the building there is afforded a view of the general office. Visitors to the Seminary of the past month or two have remarked on the improvement in the office. Both the general office and the president's office which adjoins it were repainted during the Christmas holidays. Both look fresh and attractive in a delightful shade of green paint with white woodwork. Fluorescent lights have been introduced and thus the gloom and darkness have been definitely dispelled. Venetian blinds not only give added attractiveness but also make it easy to control the amount of sunlight streaming into the rooms.

Another innovation is the creation of a faculty lounge and an office for Professor Kegley, Director of Graduate Studies, and a separate office for the registrar, Pastor Korte. Prof. Sittler's classroom has been cut in half and the new office and lounge arrangement was made out of what had been part of his classroom. This relieves the congestion in the general office as well as giving privacy to the Director of Graduate Studies and to the registrar. The faculty lounge was particularly needed as it was essential that there be a place where faculty members could read their mail and whereby appointments, conferences with students could be held to discuss their problems with them.

### A Friend Leaves

Rev. George Flora received notice from the Board of Foreign Missions of the United Lutheran Church in America that he was to return to Liberia, Africa, April 9. The heartiest good wishes of the Seminary family will go with pastor and Mrs. Flora and family, for during the months that they have been with us they have endeared themselves to everyone who has come in contact with them. Pastor Flora has taught Missions and New Testament Greek, and has proved himself to be a superior teacher. He also inaugurated the monthly preview of religious motion pictures and film slides which gave pastors and church school workers the privilege of becoming acquainted with the newest and best in the field of religious motion pictures. Pastor Flora has also been in demand as a speaker on missionary subjects. His influence has truly been wholesome.

### Distinguished Visitors

The Seminary has been honored by the presence of a number of distinguished visitors. The first to arrive on the campus was Bishop Dibelius of Berlin-Brandenburg, who spoke at Chapel to the students and



to invited guests from the Chicago area. Following his address a delightful reception was given which was in charge of the ladies of the faculty. The next distinguished visitor was Dr. Hans Asmussen, Chancellor of the Evangelical Church in Germany. Dr. Asmussen spoke to the students and to the pastors of the Chicago area, and as the guest at a luncheon tendered by the Seminary. This luncheon was unique in that it was a "continental dinner" consisting of thick bean soup, rye bread and an apple for dessert. An offering was taken for Lutheran World Action. That afternoon Prof. and Mrs. Bachman entertained for Dr. Asmussen at tea. Another distinguished visitor was the president of the Lutheran Church in China, Dr. Peng Fu, who was accompanied by Dr. Paul Anspach of the Board of Foreign Missions of the United Lutheran Church. He addressed the students at the morning chapel hour. A very charming visitor was Miss Sara Tsui, an evangelist working for our missions in China. Miss Tsui was one of the most gracious individuals ever to address the student body, and as a token of esteem she was presented with a Bible. The Seminary was honored with the presence of Arne Fjellbu, Lutheran Bishop of Trondheim who gave his first American academic lecture at the Chicago Seminary. Bishop Fjellbu, born in North Dakota, was an exceedingly charming visitor who answered all questions and who made an excellent impression upon students and pastors.

### **A Seminary "First"**

The first German student to come to the United States for study is enrolled as a regular student at the Chicago Seminary. He is Rudolph Markwald, a native of Berlin who received his education in Bavaria. His father was German representative for the Dodge division of the Chrysler corporation. He served on both fronts in the war and was captured by the American army spending some time in Maryland in a prisoner of war camp. After his release following the war he began the study of theology in Germany and also worked on a part time basis for Hilfswerk and the German youth organization under the American Military Government.

### **Orchids To You**

Recently the following contributions came to the Seminary in addition to the \$200 per month which is the contribution by Trinity Church, Fort Wayne, Dr. Paul Krauss, pastor: Ernest Ehresman \$50, A. C. Droegemueller \$100, the Seminary Alumni Association \$75; the King's Daughters, Ft. Wayne, \$25; Ft. Wayne Chapter of the Guild, \$25; First Lutheran Church, Warren, Pa., \$45; Pastor Carlton H. Mall, \$50; Trinity Church, Mount Morris, Ill. (Pastor Stone), \$100; St. James Lutheran Church, Peoria (Pastor Ziegenfus), \$25.55; the Seminary Guild, a gift of six new tables for the dining hall; Mrs. Fritz Schuette, Percy, Ill., \$200, West Side Leadership Training School, \$15; from St. Mark's Lutheran Church, Pender, Nebraska (Pastor Rowoldt) the sum of \$50; and Amelia

G. Pabst, Kenosha, Wis., \$50. The Seminary is indeed grateful for these good gifts.

### **Up From Carthage**

The annual visit of Carthage College pretheological students to the Seminary campus took place April 9 to 11. There was a fine combination of fun and fellowship together with worship and addresses by Seminary professors aimed to help the pretheological students to prepare for getting the most out of their Seminary work. On Sunday the entire group worshiped at St. Peter's Church, Forest Park, after which the students were served by the ladies of that congregation with a meal of high quality.

### **The Curriculum**

An innovation this year was the faculty retreat. On the Monday and Tuesday after Easter, all the members of the faculty journeyed to the Baker Hotel, St. Charles, where for two days they worked together in revising the curriculum, planning better comprehensive examinations, and made definite plans for advancing the work of the school. The Seminary planning committee, a committee of the Board of Directors with two faculty members, met twice during the month of March and planned for the usefulness of the institution.

### **In Loving Tribute**

The Seminary Guild observed its first annual guest day Sunday afternoon, January 11. In this connection the beautiful altar in the Chapel was dedicated. The altar reredos is an Oberammergau carving of unusual beauty depicting the Last Supper. It is the gift of Dr. Charles B. Foelsch and is in memory of his father. The service was in charge of Prof. H. Grady Davis and the sermon was preached and the act of dedication performed by Dr. Weng. The annual meeting of the Seminary Guild took place at the Seminary on April 29.

### **In Conclusion**

The annual Seminary Open House, sponsored by the students themselves, took place on April 18. The annual matriculation service at which the Juniors are matriculated took place on April 7. The service was in charge of Dr. Davis. This is always an impressive service, full of meaning both to faculty and students.

With the refurbishing and redecorating of the Seminary buildings, with the new and improved curriculum, with the constant stream of distinguished visitors, and with the finest kind of fellowship between faculty and students, the Seminary is rendering with its ongoing program a continuing service to the Church.

## PROFESSOR ANDERS NYGREN

Anders Nygren is, by general admission, one of the great theologians of the Church universal today. He has distinguished himself in eight years of pastoral experience, in three years of service as an instructor in Philosophy of Religion in the University of Lund, Sweden, and since 1924 as professor of Systematic Theology in that institution. In 1947 he was elected president of the Lutheran World Federation. Both because of the positions which he holds and because of his scholarly contributions, he is clearly the top spokesman for world Lutheranism.

Professor Nygren, like other of his Scandinavian predecessors, has continually been active in the ecumenical movements. He was a delegate to Lausanne in 1927 and to Edinburgh and Oxford in 1937, and is now active in the work of the World Council of Churches.

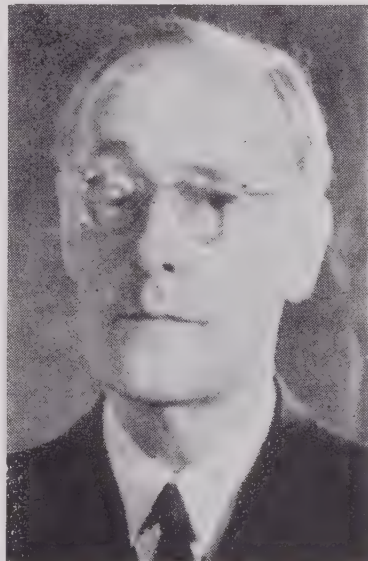
He was one of the first to point out the fatal implications of Nazism. As early as 1933 he called the Christian forces to stand against this peril. This call was published in 1934 under the title "The Church Controversy in Germany". This opposition from within European Lutheranism

and on the basis of Lutheran theology is the more significant in the face of the fact that interpreters who have missed the real meaning of Lutheran doctrine have attempted to find the seeds of Nazism in Luther's thought.

The academic world, both theological and philosophical, honors Professor Nygren for his highly original and profound work, *Agape and Eros*. In this most unusual study, Professor Nygren attempted to show that the great accomplishment of Luther and the Reformation was the rediscovery of the true meaning of God's active love as the center of Christianity.

Perhaps an equally great recent work is his *Commentary on Romans* which Nygren regards as "Christianity's most basic document". His interest, however, is not in Luther's doctrine for its own sake. Luther, Nygren believes, is worthy of attention chiefly because he gave the clearest exposition to the central meaning of the Gospel.

The Chicago Lutheran Theological Seminary has been privileged to present during the past year a notable number of outstanding figures in



PROFESSOR ANDERS NYGREN

world Lutheranism; it is with understandable pride that we announce the following series of public lectures by Professor Nygren sponsored by this institution and in cooperation with the National Lutheran Council:

Ebenezer Lutheran Church, Foster Avenue at Paulina, Chicago, Illinois. Tuesday, May 11th, at 8 p. m. Subject: "Spiritual and Worldly Powers According to Luther."

The following three lectures, in the Chapel of the Chicago Lutheran Theological Seminary, Maywood, Illinois:

Wednesday, May 12th, at 3:30 p. m. Subject: "The Old Testament Covenant."

Thursday, May 13th, at 3:30 p. m. Subject: "Revelation and the Bible."

Friday, May 14th, at 3:30 p. m. Subject: "Revelation and the Bible", (continued).

The Spring meeting of the American Theological Society, McCormick Theological Seminary, Chicago, Illinois. Saturday, May 15th, at 10 a. m. Subject: "The Role of the Self-evident in History." (Open to members only.)

## FIELD WORK

In accordance with the plans of the Board of Directors, the program for clinical training and pastoral internship has been developed. An assignment of field work is required for every student. Several plans are available, as will be seen in the detailed announcement below. Pastors interested in securing the services of a seminary student during the summer or during the school year should communicate with the Director of Field Work.

### 951-954. FIELD WORK, full year.

Note: Two plans of field work are in effect at the Seminary through the authorization of the Board of Directors. Each student must complete one of these alternate plans under the guidance of the Director of Field Work before the beginning of the second quarter of his senior year.

### 999-A. LOCAL ASSIGNMENTS.

Students electing alternate A are required to complete three quarters of field work in the local parishes of greater Chicago. This work may be begun in the second quarter of the Junior Year but must be completed, as stated above, before the second quarter of the Senior Year. There is no limit to the number of quarters, beyond the required three, that the student may elect. No student may serve more than three quarters in any one parish.



The work will extend throughout the school year over the week-end period. It will be under the direction of the local pastor and under the supervision of the Director of Field Work. Training will be given in Sunday School, Youth Work, Liturgical Readings, Preaching and Pastoral Visitation and Counselling. There is a nominal remuneration for this work, but the student should consider the experience gained the greater reward.

#### 999-B. THE INTERNSHIP.

The faculty and the Board are convinced that the training of the young student is facilitated by a full year's period of service out in the field before graduation. Students are assigned to local parishes or to the Council for Clinical Training on a full time basis to serve as assistants to selected pastors, or to work under the Council's supervisors. Students and pastors or supervisors will be required to report in writing on the progress of the internship period to the Director of Field Work. A nominal remuneration plus room and board are provided for those serving in parishes.

### INTERESTING TITLES FROM RECENT ACCESSIONS

THE ARTS AND THE ART OF CRITICISM, by *Theodore Meyer Greene*, 1947, Princeton University Press.

DER AUFERSTEHUNGSGLAUBEN IN DER BIBEL UND IHRER UMWELT, by *Aimo T. Nikolainen*. 1944, A. G. der Finnischen Literaturgesellschaft, Helsinki.

THE CATHOLIC PICTURE DICTIONARY, by *Harold A. Pfeiffer*, ed. 1948. Duell, Sloan & Pearce.

THE CHRISTIAN HOPE OF IMMORTALITY, by *Alfred Edward Taylor*. 1947, Macmillan Company.

CHRISTIANITY TODAY, by *Henry Smith Leiper*. 1947, Morehouse-Gorham Co.

\*THE CHURCH IS BORN, by *Dwight H. Shelhart*. 1947, Muhlenberg Press.

CHURCH LAW AND SOCIETY, by *Gustaf Aulen*. 1948, Charles Scribner's sons.

COMMENTARIES, by *John Calvin*. 1948, Eerdmans Publishing Co.

DARKNESS AT NOON, by *Arthur Koestler*. 1946, Macmillan Company.

DURA-EUPOPOS AND ITS ART, by *Mikhail Ivanovich Rostovtsev*. 1938. Clarendon Press.

FEARFUL SYMMETRY, by *Northrop Frye*. 1947, Princeton University Press.

- GOD CONFRONTS MAN IN HISTORY, by *Henry Sloane Coffin*. 1947, Charles Scribner's sons.
- GOD GOES TO GOLGOTHA, by *W. A. Poehler*. 1948, Concordia Publishing House.
- THE GOODLY FELLOWSHIP OF THE PROPHETS, by *John Paterson*. 1948, Charles Scribner's sons.
- THE GOSPEL OF SUFFERING, AND THE LILIES OF THE FIELD, by *Spreen Aabye Kierkegaard*, translated by *David F. Swenson*. 1948, Augsburg publishing House.
- HOSEA: GOD'S LOVE FOR ISRAEL, by *Charles Lee Feinberg*. 1947, American Board of Missions to the Jews.
- IT'S IN THE BIBLE QUIZZES, by *Herbert F. Moehlmann*. 1948, Zondervan Publishing House.
- \*JEREMIAH FOR TODAY, by *Harry F. Baughman*. 1947, Muhlenberg Press.
- THE JEW OF TARSUS, by *Hugh J. Schonfield*. 1947, Macmillan Company.
- KINGSHIP AND THE GODS, by *Henri Frankfort*. 1948, University of Chicago Press.
- DIE KOMMENDE KIRCHE, by *Walter Luethi*. 1937, Friedrich Reinhardt, Basel.
- LET GOD BE GOD!, by *Philip S. Watson*. 1947, Epworth Press, London.
- THE MEANING AND TRUTH OF RELIGION, by *Eugene William Lyman*. 1933, Charles Scribner's Sons.
- MEET THE AMISH, by *Charles S. Rice*. 1947, Rutgers University Press.
- MODERN MARRIAGE, by *Moses Jung*. 1940, F. S. Crofts & Company.
- \*PAUL, by *Edgard Johnson Goodspeed*. 1947, J. C. Winston Company.
- \*PERSONAL RELIGION, by *Herbert C. Alleman*. 1947, Muhlenberg Press.
- PILGRIM OF THE ABSOLUTE, by *Leon Bloy*. 1947, Pantheon Books.
- THE POLITY OF THE CHURCHES, by *John Louis Schaver*. 2v. 1947, Church Polity Press.
- RELIGION IN THE TWENTIETH CENTURY, by *Vergilius Ferm*, ed. 1948, Philosophical Library.
- THE RELIGIOUS TEACHING OF THE OLD TESTAMENT, by *Albert C. Knudson*. 1948, Abingdon-Cokesbury Press.
- THE SONG OF THE CHURCH, by *Marie Pierik*. 1947, Longmans, Green & Company, Inc.



AUGUSTANA COLLEGE LIBRY..

ROCK ISLAND,

ILL.



32344  
aut. R

The

Chicago Lutheran

Theological Seminary

Record

LEVEL  
ONE

Summer Number

JULY, 1948

Vol. 53, No. 3

The future of the Church will,  
under God, be determined  
by our Theological Seminaries.



Chicago Lutheran Seminary Press  
Maywood, Illinois

4926  
1200  
453-3-4  
A-1-A

# CHICAGO LUTHERAN THEOLOGICAL SEMINARY

Established 1891—Fully Accredited

## The Graduate School

### SUMMER SESSION

(First Term, July 19 to August 6. Registration now closed.)

SECOND TERM, MONDAY, AUGUST 9 to FRIDAY, AUGUST 27, 1947

Graduate School Convocation, August 25, 8 p. m.

## Pastors:

This year invest three weeks of your vacation time in purposeful study. Write at once for descriptive literature and application blank. Dormitory lodgings still available for a limited number of men; also a few rooms for married couples without children. Board at cost, \$9.50 per week (six days—no meals on Sunday).

### COURSES CARRYING ADVANCED DEGREE CREDITS

2 hrs. Daily, Monday through Friday

- 1365. NEW TESTAMENT STUDIES IN THE TEACHING OF JESUS. *Prof. Russell D. Snyder.*
- 1435. 17TH CENTURY CONFESSIONAL LUTHERAN ORTHODOXY. *Prof. Otto Heick.*
- 1561. CHRISTIANITY AND COMMUNISM. *Prof. Joseph Sittler, Jr.*
- 1911. THE CHURCH AND SOCIETY. *Dean W. O. Doescher.*

A maximum of two courses may be taken during the term. Each course carries three *quarter-hour* credits toward degrees of Master of Sacred Theology, or, in sharply limited areas, Doctor of Sacred Theology. Fee, \$15 per course. Registration fee, \$5 to be remitted with application. Representative pastors of the several synodical bodies will be in attendance, thus offering opportunity for stimulating fellowship and for expanding one's denominational horizons. All Chicagoland's vacation attractions are at the door.

B. F. Korte, Registrar,  
1644 S. 11th Avenue, Maywood, Illinois

# THE CHICAGO LUTHERAN SEMINARY RECORD

VOL. LIII

MAYWOOD, ILLINOIS, JULY, 1948

No. 9

Entered as Second-Class Matter at the Post Office at Maywood, Illinois,  
under Act of March 3rd, 1879.

The Chicago Lutheran Seminary RECORD is published on the 15th of January, April, July and October.

Subscription in the U.S.A. and Canada, 25 cents (stamps or money order).

Address: The Chicago Lutheran Seminary, 11th Avenue and Van Buren St., Maywood, Illinois.

This publication is edited jointly by the members of the Seminary faculty. Responsible for this issue: Charles W. Kegley.

## THE GRACE NOTE

The name of a powerful Lutheran Hymn, *Ein Feste Burg*, and the title of a staunch book by a Lutheran theologian *Here We Stand* both point to the central and characteristic fact about the faith of our Church. We know what we believe; that faith has been given historic and clear utterance in our confessions; it has determined our theology in intention and content; it has informed our education, common worship, child nurture, the loyalties of our people.

Efforts are being made in our day to reconstruct and unite world Lutheranism. The reality of historical continuity draws us toward a common remembrance of the heroic and articulate protest of our fathers in the sixteenth Century, and stresses our inheritance of the Confessions of the reforming decades. The addresses of visiting Continental churchmen, and the statements of American Lutheran leaders have been heavily weighted with celebrations of the achievements of Confessional Lutheranism in the intervening centuries.

There is, however, both pathos and peril in this attempt to arouse Lutheranism to its present tasks by recollection and reassertion of our historical continuity with the past. An element of pathos because this effort, of itself, will be futile. The dynamics of history cannot be ignored. The heroism of the sixteenth Century supplies an example of fearless Christian witness; it does not, unrelated to analysis and criticism, guarantee the relevancy of what was witnessed. Telling witness to the present and to the future cannot be delivered merely by reiteration of the witness of the past or by celebration of its unparalleled religious energies. And elements of peril are there, too. For celebration without cerebration breeds complacency; it encourages the delusion that a common recollection of a common past is sufficient ground for a positive declaration to a terrible present and a menacing future.

This is but another way of saying that *Ein Feste Burg* can be understood either as a battle song—or as a lullaby; that *Here We Stand* can be taken either as proud stasis or responsible resolution. These slogans alone are inadequate as slogans for the future,—just as they are historically inaccurate as descriptions of the Reformer's understanding of the Gospel. *A Mighty Fortress* is a term that points to that in our relation to God which needs here neither explication nor apology. That our God is the unalterably trustworthy *One* is a strand of Lutheran piety that is too deeply and richly imbedded in our faith and worship and has been too productive of peace, poise, and power to be brought now under question.

But a battle is on along the whole front of modern life! To have a fortress, and to be enabled to stand—these are requirements for the

believing soldier. But not the only ones! Battles are not commonly won inside of fortresses,—and never won there when the enemy draws up the line of battle out on the plain. The fortress may be the core, center and heart of a battle; it cannot always be its circumference. *He's by our side upon the plain*—has got to move into focus if our faith is to be both true and relevant.

And *Here We Stand* is no adequate Lutheran witness in this hour. We stand staunchly in order to move certainly. A stance is a presupposition of a swing, not a substitute for it. *Here We Stand* is the first term in a sentence that had better go on to a *Here We Go*. Our theology is a theology of a dynamic aggressiveness. For instance:—"I believe that Jesus Christ, true God . . . true man . . . is my Lord. He has redeemed me . . . from sin, death, and the power of the devil . . . by his precious blood and his innocent sufferings and death. *In order that I might be his own and serve him.* . . ."

## THE FALL SESSION OF THE GRADUATE SCHOOL—1948

In harmony with persistent effort to improve the curriculum of the undergraduate school, the Seminary has this year further developed and expanded and, we believe, improved the program of study in the graduate school. Regular graduate courses will be offered on Tuesday mornings and afternoons. Each course will be given two hours a week, but the two hours will be on one day, and consecutive, so that a pastor who desires to take only one course need come to the Seminary only one morning or one afternoon each week.

The possibility of studying on one day of the week has always attracted some alert pastors who, because of location near the Seminary, wished to take advantage of such instruction and preparation for advanced degrees. Of late, the number of pastors so studying at this Seminary has more than doubled. In addition, the number of returned chaplains and other pastors in residence for full-time graduate study has increased considerably.

This strengthening of the help we offer the pastor is meeting with the whole-hearted approval of our Lutheran leaders. Three benefits accrue from the expanding program: first, more able men are encouraged to do full-time residence graduate study; secondly, the Seminary becomes a vigorous meeting-ground for representatives of all synodical backgrounds; thirdly, as the program grows, ever better and more varied programs of courses and study can be made available by the faculty and staff. We know of no other Lutheran seminary in America which is offering a more varied or a larger program calculated to help our pastors, and we sincerely hope these Tuesday and Thursday courses will this fall encourage the largest enrollment in the Seminary's history.

The first Tuesday sessions will be held October 5, 1948 at 10 a. m. and 1:30 p. m. A Seminar course will be offered by Professor Sittler entitled "Soren Kierkegaard". This Seminar will consider a detailed study of the now adequately available material of the 19th Century philosopher-theologian, lectures, extended student reports, and discussions. A course will also be offered in New Testament study, the details of which will be announced later.



## THE SCHOOL OF CHRISTIAN SERVICE

Sometimes the Church takes a lot for granted. It does so particularly in the case of its laity who receive professional training outside its own institutions. One thinks of such persons as social workers, school teachers, medical missionaries, women missionaries, workers among students, and others. In each of those groups there are unquestionably many earnest Christians. Most of them have received professional training. They may have graduated from a church college and then taken their graduate work under auspices which do not or cannot relate professional training to a sense of Christian vocation.

When the Church (notably the UCLA) prepares women for overseas missions, it often sends them to non-Lutheran schools. The young woman there learns much that is valuable. Yet she ultimately finds herself "on the field" with a fine knowledge of the Bible but with no real understanding as to why she is there as a Lutheran. That a Lutheran agency sent her there is less important than that she grasps the Gospel in the full and indeed ecumenical measure of vital Lutheranism.

Suppose such a missionary would have had opportunity to receive at least some of her training at a Lutheran school competent to provide her with that kind of understanding. Suppose that the school she attends would be conducted under the guidance of a Lutheran theological seminary. Her work on the field would then stand a better chance of being in harmony with the efforts of those missionaries who are theologically trained Lutheran pastors. Ultimately her contribution would go farther, and the church as a whole would be the beneficiary.

Much the same thing could be said of our medical missionaries, and our missionary nurses, who may go overseas with a minimum of help from the church. Their work, often magnificent, should be made spiritually more effective if the church gave them basic orientation in the theological implications of their work.

Closer at home lies the task of the Lutheran social worker. Few people in the church's employ have more intimate contact with human need. Yet how much has our church (all Lutheran bodies) concerned itself with the spiritual preparation of its social workers? Such a worker usually comes from a Christian home, is a church member, has perhaps graduated from a church-related college. Her professional training has then been received in one of the many excellent graduate schools of social work. Here her professional skills have been acquired, but often without reference to their relation or possible hostility to the Christian faith. What she lacks is a firm grasp of the relevance of this faith to the work she has been prepared to do.

It may not be presumptive to say that the Lutheran church could do much for its social workers by providing them with basic theological instruction. Such instruction could well be given at an appropriate time during or even after their professional training. Because social workers have frequent contacts with pastors, such auxiliary theological instruction could most effectively be given under the auspices of a strategically located seminary.

Can one omit the pertinence of such instruction in the case of the church's workers among students on university campuses? For them, training in the best which our theological heritage offers, could be exceedingly valuable. Nor should one overlook the usefulness of such training for public school teachers. In these days of religious illiteracy, the church has a definite responsibility for its members who teach in the public schools; not to make them sectarian propagandists but to enable them to be more helpful and effective teachers.

Another group should not be overlooked: pastor's wives. Many a pastor has at one time or another wished that his wife could have some of the benefits he himself has derived from theological studies. Certainly many of these benefits can be had in the parsonage itself, but a summer term for husband and wife on a seminary campus has much to commend it.

Possibilities such as these have challenged the Chicago Lutheran Seminary to swing into action. The School of Christian Service is its answer. The work this summer is only a beginning. Whether the courses are taken for credit by college graduates or audited by others matters little. The main thing is that we here strive together to help our church in an area where the Seminary is qualified to serve. The Seminary does this with deep concern, lest the church and its workers take too much for granted at a time when the world urgently needs the clear and saving Gospel of Jesus Christ.

## HERE AND THERE ON THE CAMPUS

### IT IS BEAUTIFUL

The campus is beautiful. It is more lovely than it has been in years. The spring rains have brought out the beauty of the green grass and shrubs. Everyone who has been on the campus recently has remarked about its beauty. Campus day in April was a factor. On that day, professors and students worked from 8 a. m. to 5 p. m. to do what human hands could do to obliterate the results of a severe winter and to give nature an opportunity to show herself at her best.

### AT NIGHT, TOO

The beauty of the campus is not only something to be enjoyed by day, but by night, also. Its beauty after darkness has settled is different, of course, but nonetheless real. The tower of the Administration Building has been flood-lighted and the view from Eleventh Avenue gives one a sense of the ethereally beautiful. The tower silhouetted against the blackness of night, a tower of light against the dark, is lovely to behold.

### THE ROOMS, ALSO

All the dormitory rooms have been painted in various attractive colors. The students did the work and the paint was purchased by contributions received from individuals and from organizations. Gifts large or small are very welcome. Some gifts have been for \$5, some for much more. If you care to participate in this venture, send your gift to the Seminary, marking it "For Painting". When next you visit the Seminary, you will be delighted with the fine job that has been done. It all helps to make the dormitory rooms so much more liveable.

### THANKS TO GUILD AND LUTHER LEAGUE

Sincere thanks go to the Seminary Guild, for initiating a wonderful project. At their spring meeting, the members voted to completely refurnish four rooms—new bed, dresser, mirror, desk, desk chair, comfortable chair. The price per room is about \$210.00. The Luther League of Illinois several years ago as a special project gave \$610.00 towards the purchase of beds or other furniture. The war made it impossible to buy the needed articles. By vote of its Executive Committee, the League determined to supplement and use its money to furnish three rooms. Thus seven rooms will be comfortably refurnished. Of course every student will hope to get one of these rooms. But many will have to be satisfied with the banged-up furniture which was new thirty years ago and which has served many student generations unless other friends of the Seminary lend a hand.

### AN OPPORTUNITY FOR SERVICE

That gives an opportunity for real service to individuals and to friends. Some who furnished rooms thirty years ago would hardly be proud of their gift today. Some individuals and churches will surely be glad to purchase new furniture. And the Seminary will be glad to shine up the brass plate on the door indicating the name of the donor. The rooms being refurbished by the Guild and League will have bright and shiny new plates. If the Lord has prospered you, perhaps you, too, would delight in making a future minister happy by new and serviceable furniture. The Seminary will be glad to furnish the door plate with the donor's name. If interested, drop a line to Dr. Weng at the Seminary.

### COMMENCEMENT

The Baccalaureate and Commencement will be remembered for the beautiful music and the inspiring messages. Baccalaureate took place Sunday evening, June 6. The Rev. L. O. Cooperrider, pastor of St. John's Church, Maywood, and father of two sons in the graduating class, read Vespers. Special music was presented by the Choir of Redeemer Church, Chicago, Rev. Geo. J. Ehrich, pastor. This choir, under the direction of Edward A. Nelson, is one of the best in Chicago. Accompanist was Miss Dorothy Ehrich, who graduated in June from Northwestern University School of Music. Speaker was the Rev. C. P. Rasmussen, executive director of the Lutheran Commission on Evangelism, formerly of the Division of American Missions, National Lutheran Council. Pastor Rasmussen, by his marshalling of facts and figures gave a tremendous challenge to all.

Commencement speaker was Dr. Morris Wee, executive secretary of the Student Service Commission of the National Lutheran Council. One of the most inspiring speakers in the Lutheran Church, Dr. Wee was at his best as he gave his vital message to the graduates and to all those present. The service was in charge of the Rev. Harmon J. McGuire, president of the Board of Directors of the Seminary and president elect of the Illinois Synod. The degrees were awarded by Dr. Armin George Weng, president of the Seminary. The special music by the Seminary chorus under the direction of Dr. H. Grady Davis was beautiful. Mrs. Joseph Huntley accompanied the choir and the congregational singing.

### "DOCTOR" SITTLER

It is now officially "Dr." Sittler. Wagner College at its Commencement in June honored itself and the Seminary's professor of Systematic Theology when it bestowed the degree of Doctor of Divinity upon Professor Joseph Sittler, Jr. His many friends throughout the Church will be happy over this well-deserved honor.

### A SERIOUS SITUATION

One day Miss Dagan, assistant librarian, reported that a section of the second story floor housing the library seemed to be pulling away from the wall. An engineer was promptly called in. He reported that the floor was carrying twice the weight it was supposed to carry and that there was imminent danger of the entire library floor giving way, dumping the 25,000 books on to the first floor. Such a happening, when classes were in session, would have meant disaster. Immediately half of the books were moved to the attic and the entire second floor library re-arranged according to the engineer's recommendations. Thus impending disaster was averted. But an attic is a poor place to house even half a working library. A new library building now ceases to be a dream and has become an utter necessity.



The only obstacle to a new library is that funds are not available. Yet one cannot conceive a Seminary without a library. It is a very serious situation.

#### DR. NYGREN

To have Dr. and Mrs. Anders Nygren at the Seminary for the week of May 9 was a distinct privilege. Both are charming. Dr. Nygren in a series of four lectures and in a public address inspired and gave food for thought. Those who heard him could well understand why he is considered one of the greatest living theologians. On the last day of his visit he addressed the Theological professors of the Chicago area. On Thursday evening President and Mrs. Weng were hosts at a faculty and student reception to the distinguished guests.

#### SYNODS VISITED

It was a privilege for President and Mrs. Weng to visit the supporting synods in May. Everywhere the reception was cordial. It was obvious that clergymen and layment are interested in the progressive program of the Chicago Seminary.

#### INCOMING CLASS

A splendid group of men is already enrolled for the fall term which begins September 28. Many are war veterans. All are men with good records, the sort of men who should make good pastors. The incoming class will be good in size and superior in quality. It gives promise of being one of the best classes ever to enter the Seminary.

#### THE GRADUATING CLASS

Five men graduated June 10. All are good men. The quality of the class is good. This paragraph will introduce them to the readers of the RECORD: Luther Cooperrider, Maywood, Illinois, called to be pastor of St. Paul's Church, Nachusa, Ill. and assistant pastor of St. Paul's Church, Dixon, Ill. John Cooperrider, Maywood, Ill. called to be assistant pastor, Calvary Church, Chicago, Ill. Joseph Huntley, Chicago, Ill., called to be pastor of Martin Luther Church, Chicago, Ill., Theodore Hertenstein, Chicago, Ill., called to be pastor of Rock Creek Parish, Deer Creek, Indiana, and Norman Schroeder, Scribner, Nebraska called to Lodgepole-Chappell parish in western Nebraska.

#### ORCHIDS TO YOU

Recently the following contributions came to the Seminary in addition to the \$200 per month which is the contribution by Trinity Church, Fort Wayne, Dr. Paul Krauss, Pastor: S. P. Wise, Holland, Michigan, \$5, Pastor Carlton H. Mall, Westchester, Ill. \$50; Mrs. James V. McKenna, Galveston, Texas, \$5. Women's Missionary Society of St. Luke's Church, Park Ridge, Ill. \$20; The Rev. Ernest S. Ewald, Chicago, Ill. \$5; Rogers Park Lutheran Church School, \$5; Zion Church, Pershing-Lyonsville, \$12.00. The Seminary is deeply appreciative of these gifts.

#### THE SEMINARY AS HOST

The Seminary will play host to the professors from the several Lutheran Theological Seminaries in this country and Canada during the last week of August. This fifth annual meeting of professors is expected to continue the high level of good fellowship and sound scholarship that have characterized the past meetings. A symposium on the Doctrine of Revelation is being planned. Papers will be read on Personality Tests, Visual Aids in the Seminary, Prehistory and the Book of Genesis. Business matters of the conference are small, but this conference was responsible for the publication *WHAT LUTHERANS ARE THINKING* (Wartburg, 1947).



## BOOKS

PHYSICS AND PHILOSOPHY, by *Sir James Jeans*, Macmillan, 1945. \$2.75.

The master has again done a masterful piece of work. Within slightly more than 200 pages he has given to the enlightened layman a brilliant survey of the history of physics and philosophy. He has tackled the problems of epistemology, metaphysics, and aspects of the problems of ethics and religion. Manifestly the book defies any attempt at summary. It must suffice to say that it is up-to-date, stimulating, and altogether worthwhile. "... modern physics has moved in the direction of mentalism", Jeans concludes. The new physics does not justify any conclusions on the problem of determinism and free will. Both physics and philosophy, he furthermore believes, are really in their infancy—but this is no book for infants!

HULDRYCH ZWINGLI, *Seine Entwicklung zum Reformator 1506-1520*, by *Oskar Farner*, Zwingli, Zuerich, Switzerland, 1946. \$5.18.

This book helps the reader to an understanding of the Church and religious life at the time of the Swiss reformation. It is a good piece of writing for all who like to look behind the curtain. Especially the serious student of Luther and his work will be rewarded to see him in his relationship to Zwingli. The split between these two was carried to the public by the discussions at Marburg in 1529. Here Luther spoke those famous words of the "other spirit," so often quoted to point out Luther's stubbornness. On pages 310 to 347 the author speaks in "meeting with Luther" about the personal relationship of Zwingli to Luther. It must be remembered that this chapter refers to the years from 1506 to 1520. Zwingli knew Luther's writings, urged their publication and sale, looked up to Luther as a man of God, but begged not to be named with Luther in the same breath, especially after the ban of the pope was pronounced. He wanted to develop his own reformation. All this is most helpful to an understanding of these men of the Reformation era! An extensive appendix lists the authors sources, and includes a discriminating documentation of the book's many quotations. According to this listing, the book quotes Luther some thirty times, but Erasmus forty! This catalog of citations provides an interesting light on the question of Zwingli's ultimate orientation—humane or religious.

PERSONAL HEALTH AND HUMAN RELATIONS, by *Lillian L. Biester*, *William Griffiths*, and *N. O. Pearce, M.D.*, University of Minnesota Press 1947. \$3.50.

This is a carefully prepared book of material and methods for teaching the biological and social aspects of sex, marriage, and personal relations in schools, from the sixth grade through senior high school. It's limitation is that it aims at nothing beyond biological and social adjustment. It is nevertheless, as far as it goes, both better and more complete than any similar instruction the Church is giving in a time when marriage is going to pieces.

EARLY CHRISTIAN MOSAICS, Preface by *Ricarda Huch*, Introduction by *W. F. Volbach*, Oxford University Press, 1946. \$5.50.

One of a series of reprints of the famous Iris Verlag publications on various aspects of Christian Art. The preface is a sensitive statement of the religious feeling which conceived mosaic representation, and informed it; the introduction is an historical review of the development of the technique, and a description of some of the monumental achievements in Rome, Naples, Milan, Ravenna. The fourteen color-plates are technically expert and magnificent beyond any previous American effort in this field.

THE ABIDING WORD, edited by *Theodore Laetsch*. Concordia Publishing House, 1946. \$2.00.

The present volume is the work of twenty-seven essayists of the Missouri Synod and is in celebration of the fidelity of that Synod to "the Word" for one hundred years. It is not limited to a study of the "Word" as such, but covers the main theological subjects, from Creation to Eternal Life. The essays reveal the main streams of Missouri thought in their strong dependence upon German sources, and their almost normative reverence for the orthodox foundation of the 17th and 18th century theologians. The range is uneven; some have a positive academic value, the value of others is in the direct and certain nature of the witness borne by the written Word. It is impossible for the outsider to discover what the "Bibliography" (pp. 583f) is supposed to be, for it clearly is not a list of books! The printing is excellent and the price unbelievably low.

ALTERNATIVE TO FUTILITY, by *Elton Trueblood*. Harpers, 1948. 124 p. \$1.00.

The pointed pen and inspired insight of the genial Quaker combine again to make another brief best-seller. Having so properly diagnosed society in his *PREDICAMENT OF MODERN MAN*, Professor Trueblood now attempts the more difficult task of prescribing a remedy. The answer is a restatement of the New Testament and Quaker concepts of the Christian fellowship as a redemptive society within society. Membership to churches is not to be equated with active membership in this redemptive fellowship. A new title for such a nucleus or remnant is suggested as "The Order of the Concerned". The minimal conditions for participation in this order are: commitment, witness, fellowship, vocation, and discipline. The Church is unashamedly to face the situation and do something now to prevent the enthronement of despair, disaster and futility. None can read this without having more zeal to serve and at least to discover one or more practical suggestions concerning the how of service.

THE KING NOBODY WANTED, by *Norman Langford*, illustrated by John Lear. The Westminster Press, Philadelphia, 1948. 192 pp. \$2.50.

The Westminster Press pledge to publish books for youth that are not "juvenile" but written up to the imagination, courage, freshness, honesty, and dignity of youth, is fulfilled in this volume. This is high praise, and is meant to be. The pictures in color by John Lear, strong with the modern sense of abstract form, yet human with the realism of warm natural feeling, are matched by the same qualities in the text. The unvarnished narrative of the Synoptic Gospels, told in the clean-cut idiom of twelve year olds, but shaped by a wide New Testament scholarship, has incredible power. It would be hard to overpraise this book.

(Note: John Lear's work appears also in the Christian Growth Series)

THE CHURCH, THE GOSPEL, AND THE WAR, Ed. by *Rufus M. Jones*, N. Y. Harper & Bros., 1948.

Pacifism "will not down", especially in this era! Hear 12 internationally known persons argue for pacifism, on Biblical and practical grounds.

Timed to coincide with the 1948 Amsterdam Assembly of the World Council of Churches, it hopes to win increasing support for pacifism from all church people.

Whether one is convinced or not, this volume is a "must" for those who would study this standpoint at its "Christian" best.

STILL THE BIBLE SPEAKS, *W. A. Smart*. Abingdon-Cokesbury, N. Y., 1948. 171 p. \$1.75.

To the many volumes seeking to rehabilitate the Bible in our day is added this book of lectures by Professor Smart of Emory University. It is difficult to believe that these were lectures given in a bona fide university, the Vanderbilt University School of Religion,—for they sound more like popular after dinner speeches to the Lions or Eagles. If you require that theology be watered down, popularized and predigested this book is for you. If you want to think and be stimulated to deeper understanding of the Bible, you may ignore this book. The general purpose is to exhibit by various and sundry quotations the general worthiness of the Bible and its possible contribution in the development of our culture. Jesus is considered the final revelation, although the grounds for this belief are not clearly expressed. As an attempt to mediate between extreme bibliolatry and fanatic liberalism in a facile manner this book is not representative of today's most responsible theological studies.

PERSONAL RELIGION, by *Herbert C. Alleman*. Muhlenberg Press, Philadelphia, 1947.

In the act of preaching the necessity of personal religion, one of our leading Bible scholars has here made a confession of his own faith so simple and sincere that each short chapter sounds like a devotional meditation, as indeed it is. The book contains twenty-four chapel talks given at Gettysburg College. Dr. Alleman pleads with the modern Christian not to suppose his faith can find its fulfillment in group processes, while leaving him, the lone Christian, a depersonalized and neutral victim of his world. From this point of view, his book is a reaction against a purely social or corporate conception of Christianity. The Christian must see the fulfillment of the Christian potential in his own private life and person. But this book is a reaction against something else, too, as is shown by his use of the word "religion". It is a wholesome warning that faith cannot guarantee its undiluted Christian character by remaining a dialectical abstraction, that if faith really possesses a human being, it does-and must-become a "religion", not because of the nature of faith, but because of the nature of man.

JEREMIAH FOR TODAY, by *Harry F. Baughman*. Muhlenberg Press, Philadelphia, 1947. 221 pp.

With the rehabilitation of the Old Testament in Christian theology has lately come a restudy of the preaching values of the pre-Christian scriptures. Following the lead of Abingdon-Cokesbury and Westminster, the Muhlenberg Press offers this book to feed the empty pulpits. The author is a preacher primarily and not an Old Testament scholar. The Foreward of the book should have been a warning, but a more accurate title would have retained the course title "Preaching from Jeremiah." One can almost hear the preacher in his pulpit as many of the chapters take on the form of a sermon. This is a fairly good book on preaching although it lacks Blackwood's stimulating suggestiveness in its over-done completeness. Unfortunately the average pastor will read this also as a book on prophecy. As if the graphic parables, visions and words of Jeremiah are not plain enough "For Today" the author adorns every other page with a selected illustration from his filing system. Again, unfortunately, these will probably be more used by the average pastor than either Jeremiah or the author's useful interpretation of that prophet.



BISHOP BRENT. CRUSADER FOR CHRISTIAN UNITY, by *Alexander Zabriskie*. Philadelphia: The Westminster Press, 1948. 218 pp. \$3.75.

For all to whom the modern ecumenical movement is a matter of concern. This biography of one of its pioneers is incisive. Cutting away many vague notions about church unit, this story of Charles Brent (1862-1929) reveals ecumenicity in terms of real life. It shows what one man can do when possessed by a high resolve and by "loyalty to the Lord Christ and the God whom he revealed."

As a missionary bishop of the Protestant Episcopal Church his service in the Philippines led to participation in 1910 at the epoch-making world conference on Missions in Edinburg. His devotion to church unity expressed itself in a desire for the churches to learn from one another through a mutual understanding of their respective positions in matters of doctrine and polity. More than anyone else, Brent is responsible for the Faith and Order movement which held its first world conference at Lausanne in 1927.

To those who know the valuable constitution of Faith and Order to the World Council of Churches. This biography sheds welcome light. Written in a popular style, the book lacks an index and bibliographical references. On certain theological questions, the author's treatment is quite superficial, which is especially regrettable when dealing with the profundities of Faith and Order.

THE STUDY OF THE BIBLE TODAY AND TOMORROW, *Harold R. Willoughby*, ed. University of Chicago Press, Chicago, 1947. 436 pp.

This symposium is sponsored by the Chicago Society of Biblical Research which met at Maywood January 16-17, 1948. The content neglects no facet of Biblical study or interest. The Old and New Testament, Criticism and Theology, Archaeology and History are all given place. No editorial position is taken as each writer freely speaks his own position. To bring the pastor up to date and to be a source book for his study this book cannot be ignored. If there is any notable agreement on the part of the scholars involved, it is on the point that Bible students, and critics especially, cannot be dogmatic for conclusions are still tentative and there is a large future for Biblical studies. The pastor would do well to compare this book with the first half of the symposium WHAT LUTHERANS ARE THINKING (Ed. E. C. Fendt, Wartburg Press, 1947).

THE DOCTRINE OF OUR REDEMPTION, by *N. Micklem*. Abingdon-Cokesburg, 1948. 155 p.

This simple book should be popular with laymen and their pastors. It attempts no history of the theology of our redemption, it seeks to exploit no theory of redemption. The principal of Mansfield College, Oxford, declares that we cannot "confine the wonders of the love of God in Christ into any one theory of scheme" (p. 6). The various chapters clearly present the many sided pictures and metaphors used to express the fact of our redemption. The three general classifications and many minor ones are discussed and are not considered as contradictory. This little book is a sane antidote to any who is all keyed up on any one particular scheme or figure for our redemption. "Redemption is that good news which is declared in the Scripture, which to some extent at least, is realized in the life of the church, and which through the Bible and the church has in some degree come home to us." (p. 13) Give this book to a college student or Sunday School teacher after you have read it yourself!



THE CHOICE: A Story of Christian Faith, by *Paul Sevier Minear*. The Westminster Press, Philadelphia, 1948. 320 pp. \$2.00.

The word *story* promises almost too much. The publisher's notice is more accurate: "Not a novel in the usual sense of the word, nor a historical essay, the book describes . . . the nature of the early Christian group and the content of its faith." The content of its faith gets an extended theological exposition in direct discourse that forms the bulk of many chapters. The exposition is quite good, but somewhat heavy because of its length. The young man Clement and his associates in Rome during Nero's persecution after the fire of 64' with the pressure of events upon the groups of believers, do provide a sense of reality, but less strongly than they might if allowed to travel under their own steam instead of having to sit still and be talked to. Many a modern young person should, however, get a new insight into Christian faith through this book.

THE CATEGORICAL IMPERATIVE by *H. J. Paton*. The University of Chicago Press, Chicago, 1948.

The distinguished British scholar who has already written three previous first-rate works on Kant has now "done it again". In the present work, he has written a clear and exceedingly forceful interpretation of the categorical imperative of Kant and has managed to deal very helpfully with a whole host of problems which for two hundred years have divided students of Kant's ethics.

If Richard Kroner is correct in suggesting that Kant has essentially Christian insights growing out of his Lutheran background (and we believe Kroner is right), then this surely is a book which students of ethics generally should read, and Protestant students should study with greatest care.

## NOTABLE TITLES FROM RECENT ACCESSIONS

TOWARD PUBLIC UNDERSTANDING OF CASEWORK, by *Violo Paradise*, 1948, Russell Sage Foundation.

YOUTH LOOKS AT RELIGION, by *Arthur C. Wickenden*, 1948, Harper and Bros.

METHODISM; *William K. Anderson*, ed, 1947, Methodist Publishing House.

THEIR SEARCH FOR GOD, by *Florence M. Fitch*, 1947, Lothrop, Lee and Shepard.

THE PROTESTANT ERA, by *Paul Tillich*. 1948, University of Chicago Press.

NEW BUILDINGS ON OLD FOUNDATIONS, by *J. Merle Davis*. 1945, International Missionary Council.

EACH WITH HIS OWN BRUSH, by *Daniel Johnson Fleming*. 1946. Friendship Press.

BRITISH MUSEUM REPRODUCTIONS FROM ILLUMINATED MANUSCRIPTS; 4 series; 200 plates. 1928, Trustees British Museum.

FACSIMILIES OF BIBLICAL MANUSCRIPTS IN THE BRITISH MUSEUM, edited by *Kenyon*. 1900, Trustees British Museum.

MUSICAL SETTINGS FOR THE INTROITS AND GRADUALS, by *Ralph P. Lewars*. 2 pts. 1948, Muhlenberg Press.

- THE SWEDISH CHURCH, by *H. M. Waddams*. 1946, S. P. C. K.
- LUTHER AND MUSIC, by *Paul Nettl*. 1948, Muhlenberg Press.
- THE EARLY TRADITIONS OF ISRAEL, by *Cuthbert Aikman Simpson*. 1948, Blackwell.
- MAJOR ASPECTS OF INTERNATIONAL POLITICS, by *Joseph Dunner*, and others. 1948, Grinnell College Press.
- THE BIBLE IN THE CHURCH, by *Robert M. Grant*. 1948, Macmillan Co.
- PAUL AND RABBINIC JUDAISM, by *W. D. Davies*. 1948, S. P. C. K.
- THE BIRTH OF THE CHRISTIAN RELIGION, by *Alfred Loisy*. 1948, Allen & Unwin.
- CHRISTUS UND WIR CHRISTEN, by *Karl Barth*. 1947, Zollikon.
- DIE BOTSCHAFT VON DER FREIEN GNADE GOTTES, by *Karl Barth*. 1947, Zollikon.
- GREAT MISSIONARIES TO CHINA, by *J. Theodore Mueller*. 1947, Zondervan Publishing House.
- PROPHET IN THE WILDERNESS, by *Hermann Hagedorn*. 1948, Macmillan Co.
- OLD AND NEW TESTAMENT BIBLICAL THEOLOGY, by *Gerhardus Vos*. 1947, Toronto Baptist Seminary.
- THE INFLUENCE OF GREEK IDEAS AND USAGES UPON THE CHRISTIAN CHURCH, by *Edwin Hatch*. 1891, Williams and Norgate.
- OUR KNOWLEDGE OF GOD, by *John Baillie*. 1946, Oxford University Press.
- WHAT ABOUT SCANDINAVIA?, by *Carl C. Rasmussen*. 1948, Muhlenberg Press.
- RESURGENCE OF THE GOSPEL, by *T. A. Kantonen*. 1948, Muhlenberg Press.
- THE OLD TESTAMENT IN THE CHRISTIAN CHURCH, by *H. F. D. Sparks*. 1944, S. C. M. Press.
- THE AUTHORITY OF THE OLD TESTAMENT, by *A. G. Hebert*. 1947, Faber & Faber.
- THE NEW MODERNISM; AN APPRAISAL OF THE THEOLOGY OF BARTH AND BRUNNER, by *Cornelius Van Til*. 1947, Presbyterian & Reformed Publishing House.
- WORKBOOK FOR NEW TESTAMENT STUDY, by *Ralph Daniel Heim*. 1948, Ronald Press.
- WORKBOOK FOR OLD TESTAMENT STUDY, by *Ralph Daniel Heim*... 1948, Ronald Press.
- THE CHURCH, THE GOSPEL, AND WAR, by *Rufus M. Jones*. 1948, Harper & Bros.
- THE SHAKING OF THE FOUNDATIONS, by *Paul Tillich*. 1948, Chas. Scribner's Sons.
- CENTRAL-EASTERN EUROPE, CRUCIBLE OF WORLD WARS, by *Joseph S. Roucek* and associates. 1946, Prentice-Hall, Inc.

## *It is more blessed . . . .*



At an hour when the state is lavishly pouring its millions into secular education to guarantee for its youth the best possible professional and vocational training, should not *Christians* be generous with their gifts to *Christian* institutions of higher education that these may constantly expand and enhance their programs in a demanding age and produce ministers and other *Christian* workers with the finest possible intellectual and spiritual equipment? Send your dollars freely to the Seminary—here they will be invested in a way calculated to produce dividends through eternity!



REMEMBER THE SEMINARY IN YOUR PRAYERS!

REMEMBER THE SEMINARY WITH YOUR GIFTS!

REMEMBER THE SEMINARY IN YOUR WILL!

For suggestions about gifts to provide now unmet special needs, and for other information, please write:

The Chicago Lutheran Theological Seminary  
1644 South Eleventh Avenue  
Maywood, Illinois



### FORM OF BEQUEST

I hereby give and bequeath to "The Theological Seminary of the Evangelical Lutheran Church at Chicago, Illinois," the sum of \_\_\_\_\_  
(or that certain parcel and tract of land, etc.) to be applied by the Directors to the purposes of said Seminary.

Every testator should be careful to comply with the laws of the State concerning bequests for charitable and religious purposes.



### CHANGE OF ADDRESS

It is important that any change of address on the part of those to whom the Seminary Record is mailed be promptly reported to LUTHERAN SEMINARY RECORD, Maywood, Illinois.

# *Young Men . . . .*

THE CHICAGO LUTHERAN THEOLOGICAL SEMINARY

Established 1891

OFFERS, FOR COLLEGE GRADUATES OF SUPERIOR GIFTS,  
A FULLY ACCREDITED, THREE-YEAR COURSE OF

## TRAINING FOR THE GOSPEL MINISTRY

**THE FACULTY** is mature, but youthful, pedagogically alert, but sound in the Faith; academically exacting, but understanding and comradely.

**THE CAMPUS** is of fifteen acres, with adequately equipped buildings, in a quiet suburb of Chicago. There are two comfortable dormitories with rooms for unmarried students, and with quarters also for a limited number of married couples without children.

**THE LIBRARY** is newly L. C.-catalogued; its 23,798 volumes are representative of all fields of theological learning; its study and reference rooms are pleasant and well-lighted; its staff is competently trained and courteously helpful: here are solace and lore for the inquiring mind.

**THE CURRICULUM** is Christ-centered, comprehensive, demanding: it gives the student opportunity alertly to develop his best intellectual talents; it does this in an atmosphere that seeks also to enhance the growth of the learner's soul.



For further information, catalog, application blank, write

Armin George Weng, Ph.D., President

1644 South Eleventh Avenue, Maywood, Illinois



# The Chicago Lutheran Theological Seminary Record

LEVEL  
ONE

## Fall Number

OCTOBER, 1948

Vol. 53, No. 4



The future of the Church will,  
under God, be determined  
by our Theological Seminaries.

SEMINARY

OCT 19 48

# THE CHICAGO LUTHERAN SEMINARY RECORD

VOL. LIII

MAYWOOD, ILLINOIS, OCTOBER, 1948

No. 4

Entered as Second-Class Matter at the Post Office at Maywood, Illinois,  
under Act of March 3rd, 1879.

The Chicago Lutheran Seminary RECORD is published on the 15th of January, April, July and October.

Subscription in the U.S.A. and Canada, 25 cents (stamps or money order).

Address: The Chicago Lutheran Seminary, 11th Avenue and Van Buren St., Maywood, Illinois.

This publication is edited jointly by the members of the Seminary faculty. Responsible for this issue: Armin George Weng.

## CHICAGO LUTHERAN THEOLOGICAL SEMINARY The Fifty-ninth Academic Year 1948-1949

### The Undergraduate School

The Opening Service ..... 10:30 a. m., Tuesday, September 28, 1948  
The Fall Quarter's Classes begin ..... 8 a. m., Wednesday, September 29, 1948  
The Fall Quarter ends.....12:30 noon, Friday, December 17, 1948  
The Winter Quarter begins ..... 8 a. m., Tuesday, January 4, 1949  
The Day of Preparation for Lent for the Seminary Community and  
Chicagoland Pastors ..... Monday, February 28, 1949  
The Senior Comprehensive Examinations begin ..... Monday, March 14, 1949  
The Winter Quarter ends ..... 12:30 noon, Friday, March 18, 1949  
The Spring Quarter begins ..... 8 a. m., Monday, March 21, 1949  
The Holy Week Recess begins ..... 12:30 noon, Friday, April 8, 1949  
The Holy Week Recess ends.....8 a. m., Wednesday, April 20, 1949  
The Baccalaureate Service ..... 8 p. m., Sunday, June 5, 1949  
The Board of Directors' Meeting.....Wednesday, June 8, 1949  
The Commencement Exercises, Chapel ..... 8 p. m., Thursday, June 9, 1949  
The Spring Quarter ends..... 12:30 noon, Friday, June 10, 1949

### The Graduate School

#### COURSES IN RESIDENCE

THE FALL SEMESTER, OCTOBER 5, 1948 TO JANUARY 25, 1949

*(Lecture hours on Tuesdays. Omit December  
21 and 28 and January 8)*

THE SPRING SEMESTER, FEBRUARY 8 TO JUNE 10, 1949

*(Lecture hours on Tuesdays. Omit Holy Week, April 12)*

#### THE 1949 SUMMER SESSION

*(Two lecture hours daily in each course; five days per week)*

First Term.....Monday, July 18, to Friday, August 5, 1949  
Second Term ..... Monday, August 8, to Friday, August 26, 1949  
The Summer Convocation ..... Wednesday, 8 p. m., August 24, 1949

## THE RENOVATION PROGRAM

The Board of Directors of the Seminary made a courageous decision at its June meeting when it was voted to proceed at once with the necessary renovation of buildings and campus. A lack of funds and the probability of removal to the University of Chicago campus, had eliminated all but the most needed repairs during the past few years. With the decision to continue the school at Maywood, it was necessary to think of the rehabilitation of the physical plant. For months previous to the June meeting, a special committee consisting of Rev. Harmon J. McGuire, president of the Board, Mr. Fred Drinhaus, vice president of the Board, and chairman of the Property Committee, Mr. A. C. Droegemueller, treasurer of the Seminary, and Dr. Armin G. Weng, president of the Seminary, met regularly to consider needs and costs



*Samuel Wagenhals Administration Building*

and to draw up a plan providing for the doing of those things that were absolutely necessary to preserve and protect the buildings on the Seminary's fifteen-acre campus. This plan, calling for expenditures of \$36,000 was presented to the Board at the June meeting. After careful deliberation, the Board authorized the committee to proceed, and requested Mr. Drinhaus to supervise the work.

As the visitor approaches the beautiful campus he sees first of all the attractive new sign, painted by Mrs. Joseph Sittler, Jr., the wife of the professor of systematic theology. As his car swings into the horseshoe road around the campus, he slows up from force of habit, for he recalls the holes in the old gravel road. To his amazement, he suddenly realizes that he is on a smooth asphalt pavement—the first item on the renovation program. But it is still wise to proceed slowly, so as not to endanger any of the campus children.

With a young faculty, there are children in all the houses, more children than ever before in the history of the school.

Driving along the road, one passes the homes of the professors—sturdily built homes with a charm all their own, and one realizes suddenly that the homes are far more bright and cheerful, an effect achieved through the liberal use of white paint. This work was done by students under the foremanship of Jack Ehlers of Davenport, Iowa, who worked all summer on campus and buildings.

Making the turn near West or Passavant Dormitory, one begins to worry about where to park. The old road had no parking facilities, and where to put the car was a problem. And now a real surprise! Hidden behind the large bushes near both the Passavant and Lindop dormitories, are parking areas sufficient for twenty cars, enough for any ordinary day.

The car is parked and one strolls over to the Administration Building. One rather dreads going in, having in mind a drab poorly lighted interior, hardly inviting to the visitor. But here is another first-rate surprise. One notes with approval the green park benches near the door of the building, inviting one to pause for a moment to enjoy the beauty of the campus. Gone is the darkness; gone is the dinginess. The halls are brilliantly lighted and immediately one notes the new asphalt tile flooring in terra cotta and black. It blends beautifully with the terra cotta of the dado and the cream color of walls and ceilings. The office door is open and sunshine is streaming in through the venetian blinds. The clean, white woodwork and green walls glisten. One notes with approval the new signs by Mrs. Sittler, designating office, president's office, faculty room, registrar's office, bookkeeper's office and office of director of graduate studies.

Miss Alice Nelson, the efficient secretary, leads one to the adjacent president's office, also done in green and white. Harmonizing drapes and mottled green and black tile flooring complete the decor. Dr. Weng is seated behind the large desk dictating letters to the new dictaphone machine. He quickly flicks off the current on the machine to greet the visitor and launches into an enthusiastic account of the metamorphosis going on at the Seminary. On the wall opposite the desk is a painting of Christ, done by Dr. Weng's mother at the age of 70 (she is now 83). The room is pleasing, and is the administrative center of the school.

Leaving the office and going upstairs to the library, one notices the spaciousness of the rooms (half the books had to be moved to the attic to avoid collapse of the floor), the newly sanded floors, and the new study and reading tables. Miss Alice Dagan, the capable librarian, is proud to point out the Weimar edition of Luther's Works as well as the many theological and reference works housed in this collection of 23,000 volumes.

Leaving the administration building, one stops briefly in the chapel and admires the beautiful altar given by former President Charles B. Foelsch in memory of his father, a Lutheran pastor for half a century. The rich red dossal curtain, enhancing the beauty of the wood, is a gift of Mrs. H. Grady Davis, wife of the professor of functional theology. Proceeding toward East, or Lindop dormitory, one is informed that a most important part of the reno-



vation program is never seen, namely, a complete re-wiring job replacing the old and dangerous open wiring. One is told that several times the electrician, a devout Christian, remarked, "Only the grace of God saved these buildings from fire". Another important phase of the program is not seen either—the complete insulation of all the buildings, effecting a cooler condition in the summer and more efficient heating in winter.

Entering the dormitory, one again notices attractive tile flooring. One opens a door and it happens to be one of the coveted ten rooms with the new furniture (not including the two rooms beautifully furnished by Mrs. Otto A. Bremer of Wheaton). Six of the rooms were furnished by the Seminary Guild and four by the Luther League of Illinois. The furniture in two-tone effect of beige and brown is Simmons steel, made especially for dormitory use. There is a desk and chair, bed, night stand, chest of drawers, mirror and a big comfortable chair in either red or green. The spacious rooms with the new furniture are a joy to behold. One learns that all rooms have been re-decorated in cheerful colors—also that the professors' homes have been repaired and redecorated. Truly, it has been a real renovation program, resulting in a physical plant of which every Lutheran may well be proud.

Thirty-six thousand dollars is a great deal of money. The expense had to be incurred, but now the work needs to be paid for. Contributions, large or small, will be gratefully received. Simply put a check or a bill in an envelope, mark it "Renovation Program", and send it to the Seminary, 1644 South 11th Avenue, Maywood, Illinois. This is your investment in future church leadership.

## RESIGNATION OF PROFESSOR BACHMANN

With deep regret the Executive Committee of the Seminary Board on Friday, August 13, accepted the resignation of Dr. E. T. Bachmann, professor of Christian History, in order that he might accept an appointment with the American Military Government in Germany as Chief of Evangelical Affairs. Dr. Bachmann sailed for Germany September 6 and is located in Nuremberg. The Seminary is honored in that one of its faculty has been chosen for so important a post. Yet, at the same time, there is sincere regret at the loss of Dr. Bachmann from the teaching staff. At a faculty dinner on August 21, the well-wishes of the professors and their wives were expressed to Dr. and Mrs. Bachmann, both of whom will be missed on the campus.

Professor Bachmann became a member of the Seminary staff in 1942. A native of Philadelphia, he holds a B.A. from Haverford College, a B.D. and S.T.M. from the Philadelphia Seminary, an M.A. from Harvard University and a Ph.D. from the University of Chicago. He had also done graduate work in Germany and was well equipped for his position as professor of Christian History. His Graduate courses on the Reformation and in American Church History were contributions that will be remembered with gratitude by the pastors who studied under him. His final contribution was in connection with the School of Christian Service. As chairman of the curriculum committee of the School for Christian Service, he was largely responsible for the success of the School this summer.

## THE SCHOOL FOR CHRISTIAN SERVICE

The Chicago Seminary has a reputation for pioneering. At various times in its history of over half a century, it has blazed new trails. It was the first English-speaking Lutheran Seminary in the midwest; it pioneered in home study courses for pastors; it pioneered again when in 1942 it opened the first Lutheran summer Graduate School in America. This year the Seminary again pioneered with the School for Christian Service, a graduate school with high standards for full time lay workers. With an enrollment of fourteen, the school is well started. Eight of the fourteen were student counsellors working with the National Lutheran Council Student Service Commission. The others were Lutheran welfare workers, missionaries and pastors' wives.



*First Term Summer Session, 1948*

Housing was particularly fortunate. The former president's residence, renamed Weidener House in memory of the first president of the Seminary, was converted into a women's dormitory and was the hub of the school. The large room on the first floor, which President Gruber had used for the Seminary office, became a spacious study room. The living room was made the "date" room and the dining room was used for teas and receptions.

Much of the success of the school may be attributed to the presence of Miss Mildred Winston of the staff of the Board of Education of the United Lutheran Church as counsellor and advisor. Miss Winston also served as curriculum coordinator and director of activities, such as the daily evening devotions, at Weidener House. The students at the house organized themselves by electing Miss Gertrude Rogness, student counsellor at the University of Minnesota, as chairman of their group.

The curriculum, under the chairmanship of Professor E. Theodore Bach-

mann, was as follows: New Testament, Dr. Joseph Sittler, Jr.; Christian Doctrine, Dr. H. Grady Davis; Church History, Dr. Armin George Weng; Counseling, Reverend Granger Westberg, Augustana Hospital, and Miss Caroline Pieper, Presbyterian Hospital.

The plan for next summer is to have two terms of three weeks each running concurrently with the Graduate School, beginning July 18, 1949. Four courses will be offered each term. Every course will cover two hours daily for a total of thirty hours. Students will select per term one course for completion with full credit or two courses for half credit, with the remaining half credit earned through assignments for home completion.

Christian Service courses will be given during the year, also, and will be open to all full-time Christian lay workers. More complete plans for the work in this field will be published in the January or catalog issue of the *Record*. Suffice it to say that the Seminary, in embarking on the all year around program of Christian Service, is not only pioneering, but is rendering real service to the Church. Henceforth, missionaries, student counsellors, welfare and Inner Mission workers may do their graduate work in an accredited Lutheran institution rather than in non-Lutheran schools.

## SUMMER CONVOCATION

It was a beautiful evening following an exceedingly hot day. Everyone was grateful that the 1948 Convocation on August 28 was to be on the Seminary campus in front of the Administration Building. The evening was perfect for an out-of-doors program. Cool breezes were blowing and the beauty of the night helped to give a setting to the Convocation.

At exactly 8 o'clock the procession, led by the choir of Holy Trinity Church, Chicago, Reverend Clyde Steele, pastor, started from the Chapel with the singing of "The Church's One Foundation". It was a colorful procession—the members of the choir wearing white surplices contrasted with the black robes of the graduates and the multicolored hoods of the faculty. President Armin George Weng was in charge of the service and Dr. Charles W. Kegley, director of graduate studies, read the lesson and presented the candidates for degrees.

The excellent choir, under the direction of Elizabeth Bain, contributed greatly to the program by their singing of "Now Let All the Heavens Adore Thee", Bach, "Emitte Spiritum", Schuetzky, and "Benediction", Lutkin.

The address was given by Dr. Edgar Carlson, president of Gustavus Adolphus College, St. Peter, Minnesota, a guest lecturer at the Seminary's Graduate School several years back. Dr. Carlson spoke on "The Relevance of Luther in Contemporary American Theology".

Following the conferring of degrees, the audience of several hundred saw the midwest premiere of the new United Lutheran stewardship film, "The Salt of the Earth", which was shown by the Reverend John Gable. Degrees were conferred as follows:

### BACHELOR OF DIVINITY

ALBERT KRAUTH WALBORN

Washtucna, Washington

A.B., Wittenberg College, 1909; Chicago Lutheran Seminary, 1912



## CHICAGO LUTHERAN

*Faculty Row and Passavant Dormitory**Caretaker's Home and Boiler*



# SEMINARY CAMPUS



oom

*Administration Building*

*Chapel*

*Lindop Dormitory*

## MASTER OF SACRED THEOLOGY

- NORMAN GULDEN ANDERSON ..... 15 103rd St., Troy, New York  
A.B., Augsburg College, 1939; Luther Theological Seminary, 1943; B.D.,  
Chicago Lutheran Seminary, 1946. Thesis: "The Church and Labor".
- BENJAMIN PAUL HUDDLE ... 60 Center Court, Harbor Gate, Richmond, Calif.  
A.B., Lenoir Rhyne College, 1937; B.D., Lutheran Theological Southern  
Seminary, 1940. Thesis: "The Twentieth Century Returns to the Evan-  
gelical Interpretation of the Doctrine of The Holy Spirit".
- BERTHOLD F. KORTE ..... 400—24th Avenue, Bellwood, Ill.  
Theological Seminary Certif., Kropp (Germany), 1929; B.D., Chicago  
Lutheran Seminary, 1945. Thesis: "Luther and the Social Problem".
- JOHN MILLER ..... 69 Shanley, Kitchner, Ontario, Canada  
A.B., University of Western Ontario, 1947; B.D., University of Western  
Ontario, 1947. Thesis: "The Conflict—Theme in the Easter Preaching  
of Luther".
- MARTIN OYGARD ..... 807 North Fifth Avenue, Maywood, Ill.  
Oslo, Norway, 1925; Lutheran Seminary, Saskatoon, 1932. Thesis: "Neo-  
Thomism Vs. Protestantism".
- CLYDE G. STEELE ..... 1218 Addison Street, Chicago 13, Ill.  
A.B., Newberry College, 1933; B.D., Lutheran Theological Southern  
Seminary, 1936. Thesis: "The Kingdom of God in the Published Works  
of Paul E. Scherer".

## DOCTOR OF SACRED THEOLOGY

- ARTHUR BERNARD LITTLE ..... 10 Young St. E., Waterloo, Ontario, Canada  
A.B., University of Western Ontario, 1935; B.D., University of Western  
Ontario, 1942; S.T.M., Chicago Lutheran Theological Seminary, 1943.  
Thesis: "Paul Althaus' Ethics".

## HERE AND THERE ON THE CAMPUS

## NEW SCHOOL YEAR

The new school year opened September 28 with a service in the chapel at which the message was brought by Rev. P. B. Hack, Trinity Church, Chicago. Following the service, a delicious complimentary luncheon was served by the ladies of the faculty under the chairmanship of Mrs. L. Franklin Gruber. A fine class, one of the largest in recent years, was welcomed to the school.

## PROFESSOR VOOBUS

The Seminary is happy to announce the appointment of Professor Arthur Voobus, Ph.D., from the University of Estonia, to become instructor in New Testament. Dr. Voobus, 38, is the author of several books and an authority on the New Testament, and the early church. In addition to teaching New Testament courses, he will also teach the first term of Church History.

## RECORDING MACHINE

Through the courtesy of a friend of the Seminary, a Sound Mirror recording machine has been purchased for the speech department. This machine

will be invaluable to the students, for as they hear themselves it will be much easier to correct speech difficulties. The Seminary is deeply indebted to this good friend.

### THE NEW DICTAPHONE

Of great help in the office is the new dictaphone which enables the president of the school to dictate letters faster than is possible when dictating to a secretary—and which saves time all around, for a secretary may transcribe letters at her convenience.

### WAXING MACHINE

A new combined scrubber and waxer will help keep the new asphalt tile floors in good condition. The operator of this intriguing mechanism is Jack Ehlers, Davenport, a middler.

### HEARTY THANKS

Mrs. Otto Bremer for furniture for two dormitory rooms  
Mrs. Schreckenbergs for altar cross once the property of Dr. Passavant,  
Mrs. H. Grady Davis for dossal for chapel altar,  
Mrs. Joseph Sittler, Jr., for new signs on campus and in buildings,  
Dr. E. Theodore Bachmann for inducing Chicago Motor Club to place caution signs,  
Friend of the Seminary for recording machine,  
Holy Trinity Church, Elgin, for \$1000, for renovation program,  
Christ Church, Chicago, for \$263, renovation program,  
Slovak Lutheran Church, Chicago (Pastor Pelikan) \$50, renovation program,  
Women's Auxiliary, Norwood Park Luth. Church, \$20 for renovation program,  
Miss Caroline Pieper, \$50 for renovation program,  
St. Mark's Church, Auburn, Indiana, \$25 for renovation program,  
Rev. Carlton Mall, \$25 for visual education program,  
Ernest Ehresman, \$25 for purchase of books,  
Trinity Church, Fort Wayne, Indiana, \$200 per month to budget of Seminary,  
Ferdinand Noske, Detroit, Michigan, \$3 for renovation program.

### THE GRACE NOTE

One of the primary issues confronting world Lutheranism in this generation is a decision concerning the precise status of the Confessions of the Church,—the relevancy of their description of Biblical theology and the degree of their normative control of teaching. In discussions of this problem there seem to be two leading points of view: one group insists that the Confessions are determinative now as they were in the Sixteenth Century, that they enunciate a finished system of doctrine, and are to be regarded as the constant banner of our church's position. Any distinction between Confession as an evangelical and churchly *activity*, engaged in anew in each generation,—and Confession as a concrete historical *product*, is decisively repudiated.

Another group maintains that the Lutheran Confessions are historically determined products of a specific age of church witness, were addressed to

that age and demonstrate their power most fully when understood as concretions of teaching for a particular situation. But the flux of history presents to the Evangel an ever-new face, different problems, needs,—and forms of human heresy, rebellion, and indifference to which the venerable Confessions, while suggestive and relevant, cannot speak with conclusive clarity.

Because history is a continuity and because even the most large and novel upthrusts of change and revolution do not destroy this continuity, both points of view must be included in any mature discussion of the problem. Man confronts God and listens, standing within the Scriptures, to what the Spirit says to the Church. And what earnest, embattled and responsible believers have said out of their listening-response can never be waved aside as irrelevant or utterly dated. History is a flux; but it is a *contiguous* flux.

But it is just as certainly true that the forging blows of modern history upon the glowing ingot of man's spirit cannot be waved aside! Entirely new configurations of historical existence have come into being, and it is anachronistic stubbornness which refuses to believe that they make any difference. These configurations impose upon modern man a new adjustment to life, new and strange disciplines, and tempt him to illusions, pretensions, evasions that are most demonic precisely by virtue of their silent and bland pervasiveness of his entire life.

It seems to me that direction can be gained for the solution of the Confessional problem if we transfer it from the spheres of history and sociology over into the field of theology. History cannot solve any theological problem for the reason that it is the nature of history to dissolve, by the energy of sheer fecund creativeness the ultimate character of problems raised in the sphere of spirit. History transforms or evaporates all spiritual problems by overwhelming them with novelty, flux, and the pressure of the immediate. And sociology cannot solve any theological problems because it operates with categories incapable of handling the problems of spirit.

If, however, this issue be subsumed under the Reformation doctrine of the Word of God, if the nature and task of Confession be understood in relation to the nature of the Word, then certain suggestive and helpful insights are gained. Confession is man's response, in a church, to the leading of the Word. Now if the Word of God be understood as God's incessant salvatory activity of love and judgment, operative in history, then Confession is immediately seen in a double aspect. A Confession is both *then* and *now*. It is a hallowed historical monument that serves to direct, protect against vagaries and idiosyncratic distortions, and insure that basic issues of the religious life remain basic. The Word of God is a *given*; it is also a *giving* by which the given is animated into contemporary address. It is an endowment of revelation in Scripture; it is also a contemporary activity of God whereby the Scriptures are presented fresh and new for each generation's need.

The Word of God is itself creative of Confession. Any definition of Confession which denies the creativity of the Word of God is therefore inadequate to Lutheran usage. The creativity of the Word of God cannot be exhausted in any past response or contained within such. The Word must create belief to acknowledge it everywhere and at all times; and this belief is compounded out of the very historical stuff in which the responding believer



is movingly involved. The Word of God does not, indeed, change. But to say that the Word of God does not change is not to say that the Word is inert. For God is not dead. We change, life changes, history changes—and Confession which is not the voice of belief out-of-change is something less than Confession in the religious sense that our tormented age demands.

## FINNISH BOOKS IN LIBRARY

Recently the Seminary acquired by purchase a sizable lot of books from Finland, uniquely adding to the library a collection of writings that reflect current theological thought in the virile little nation of the North. This literature was secured by the mediation of Pastor Mikko Juva of Helsinki, a visitor to the Seminary campus last summer, who since has returned to his homeland. It was requested that a cross-section of Finnish Lutheran religious publications be sent, not only to give a wider ecumenical significance to our library but also to provide accessible material to Finnish-speaking students who attend the Seminary. Since the summer graduate sessions were introduced, several students literate in the language of Suomi have been in attendance here. The pull of graduate study will undoubtedly bring others who will find this latest addition a real asset. Significant also is the possibility that, in the future, translations from these works into the English for wider consumption may be an important consequence.

Although these books represent a wide scope in theology, ranging from histories to collections of sermons, several characteristics are prominent in current Finnish publications. Perhaps the most notable feature is in the growing literature written specifically for laymen in subjects historical, theological, and devotional. Closely associated is the relevance of these subjects to the present social order, both national and world-wide in application. There is also a strong movement to return to the original emphases generic to Finnish Christianity, and especially to the sources which in the past have borne rich fruit in piety and its creative concomitants. There are no evidences of cynicism or flight from reality in these latest Finnish works but rather an urgent, analytical, and confident restatement of the Evangelical faith amidst the perils and cacaphonies of this era. For us this should add substantially to the contemporary development of the Ecumenical Church, in which the Fenno-Scandian sector of Christendom has played an eminent role.

## AMONG THE ALUMNI

(This is a new feature of the RECORD. It will be interesting and valuable if alumni will send items concerning themselves and their work.)

Harmon J. McGuire, '27, was elected president of the Illinois Synod for a five-year term, beginning September 1, 1948.

Delmar L. Dyreson, '31, associate director of the General Commission on Chaplains and editor of *The Chaplain* and *The Link* attended the Amsterdam meeting of the World Council of Churches and then, with Bishop Hart (Episcopal) and Dr. Fred Reynolds (Methodist), made an inspection tour of Europe.

Lyman H. Grimes, '32, was elected a member of the Board of Education of

the United Lutheran Church succeeding Armin G. Weng, who (in accordance with ULCA rules), resigned from the board upon becoming president of the Chicago Seminary.

Fred Hanes, '16, is president of the Indiana Synod, Vernon Kotter, '35, of the Michigan Synod, and Richard Gerberding, '15, of the Synod of the Northwest. Harry Allen, '26, is the western member of the ULCA transportation committee succeeding John Bramkamp who moved to Cincinnati.

James Robert Spaid, '42, has let the contract for the new Ridge Lutheran Church, Chicago, which will be an attractive English Gothic structure erected by a lusty mission only a few years old.

Ross Trower, '45, who is a chaplain in the Navy, recently visited Rome and Malta. Edward Cooperrider, '46, attended the Amsterdam meeting of the World Council as an accredited visitor from the ULCA by appointment of Dr. Fry.

Robbin Skyles, '45, dedicated a beautiful new church on the south side of Chicago in June.

Karl Ermisch, '14, retires as professor at Augsburg Seminary, Minneapolis.

Charles Grant, '14, as reported in the Minneapolis Star, has baptized 7378 infants and 650 adults. He has performed over 4000 marriages and officiated at 3286 funerals.

## BOOK REVIEWS

WHAT ABOUT SCANDINAVIA?, by *Carl C. Rasmussen*, Philadelphia: The Muhlenberg Press, 1948. 194 Pages. \$2.00.

Many people have been waiting a long time for something readable in English on that stronghold of Lutheranism, Scandinavia. Dr. Rasmussen's four-months' tour of Denmark, Norway, Sweden and Finland in 1945, coupled with his own Scandinavian background, provide the reader with a fluid-drive travelogue which takes in many things. Perhaps he has tried to write for too diversified an audience. His impressions, as of three years ago, might be somewhat different today. Yet his chief concern is fortunately with that institution which changes least, the church. Much of what he says whets the appetite of the serious student for more solid fare. Few persons in America are better fitted to supply such a sequel than Dr. Rasmussen himself. Meanwhile, this is a most welcome beginning. It is particularly helpful for us of the ULCA whose thinking—if it turns to Europe at all—usually centers on Germany while a bright mist covers the north.

THE CHURCH, THE GOSPEL, AND THE WAR. Ed., by *Rufus M. Jones*, N. Y. Harper & Bros., 1948.

Pacifism "will not down", especially in this era! Here 12 internationally known persons argue for pacifism, on Biblical and practical grounds.

Timed to coincide with the 1948 Amsterdam Assembly of the World Council of Churches, it hopes to win increasing support for pacifism from all church peoples.

Whether one is convinced or not, this volume is a "must" for those who would study this standpoint at its "Christian" best.

## *It is more blessed . . . .*



At an hour when the state is lavishly pouring its millions into secular education to guarantee for its youth the best possible professional and vocational training, should not *Christians* be generous with their gifts to *Christian* institutions of higher education that these may constantly expand and enhance their programs in a demanding age and produce ministers and other *Christian* workers with the finest possible intellectual and spiritual equipment? Send your dollars freely to the Seminary—here they will be invested in a way calculated to produce dividends through eternity!



REMEMBER THE SEMINARY IN YOUR PRAYERS!

REMEMBER THE SEMINARY WITH YOUR GIFTS!

REMEMBER THE SEMINARY IN YOUR WILL!

For suggestions about gifts to provide now unmet special needs, and for other information, please write:

The Chicago Lutheran Theological Seminary

1644 South Eleventh Avenue

Maywood, Illinois



### FORM OF BEQUEST

I hereby give and bequeath to "The Theological Seminary of the Evangelical Lutheran Church at Chicago, Illinois," the sum of \_\_\_\_\_

(or that certain parcel and tract of land, etc) to be applied by the Directors to the purpose of said Seminary.

Every testator should be careful to comply with the laws of the State concerning bequests for charitable and religious purposes.



### CHANGE OF ADDRESS

It is important that any change of address on the part of those to whom the Seminary Record is mailed be promptly reported to LUTHERAN SEMINARY RECORD, Maywood, Illinois.

THEO. L. AUGUSTANA.

SEMINARY.

ROCK ISLAND, ILL.



# The Chicago Lutheran Theological Seminary Record

LEVEL  
ONE

Catalog Number



PACIFIC LUTHERAN  
THEOLOGICAL SEMINARY  
THE LIBRARY

Vol. 56, No. 1

January, 1951

# CHICAGO LUTHERAN THEOLOGICAL SEMINARY

## The Sixty-Second Academic Year

1951 - 1952

|                                                                                     |                                          |
|-------------------------------------------------------------------------------------|------------------------------------------|
| The Opening Service                                                                 | 10:30 a.m., Monday, September 10, 1951   |
| The Fall Quarter's classes begin                                                    | 2 p.m., Monday, September 10, 1951       |
| The Thanksgiving Holiday begins                                                     | 12:30 noon, Wednesday, November 21, 1951 |
| The Thanksgiving Holiday ends                                                       | 8 a.m., Monday, November 26, 1951        |
| The Fall Quarter ends                                                               | 12:30 noon, Wednesday, November 21, 1951 |
| The Winter Quarter begins                                                           | 8 a.m., Monday, November 26, 1951        |
| The Christmas Recess begins                                                         | 12:30 noon, Friday, December 21, 1951    |
| The Christmas Recess ends                                                           | 8:00 a.m., Thursday, January 3, 1952     |
| The Day of Preparation for Lent for the Seminary Community and Chicago area pastors | Monday, February 25, 1952                |
| The Senior Comprehensive Examinations begin                                         | Monday, February 11, 1952                |
| The Winter Quarter ends                                                             | 12:30 noon, Friday, February 15, 1952    |
| The Spring Quarter begins                                                           | 8 a.m., Tuesday, February 19, 1952       |
| The Holy Week Recess begins                                                         | 12:30 noon, Friday, April 4, 1952        |
| The Holy Week Recess ends                                                           | 8 a.m., Tuesday, April 15, 1952          |
| The Meeting of the Board of Directors                                               | 10 a.m., Wednesday, April 30, 1952       |
| The Commencement                                                                    | 8 p.m., Thursday, May 1, 1952            |
| The Spring Quarter ends                                                             | 12:30 noon, Friday, May 2, 1952          |

## GRADUATE STUDIES

THE FALL SEMESTER, SEPTEMBER 18, 1951 TO DECEMBER 18, 1951

*(Lectures and class sessions on Tuesdays.)*

THE SPRING SEMESTER, JANUARY 9, 1952 TO APRIL 29, 1952

*(Lectures and class sessions on Tuesdays.)*

*Omit Tuesday of Holy Week, April 8, 1952.)*

## THE 1951 SUMMER SESSION

FIRST TERM, MONDAY, JULY 2 to FRIDAY, JULY 20, 1951

SECOND TERM, MONDAY, JULY 23 to FRIDAY, AUGUST 10, 1951

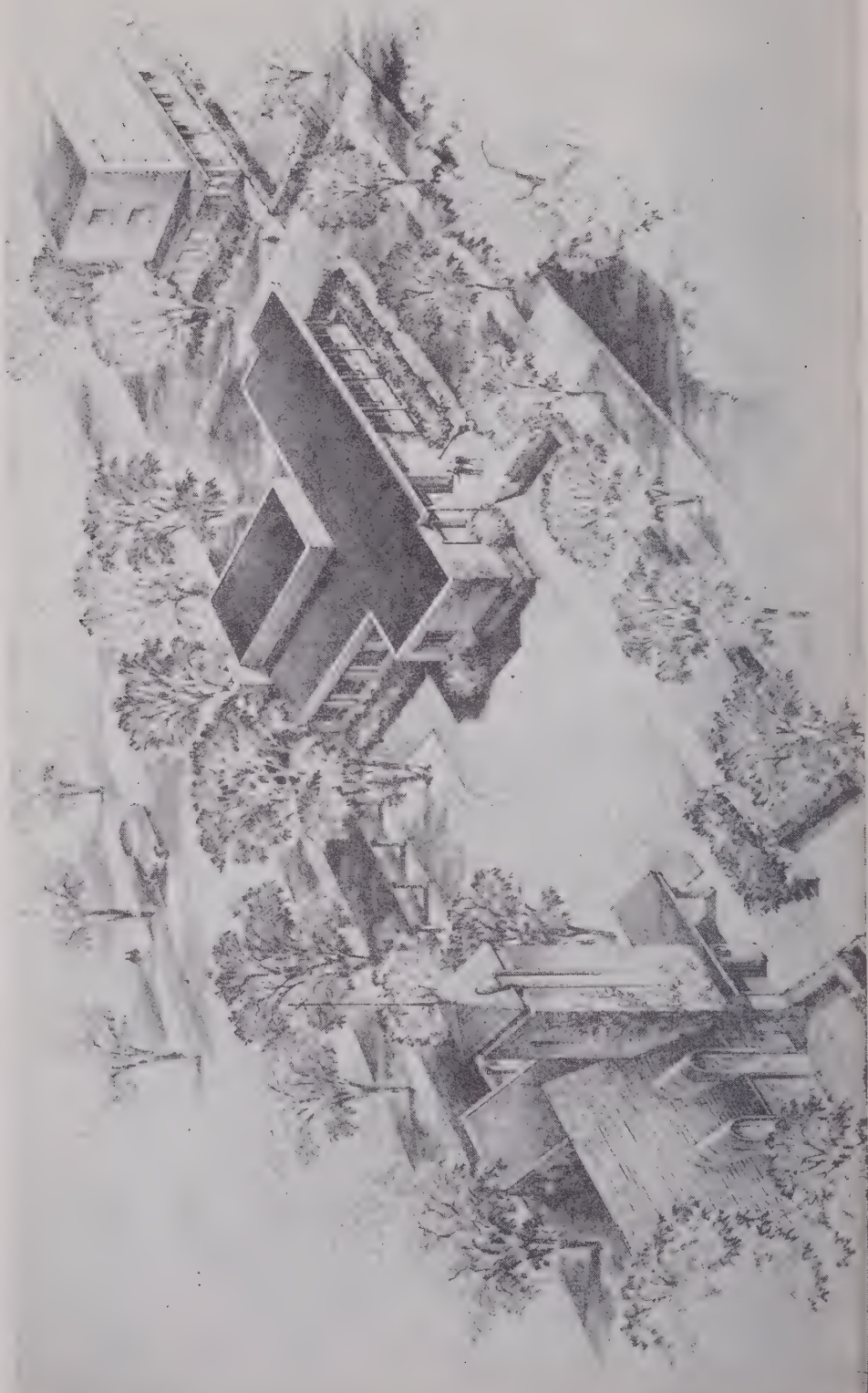
THE SUMMER CONVOCATION, WEDNESDAY, 8 P.M., AUGUST 8, 1951

*Two lectures or class sessions daily in each course; five days per week.*

Metropolitan elevated trains provide transportation between Chicago and Maywood. Take trains marked "Maywood-Westchester" at Chicago's Loop stations. All trains stop at Maywood's Eleventh Avenue station, two blocks north of the campus. Cab service can be secured by getting off at the Fifth Avenue station. This is convenient if one has heavy bags to carry. Bluebird busses marked "Maywood" leave State and Randolph Streets in Chicago at frequent intervals. Get off at Eleventh Avenue and Washington Street, Maywood, and walk south. Running time is thirty-five minutes.

# CONTENTS

|                                                             | <i>Page</i>        |
|-------------------------------------------------------------|--------------------|
| Calendar .....                                              | Inside Front Cover |
| Proposed Library Building .....                             | 2                  |
| Faculty .....                                               | 3, 16, 17          |
| General Information .....                                   | 4, 5               |
| <br>Standard Three Year Theological Course                  |                    |
| Requirements for Admission .....                            | 6                  |
| Pre-Seminary Studies .....                                  | 6, 7               |
| Requirements for Degree of Bachelor of Divinity .....       | 8-10               |
| Expenses .....                                              | 10-11              |
| Student Self-Help .....                                     | 12                 |
| Student Aid .....                                           | 12                 |
| <br>Studies Leading to Master of Arts Degree                |                    |
| Requirements for Admission .....                            | 13                 |
| Requirements for the Degree of Master of Arts .....         | 13                 |
| General Information .....                                   | 14                 |
| Fields of Theological Study .....                           | 15, 18             |
| Courses of Instruction for Resident Seminary Students ..... | 18-25              |
| Field Work .....                                            | 25, 28             |
| Campus Plan .....                                           | 26, 27             |
| Degree of Bachelor of Divinity for pastors in service ..... | 28                 |
| <br>Graduate Studies for Pastors                            |                    |
| General Information .....                                   | 29                 |
| Requirements for Admission .....                            | 30                 |
| Expenses .....                                              | 30                 |
| Requirements for Degree of Master of Sacred Theology .....  | 30, 31             |
| Requirements for Degree of Doctor of Sacred Theology .....  | 32, 33             |
| Graduate Study Courses—Spring Semester—1951 .....           | 33                 |
| 1951 Summer Session .....                                   | 33-36              |
| Home Study Department .....                                 | 37-39              |
| Register of Students .....                                  | 40-49              |
| Summary of Student Enrollment .....                         | 50                 |
| Degrees Conferred 1950 .....                                | 51                 |
| Alumni Correction List .....                                | 52                 |
| Board of Directors .....                                    | Inside Back Cover  |



*Proposed Library Building for the Chicago Lutheran Theological Seminary*



## THE FACULTY

ARMIN GEORGE WENG, *President; American Church History; Church Administration; Librarian*

B.D. Lutheran Theological Seminary in Philadelphia; M.A., University of Pennsylvania; Ph.D., Yale University; D.D., Carthage College; Pastorates in Pennsylvania, Connecticut and Illinois, 1922-1939; President of the Illinois Synod of the ULCA, 1937-1948.

HENRY GRADY DAVIS, *Functional Theology; Director of Worship; Dean of Admissions*

*Synod of the Northwest Professorship of Practical Theology.*

A.B., Roanoke College; graduate Lutheran Theological Seminary in Philadelphia; D.D., Wittenberg College; graduate study University of Tennessee and University of Chicago; President, Weidner Institute, Mulberry, Indiana. Pastorates in New Jersey, Tennessee, Indiana, 1916-1937.

ROBERT HARLEY FISCHER, *Historical Theology; Secretary of the Faculty; Director of Choir.*

*Pittsburgh Synod Passavant Memorial Professorship of Missions.*

*Joint Synod of Ohio Professorship of Historical Theology.*

A.B., Gettysburg College; B.D., Gettysburg Seminary; Ph.D. Yale University; Pastorates in Vermont and Pennsylvania, 1944-49.

JOSEPH SITTLER, *Systematic Theology; Dean of Students; Director of Field Work*

*Chicago Synod Weidner Memorial Professorship of Systematic Theology.*

*The Louisa Bohn Franke Chair of English Bible.*

A.B., Wittenberg College; B.D., Hama Divinity School; D.D., Wagner College; graduate study at Western Reserve, Chicago, and Heidelberg. Pastorate in Ohio, 1930-1943.

ARTHUR VÖÖBUS, *New Testament Interpretation*

*Sophie S. and Abbie Pfeiffer Professorship of New Testament Interpretation.*

Cand. Theol., University of Tartu, Estonia; Mag. Theol., Dr. Theol. University of Tartu; Research Fellow at the Theological Faculty, University of Tartu, 1934-1940; Professor of Ecclesiastical History at Tartu, 1942-1944; Professor in Baltic University (in exile), Hamburg, 1946-1948; Pastorates in Tartu and in exile.

CARL UMHAU WOLF, *Old Testament Interpretation; Director of Graduate Studies*

A.B., Johns Hopkins University; A.M., Ohio State University; B.D. ad S.T.M., Lutheran Theological Seminary, Capital University; Ph.D., Hartford Seminary Foundation; graduate study, Harvard, Johns Hopkins, Chicago. Pastorates in Ohio, 1937-1940, 1945-1946. Chaplain U.S. Army, 1941-1944. Executive Sec'y YMCA Johns Hopkins University. 1943-1944: Fellow-American School of Oriental Research, Jerusalem, 1949-1950.

HAROLD REISCH, *Lecturer in Social Missions*

A.B., Wagner College; B.D. and S.T.M., Lutheran Theological Seminary in Philadelphia; Supt. United Lutheran Social Mission Society of Illinois.

CHARLES E. A. MOORE, *Speech Correction*

A.B., Wabash College; Ph.M., University of Wisconsin; graduate study, Southern California, Northwestern; Speech and Hearing Clinic, Proviso High School, Maywood; Private practice in speech and hearing, Maywood; Speech and Hearing Consultant, Div. of Service to Crippled Children, University of Illinois.

JOHN BODY, D.O., *Lecturer in Slovak Liturgy; Pastor, St. Peter and St. Paul Lutheran Church, Chicago*

## ADMINISTRATIVE ASSISTANTS

BERTHOLD KORTE, S.T.M., *Registrar*

ALICE MABEL DAGAN, *Assistant Librarian*

MRS. GERTRUDE E. BROWN, *Library Assistant*

MRS. ALICE NELSON BETT, *Office Manager and Secretary to the President*

MRS. BLANCHE WASMER, *Secretarial Assistant*

KENNETH A. KVISTAD, B.S., *Accountant*

# THE CHICAGO LUTHERAN SEMINARY RECORD

---

VOL. LVI

MAYWOOD, ILLINOIS, JANUARY, 1951

No. 1

---

Entered as Second-Class Matter at the Post Office at Maywood, Illinois,  
under Act of March 3rd, 1879.

---

The Chicago Lutheran Seminary RECORD is published on the 15th of January, April,  
July and October.

Subscription in the U.S.A. and Canada, 25 cents (stamps or money order).

Address: The Chicago Lutheran Seminary, 11th Avenue and Van Buren St., Maywood,  
Illinois.

Editor: Dr. Armin G. Weng.

---

## CHICAGO AND THEOLOGICAL STUDY

### The Metropolitan Area

The Seminary is exceedingly fortunate in its location in the Chicago metropolitan area. Chicago, one of the world's largest cities, is only a little over a hundred years old. Because of its superb location on Lake Michigan, its position of leadership in rail and air transportation, Chicago is today one of the world's great cities. The Seminary is located in Maywood, a suburb of 35,000 population directly west of Chicago's Loop. Two blocks from the school is a station of the Rapid Transit elevated line which operates on a running time of forty to forty-five minutes to downtown Chicago. Thus, the student, although living in a quiet suburban atmosphere, is nevertheless within easy distance of the life of a teeming metropolis.

The pastor must deal with all sorts and conditions of men. The Chicago area, with four millions of people, and with a rich agricultural hinterland beginning only a few miles west of Maywood, offers an unusual opportunity to the student to learn to know people in all walks of life. The student also has first hand contact with institutions which the church operates, such as social mission agencies, children's homes, in order that it might minister in the name of Christ and relieve human suffering.

Chicago is a great Lutheran center. With some four hundred congregations and a baptized membership in excess of a quarter million, Lutheranism is the leading Protestant group in Chicago. Nowhere in America are there as many Lutherans in one urban community as in Chicago. All branches of Lutheranism are represented. Thus, the Chicago Seminary offers unique opportunities for the student to learn to know the whole of the Lutheran Church. In addition, the student comes in contact with all major churches of Christendom.

Chicago is significant also as the world's leading center of theological study. Fifteen seminaries are in the Chicago area as well as two great universities and twenty colleges and professional schools. The libraries of the Chicago area are famed throughout the civilized world as repositories of human knowledge.

## The Seminary

The Chicago Lutheran Seminary was founded in 1891 in a small mission chapel of the Pittsburgh Synod on Addison Street, near Sheffield Avenue, Chicago. The Seminary opened with six full-time and one part-time student and two faculty members, Dr. Revere Franklin Weidner and Dr. Henry Warren Roth. The real founder was Dr. William A. Passavant, the famous founder of hospitals and welfare institutions, who in 1886, induced the General Council of the Evangelical Lutheran Church to establish a Seminary in Chicago. In 1893 the seminary buildings at Sheffield and Waveland were completed. These buildings were used until 1910 when the Seminary campus became Wrigley Field, the home of the Chicago Cubs. In that year, the present fifteen-acre campus at Maywood was secured and most of the buildings that constitute the present Seminary plant were erected. The present buildings include the Administration Building, two dormitories, heating plant and residence for caretaker, and residences for professors. Three large homes, formerly occupied by professors, provide additional student housing on the campus while off-campus housing is provided in two multiple dwelling houses a short distance from the campus.

From the day of its founding, the Seminary has enjoyed favorable relations with pastors and laymen of the various Lutheran bodies. Among its 762 graduate and postgraduate alumni are pastors and missionaries in practically every Lutheran body in the United States and Canada.

From the very first, beginning with the administration of the eminent Dr. Weidner, the Seminary has dared to pioneer. From the first the Seminary has demanded high academic standards, stressing at the same time the fact that it is a professional school training men to become efficient ministers. The Chicago Seminary pioneered in Extra-Mural study for pastors, a Graduate School of Theology with sessions during the academic year and during the summer, and a school for chaplains at the close of World War II. In the summer of 1948 the Seminary again pioneered in the establishment of a school for laymen and women, particularly those contemplating or engaged in full-time Christian service.

## Control

The Seminary is controlled by the following synods of the United Lutheran Church in America: Illinois, Wartburg, Indiana, Michigan and Pittsburgh. These synods in a proportionate measure elect the Board of Directors. As other synods join in the support of the Seminary, representation on the Board will be given them. The executive secretary of the Board of Education of the United Lutheran Church is an advisory member of the Board, and the presidents of the supporting synods are ex-officio members of the Board.

## THE SEMINARY

The Seminary is a professional school on the graduate level offering courses to two groups of students.

1. The standard three-year theological course leading to the B.D. degree prepares young men for ordination to the gospel ministry.

2. A core group of courses leading to a Master of Arts degree is open to men and women who are engaged in or preparing for service in a church agency or some related field where specialized religious studies are desirable.

The academic year is divided into three quarters, each of approximately eleven weeks. The year begins early in September, and ends early in May. The summer quarter for students in the three year theological course is free for practical work under the supervision of the Director of Field Work. For students working toward a Master of Arts degree two three-week summer sessions are conducted.

### The Standard Three Year Theological Course

#### REQUIREMENTS FOR ADMISSION

The degree of Bachelor of Arts, or its equivalent, from a recognized college or university, is a primary requirement for admission. Before admitting students the faculty carefully considers their spiritual, intellectual and personal qualifications. Only men with promising qualifications are encouraged to prepare for the ministry.

Application blanks for admission may be secured from the Seminary Office. A transcript of credits and an official letter of recommendation from the institution from which the student was graduated is required. A student coming from another Seminary must in addition furnish a letter of honorable dismissal and a transcript of credits from the Seminary he attended. The first two quarters after entrance are a probationary period. After approval by the faculty students are formally admitted to the Seminary at a matriculation service in the Seminary chapel.

#### PRE-SEMINARY STUDIES

The student's pre-seminary studies should serve to prepare him for the specific disciplines of the seminary curriculum and for the work of the ministry. Major and minor courses should be elected toward this end. Such preparation should include adequate studies in English language and literature, since access to and the communication of the Christian heritage depend upon such knowledge. It should include social studies, particularly history, since only through such studies can one come to an understanding of mankind's struggles and predicaments, and become aware of the relevancy of the message addressed to these in the Gospel. It should include courses in at least one of the natural sciences, since such studies nurture a respect



for disciplined knowledge, and humility before the inexorable facts of an ordered universe. It should include classical Greek and Latin, since these constitute the foundation of modern language and thought, they record western man's amplest spiritual experience, they provided the language and ideas which cradled the Gospel, and are the vehicles of its first literature.

More important than the courses taken in college, however, is the concern that the student shall grow toward becoming a man of mature general culture whose interests are broadly and wisely developed. The above counsel is in line with the suggestion of the American Association of Theological Schools, of which this seminary is a member, that the pre-theological student elect those college courses which will advance him toward: 1) The ability to use the tools of the educated man. 2) The ability to write English clearly, correctly, precisely. 3) The ability to think clearly. 4) The ability to read at least one foreign language.

The following is a suggested Pre-Seminary Curriculum prepared by the Association. The fields of study are selected as potentials which will lead toward the results which have been indicated.

It is suggested that a student acquire a total of 90 semester hours or that he complete approximately three-fourths of his college work in the area listed below. This listing, however, does not constitute a body of rigid pre-requisites, but is, rather, presented as a guide to students in planning their pre-seminary training.

| <i>Fields</i>                      | <i>Semesters</i> | <i>Sem. hours</i> |
|------------------------------------|------------------|-------------------|
| English                            | 6                | 12-16             |
| Literature, Composition and Speech |                  |                   |
| Philosophy                         | 3                | 6-12              |
| At least two of the following:     |                  |                   |
| Introduction to philosophy         |                  |                   |
| History of philosophy              |                  |                   |
| Ethics                             |                  |                   |
| Logic                              |                  |                   |
| Bible or Religion                  | 2                | 4- 6              |
| History                            | 3                | 6-12              |
| Psychology                         | 1                | 2- 3              |
| A foreign language                 | 4                | 12-16             |
| At least one of the following:     |                  |                   |
| Latin                              |                  |                   |
| Greek                              |                  |                   |
| Hebrew                             |                  |                   |
| French                             |                  |                   |
| German                             |                  |                   |

|                                 |   |      |
|---------------------------------|---|------|
| Natural sciences                | 2 | 4- 6 |
| Physical or biological          |   |      |
| Social sciences                 | 2 | 4- 6 |
| At least two of the following:  |   |      |
| Economics                       |   |      |
| Sociology                       |   |      |
| Government or political science |   |      |
| Social psychology               |   |      |
| Education                       |   |      |

NOTE—The Seminary expects of its entering students a reading knowledge of Greek. However, in unusual cases, this requirement is waived, and provision made for a beginning Greek course without credit.

## REQUIREMENTS FOR THE DEGREE OF BACHELOR OF DIVINITY

148 hours

### JUNIOR YEAR

#### First Quarter

| <i>Course No.</i> | <i>Title of course</i>          | <i>Hours per week</i> |
|-------------------|---------------------------------|-----------------------|
| 111               | Teachings of Jesus              | 3                     |
| 211               | How to Study the Bible          | 3                     |
| 311               | Readings in New Testament Greek | 5                     |
| 411               | European Church History I       | 3                     |
| 811               | Liturgical Materials            | 3                     |
|                   |                                 | —                     |
|                   |                                 | 17                    |

#### Second Quarter

|     |                                 |    |
|-----|---------------------------------|----|
| 112 | New Testament Introduction I    | 3  |
| 212 | History of Israel I             | 3  |
| 312 | Readings in New Testament Greek | 5  |
| 412 | European Church History II      | 3  |
| 712 | Sermon Construction             | 3  |
|     |                                 | —  |
|     |                                 | 17 |

#### Third Quarter

|     |                                 |    |
|-----|---------------------------------|----|
| 113 | New Testament Introduction II   | 3  |
| 213 | History of Israel II            | 3  |
| 313 | Readings in New Testament Greek | 3  |
| 413 | European Church History III     | 3  |
| 513 | History of Christian Thought I  | 3  |
| 813 | Liturgical Speech               | 3  |
|     |                                 | —  |
|     |                                 | 18 |

Total hours, Junior Year 52

## MIDDLER YEAR

## First Quarter

|      |                                 |       |
|------|---------------------------------|-------|
| 221  | Hebrew I                        | 3     |
| *331 | New Testament Exegesis I        | 3     |
| 521  | History of Christian Thought II | 3     |
| 524  | Systematic Theology I           | 3     |
| 621  | Parish Education I              | 3     |
| 991  | Field Work                      | 1     |
|      |                                 | <hr/> |
|      |                                 | 16    |

## Second Quarter

|      |                           |       |
|------|---------------------------|-------|
| 222  | Hebrew II                 | 3     |
| *332 | New Testament Exegesis II | 3     |
| 525  | Systematic Theology II    | 3     |
| 622  | Parish Education II       | 3     |
| 822  | The Church and the Arts   | 3     |
| 992  | Field Work                | 1     |
|      |                           | <hr/> |
|      |                           | 16    |

## Third Quarter

|      |                                                   |       |
|------|---------------------------------------------------|-------|
| 223  | Hebrew III                                        | 3     |
| 523  | Symbolics                                         | 3     |
| 526  | Systematic Theology III                           | 3     |
| 623  | Catechetics                                       | 3     |
| *723 | The Evangel and Its Communication<br>in Preaching | 5     |
| 993  | Field Work                                        | 1     |
|      |                                                   | <hr/> |
|      |                                                   | 18    |

Total hours Middler Year 50

## SENIOR YEAR

## First Quarter

|      |                                                   |       |
|------|---------------------------------------------------|-------|
| 231  | Old Testament Theology                            | 3     |
| 431  | The Church in the Americas I                      | 3     |
| 434  | The Church in Asia and Africa                     | 3     |
| 631  | Pastoral care                                     | 3     |
| *731 | The Evangel and Its Communication<br>in Preaching | 5     |
|      |                                                   | <hr/> |
|      |                                                   | 17    |

## Second Quarter

|      |                                                   |       |
|------|---------------------------------------------------|-------|
| 432  | The Church in the Americas II                     | 3     |
| 632  | Church Administration                             | 3     |
| *732 | The Evangel and Its Communication<br>in Preaching | 5     |
|      | Elective                                          | 3     |
|      |                                                   | <hr/> |
|      |                                                   | 14    |

## Third Quarter

|      |                                    |       |
|------|------------------------------------|-------|
| 233  | Old Testament Introduction         | 3     |
| *333 | New Testament Exegesis III         | 3     |
| 533  | Ethics                             | 3     |
| 633  | The Ministry of Word and Sacrament | 3     |
| 933  | Social Missions                    | 3     |
|      |                                    | <hr/> |
|      |                                    | 15    |

Total hours, Senior Year 46

\* The courses starred are in a four quarter cycle. All students will receive at least 3 quarters of each course.

It is to be noted that the number of Semester hours in the second quarter of the senior year is somewhat reduced to allow ample study time in preparation for comprehensive examinations which are given during this quarter.

The degree of *Bachelor of Divinity* is awarded to all students who complete the required courses with credit and pass the final comprehensive examinations.

The degree of *Bachelor of Divinity cum laude* may be awarded to students who complete the required courses and comprehensive examinations with an average grade of 90 or above, and present an acceptable thesis showing ability to work in a special field with a minimum of supervision.

## EXPENSES

Pleasant and well-furnished rooms are available in the Seminary dormitories, which are steam heated, have asphalt tile flooring and modern lighting fixtures. The charge for single men two to a room, is \$23.00 each per quarter for light, heat, water, and dormitory linen. For married couples the room service charge is \$56.00 per couple per quarter. Lindop Dormitory is reserved for single men, Passavant Dormitory for married couples, and three converted campus homes provide additional dormitory space.



Apartments are available for married couples with children in Weidner-Kuhns House on the campus, and in two off-campus houses near the Seminary. Fees are on a monthly basis and range from \$32 to \$50 depending on the number of rooms and facilities offered.

The Seminary provides a refectory, with well-equipped kitchen and dining hall for the students. The Boarding Club is operated at cost by the students and includes all student residents in the dormitories. The management of the Club is under rules approved by the Seminary. No meals are served on Saturday evenings or Sundays. Cost of meals was approximately \$9.50 per week during last year.

Students buy their own books, and share the cost of mimeographed materials used in the course.

*Tuition:* The tuition charge for full-time students is \$330 per academic year of three quarters (\$110.00 per quarter). There is a proportionate charge for part-time students. *However at the discretion of the faculty, upon application, tuition charges may be cancelled for students who are certified for this cancellation by proper synodical or other ecclesiastical authority.*

A *contingent fee* of \$7.50 per quarter, is charged all students. This includes library and campus fee.

A *graduation fee* of \$10 is payable prior to graduation.

The estimated cost of books and supplies is \$90 per year.

All fees and charges are payable in advance. Dormitory students furnish their own blankets and other bed coverings, except linens, which are provided by the Seminary. Dormitory rooms may not be occupied during the summer recess. All available space is reserved for students pursuing graduate studies. Apartments, however, need not be vacated.

#### TABULATION OF COSTS EXCLUSIVE OF TUITION

|                                         | Year     |
|-----------------------------------------|----------|
| Registration Fee—payable on entry ..... | \$ 5.00  |
| Contingent Fee .....                    | 22.50    |
| Board (depending on food prices) .....  | 300.00   |
| Room Service Charge .....               | 69.00    |
|                                         | <hr/>    |
|                                         | \$396.50 |

#### Financial Help for U. S. Veterans

The general educational costs will be paid by the United States Veterans Administration in keeping with the terms of the G. I. Bill of Rights. This provision includes all tuition charges, contingent fees, and cost of necessary books. In addition, the government provides a subsistence allowance of \$75

per month for single men, and of \$105 per month for veterans with dependents.

From his subsistence allowance, the student will pay the Seminary Boarding club for his meals. The rate will be based on prevailing food costs.

### STUDENT SELF-HELP

Students requiring additional funds have various ways of earning part of their expenses. There is work in the refectory under the direction of the Boarding Club, as well as work scholarships, many of which are supported by funds described in the next paragraph. At present, a work scholarship nets about \$90 per year. In addition, there are odd jobs of various kinds at the Seminary and in Maywood which are paid on an hourly basis. During the summer months, the Seminary employs several students for maintenance of campus and buildings. There are opportunities in Maywood, also, for part-time employment.

### STUDENT AID

From time to time, friends of the Seminary have set up special funds, the income of which—usually in the form of a work scholarship—is designated for the assistance of students in need of financial aid. Application for a scholarship may be made to the President who will also on request give information as to special rules and limitations set up by the donor in establishing his fund. The funds at present available are the following:

The *Charles Sidney Passavant Foundation* of \$5,000, established in 1894 by Mrs. Jane R. Passavant as a memorial to her husband.

The *Oliver P. Board Foundation* of \$1,000, established in 1894 by Mrs. Johanna P. Board as a memorial to her son.

The *Henry Jarecki Foundation* of \$10,000, established in 1897 by Mrs. Elizabeth Jarecki as a memorial to her husband.

The *Oscar O. Smith Memorial Fund* of \$1,000, established in 1916 by Mr. and Mrs. C. A. Smith as a memorial to their son.

The *John C. Hager Clerksip* of \$1,000, established in 1916 by a bequest of Mrs. Margaret H. Hager.

The *John W. Rumble Memorial Fund* of \$2,000, established by Mrs. Rumble as a memorial to her husband, the Rev. John W. Rumble, Ph.D.

The *Charles A. Fondersmith Fund* of \$5,000, established by Mrs. Charles A. Fondersmith as a memorial to her husband.

The *Mrs. Emma Barr Fund* of \$200, established by a gift of Mrs. Emma Barr, Lancaster, Pa.

The *Miss Mary Reiber Fund* of \$3,000, established by a bequest of Miss Mary Reiber, Butler, Pa.

The *Mrs. Marie Shambaugh Fund* of \$5000, established by a bequest of Mrs. Marie Shambaugh, Jewett, Ohio.

The *Mrs. William Meyer Fund* of \$650, established through a gift from Mrs. William Meyer, Chicago, Ill.

The *Miss Martha E. McCulley Fund* of \$2,000, established by a bequest of Miss Martha E. McCulley, Lancaster, Pa.

The *Shepfer Memorial Fund* of \$1,000, established in 1944 by the Rev. Wm. H. Shepfer, D.D., as a memorial to his wife, Mrs. Ida Steiner Shepfer.

One other fund, of \$1,200, is on hand, but the income is not available at this time.

Lutheran World Federation scholarships are available for students from other countries.

## Studies Leading to the Master of Arts Degree

The work is designed for the professional or volunteer lay worker in the many enterprises of the church, e.g., student service, parish work, evangelism, missions, education, social work and other related fields. It seeks to provide such study as will meet specific needs in these areas of Christian service.

### REQUIREMENTS FOR ADMISSION

Graduates of approved institutions, holding the Bachelor of Arts degree, or its equivalent are eligible for admission, upon approval by the Faculty.

An application blank may be secured from the Office of the Seminary. A transcript of credits from an accredited college is required.

### REQUIREMENTS FOR THE DEGREE OF MASTER OF ARTS

(1) A minimum of nine courses totaling 27 hours of credit is required. Seven of these nine courses must be taken in resident; the remaining two may be taken in the Home Study Department. Transfer of credit from other graduate institutions will be accepted upon recommendation of the faculty.

(2) The student must elect a major and a minor fields. These fields are listed in the body of the catalog. In the field of the major, no fewer than four courses must be taken. In the field of the minor, three courses are required. The remaining two courses must be in the two fields not elected for special study.

(3) The students will be admitted to candidacy upon the completion, with satisfactory grade, of 6 hours of credit in residence.

(4) Upon being admitted to candidacy the student shall apply for the appointment of an advisor who will (a) supervise the remainder of his study; (b) direct the preparation of his thesis; (c) present him for comprehensive examination.

(5) Following admission to candidacy the student, in consultation with his advisor shall begin the preparation of an acceptable thesis, the subject of which must be approved by the Faculty Committee.

The thesis requirement must be fulfilled within two years after the completion of all course requirements for the degree.

(6) Candidates are required to pass a comprehensive examination (usually oral) in the field in which they majored and wrote their thesis. This examination must be completed by May 15 preceding Convocation.

### GENERAL INFORMATION

Students seeking a Master of Arts degree may register for the regular academic year or for the summer session of the Seminary. Students in residence during the regular academic year may elect any course listed in this catalog except those dealing specifically with skills and duties of the pastor.

Students planning to attend the 1951 Summer Session will find details of these courses on pp. 35 and 36. Each class in the summer session meets two hours daily for a total of 30 lecture or discussion periods.

A period of two years including one summer session should be adequate for the completion of the required courses and the preparation of the thesis.



## THE FIELDS OF THEOLOGICAL STUDY

### 1. The Biblical Field

The basic aim in this field is to confront the student with the living reality of Jesus Christ. The course in the teaching of Jesus, together with the other biblical studies of the Junior year are a first means to this end. The facts about our Lord as the divine-human Saviour are sought in the Scriptures. These courses are listed first in the curriculum, for they set its key and tone. The intention is to help the student to a steadily maturing faith in his Lord, through an intimate, detailed study of the Word.

Exegetical courses, on the basis of the original languages, constitute the second group of studies in this department. Selected portions of scripture are brought under close scrutiny, to complement the survey of the Junior year's courses.

Hebrew is studied as an aid to understanding the background, the linguistic color and the meaning of the old Testament. It also sheds light on the New Testament which is, linguistically, in debt to the old.

The study of the New Testament in Greek is imperative for the theological students. By study of the documents in the original language, the student gains practice in an exegetical method which will implement his life-long concern with the new Testament.

### II. The Historical Field

Throughout the history of Christendom runs a great theme with many variations showing how the living Christ and His Gospel have been at work in the world. Christian history, as a special field of study, endeavors to set forth the formative factors in the Church's past and to relate these to the faith of believers today. In this respect Christian history provides background for studies in such varied yet related subjects as theology, education, missions, worship, and the arts. The courses in this field aim to give the student a perspective and sense of balance as he faces the needs confronting his fellowmen.

### III. The Theological Field

The aim of the courses in this field is to describe the leading themes of evangelical faith according to specifically theological categories. The structure of Lutheran theology is traced in its emergence from the general theological tradition of Christendom, examined in its relation to western philosophical ideas, and placed critically over against differing theological and religious structures of the present day.



PRES. ARMIN G. WENG

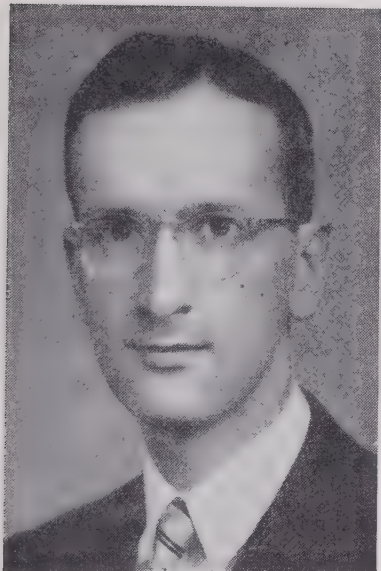
THE FACULTY  
CHICAGO LUTHERAN  
THEOLOGICAL SEMINARY



PROF. ARTHUR VÖÖBUS



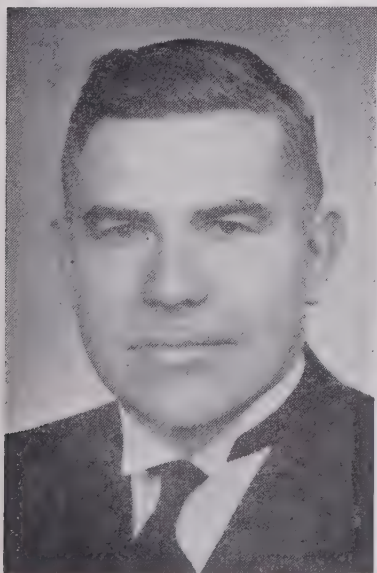
PROF. H. GRADY DAVIS



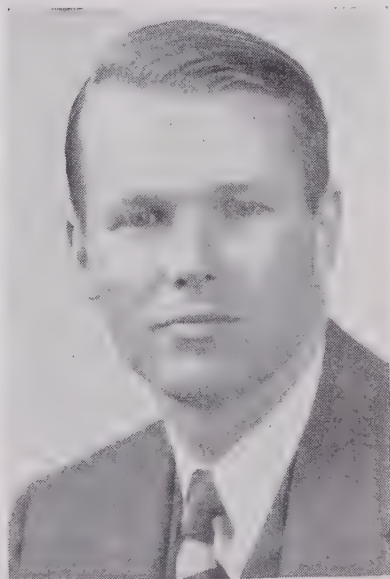
PROF. ROBERT H. FISHER



PROF. JOSEPH SITTLER



REGISTRAR BERTHOLD KORTE



PROF. C. UMHAU WOLF

## IV. The Functional Field

The purpose in this field is to equip the student to perform the important specific tasks of the Christian ministry. It is called the functional field because the proper performance of these tasks requires the application of all that is learned in the other courses of study. A proper equipment necessarily includes fundamental principles and skills in preaching, teaching, evangelism, worship, missions, administration, and pastoral work. But the Seminary's ideal of a well prepared minister is that of a servant who above all else represents his Lord with entire devotion, and carries on his work not only with technical effectiveness but also in the spirit of his Master.

## THE COURSES OF INSTRUCTION FOR RESIDENT SEMINARY STUDENTS

A student completing the requirements for the degree of Bachelor of Divinity is expected to have accumulated the full number of credits required in the four major fields. This number is at present 148 quarter-hour credits. This total, as well as the proportion of hours assigned to any field, may from time to time be changed at the discretion of the Faculty.

NOTE: The following is the scheme of course numbering: Courses numbered 100 to 999 are undergraduate courses—English Bible, 100-199; Old Testament, 200-299; New Testament, 300-399; Historical Field, 400-499; Theological Field, 500-599; Education, 600-699; Preaching, 700-799; Liturgics 800-899; Missions, 900-999. In the Graduate School, the basic scheme is the same, but the residence courses are numbered from 1100 to 1999, and the Home Study courses from 2100 to 2999. Certain courses in the standard three year curriculum are open for graduate credit upon application to the Director of Graduate Studies and approval of the instructor in charge.

## I. The Biblical Field

### THE OLD TESTAMENT

211. HOW TO STUDY THE BIBLE. Three hours a week. First Quarter. Juniors.

An introduction to the book-method of Bible Study. Emphasis is placed upon the basic reformation principles of Scriptural interpretation. The use of the concordance is taught through laboratory assignments. One Old Testament Book and one Psalm are studied experimentally. In the last half of the quarter a survey is made of the poetical books of the Old Testament.

212. HISTORY OF ISRAEL I. Three hours a week. Second Quarter. Juniors.

The origin of the Hebrews is traced against the background of the history of the ancient Near East. Consideration is given to the Egyptian sojourn, the exodus, the conquest of Canaan, and the settlement from the standpoint of Genesis, Exodus, Numbers, Joshua, and Judges are thoroughly studied, together with the critical problems of authorship and date.



213. HISTORY OF ISRAEL II. Three hours a week. Third Quarter. Juniors.

The story of Israel among the nations; describing the glories of David and Solomon, and the vicissitudes of the divided Kingdom. The exile and the rise of Judaism are seen as they set the stage for Christianity. Consideration is given to the historical books and the prophets in their historical setting.

221-222-223. HEBREW. Three hours a week. Three Quarters. Middlers.

The fundamentals of Hebrew, for the sake of acquaintance with the Old Testament in its original language and appreciation of its form of expression, taught by the inductive method. Selected portions of Scripture of theological and literary interest are studied. Translation, interpretation, and criticism of the creation account, the fall, the decalogue, the shepherd psalm, and similar passages. Readings in Ruth and Amos.

231. OLD TESTAMENT THEOLOGY. Three hours a week. First Quarter. Seniors.

A. A study is made of the essential unity of the revelation of God in the Old Testament. Special attention is given to those doctrines which are basic and necessary to the Christian faith. Two hours.

B. Exegesis of the old Testament pericope texts. One hour.

233. OLD TESTAMENT INTRODUCTION. Three hours a week. Third Quarter. Seniors.

A. The origin and critical problems of the Old Testament books are considered by means of the historical method. The principles of textual criticism and the work of the Massorettes are studied. A brief survey is made of the rise of the canon and the apocrypha.

B. Selected portions of the Scriptures are interpreted on the basis of the Hebrew text.

291-292-293. ELECTIVE IN OLD TESTAMENT STUDIES. Three hours a week. Any quarter. Middlers and Seniors only.

Qualified and interested students may elect in their Middler and Senior years advanced work in Old Testament. This may include: Comparative Semitic Grammar, Aramaic, Ugaritic, Archaeology, Bible Life and Customs, Advanced Hebrew Exegesis, English Bible. A minimum of three students for this course is required.

## THE NEW TESTAMENT

III. THE TEACHINGS OF JESUS. Three hours a week. First Quarter. Juniors.

Lectures, a scheduled program of readings, and a classroom investigation on the basis of the synoptic Gospels, of the main themes enunciated in the words and works of Jesus.

112-113. NEW TESTAMENT INTRODUCTION. Three hours a week. Second and Third Quarters. Juniors.

An explicit study of the New Testament writings in their historical setting. The critical problems involved will be examined and the value of each document for its own time as well as the permanent religious interest will be discussed.

311-312-313. A READING COURSE IN NEW TESTAMENT GREEK. Five hours a week. The year. Juniors.

The Gospels of Matthew and John, the Epistle to the Hebrews, the Apocalypse.

331. NEW TESTAMENT EXEGESIS: The Acts of the Apostles. Three hours a week. First Quarter. Middlers and Seniors.

A study in the rise of the Christian Community, in the primitive kerygma, the role of the Spirit and the new ethos created by the Christian faith. Selected periods of Paul's work will be emphasized.

332. NEW TESTAMENT EXEGESIS: The Epistle to the Galatians. Three hours a week. Middlers and Seniors.

A translations and critical interpretation of the Greek text, including a special study of the Law and the Gospel.

333. NEW TESTAMENT EXEGESIS: The Church in the Letter to the Ephesians. Three hours a week. Middlers and Seniors.

A study in new Testament ecclesiology based on thorough exegesis of Ephesians and other pertinent passages in the New Testament, and illustrative of methods to be pursued by the student in approaching similar studies in New Testament theology.

334. NEW TESTAMENT EXEGESIS: The Epistle to the Romans. Three hours a week. This course will, from time to time, be given in lieu of 331, 332, or 333. Middlers and Seniors.

A study of the doctrinal sections of this document, particularly the fundamentals of the Christian faith.

391-392-393. ELECTIVE NEW TESTAMENT STUDIES. Three hours a week. Any quarter. Middlers and Seniors only.

Qualified Middlers and Seniors may elect special work in New Testament during any quarter of the year. A minimum of three students is required.

REMEDIAL GREEK. Three hours a week. The year. Juniors. NO CREDIT.

For students who have had no college Greek. Ordinarily, two years of classical Greek are required for admission to the Seminary. In unusual cases, with approval of the faculty, Juniors who do not present Greek at entrance may arrange for this course.

NOTE: Biblical material is also presented in other fields, for example in The Evangel and Its Communication in Preaching there are included two hours of Greek exegesis.

## II. The Historical Field

411. EUROPEAN CHURCH HISTORY I. Three hours a week. First Quarter. Juniors.

From apostolic times to the early Middle Ages.

412. EUROPEAN CHURCH HISTORY II. Three hours a week. Second Quarter. Juniors.

From the early Middle Ages to the Reformation.

413. EUROPEAN CHURCH HISTORY III. Three hours a week. Third Quarter. Juniors.

From the Reformation to modern times.

These three courses are intended to give the first-year student a general acquaintance with the field of Christian history from the time of its beginnings down to the status of Christianity in modern Europe.

431. THE CHURCH IN THE AMERICAS, I. Three hours a week. First Quarter Seniors.

From the planting of the Church in the Western hemisphere in the sixteenth and seventeenth centuries to the great Revival on the American frontier in the early nineteenth century.

432. THE CHURCH IN THE AMERICAS, II. Three hours a week. Second Quarter. Seniors.

From the era of general ecclesiastical organization in the early nineteenth century to the pan-Americanism of the present day.

434. THE CHURCH IN ASIA AND AFRICA. Three hours a week. First Quarter. Seniors.

The expansion of Christianity on those continents since the sixteenth century. An account of the various environments in which Christians are at work, together with an appraisal of the major non-Christian religions.

In these three courses the modern outreach of Christianity, stemming from European backgrounds, is set forth in global proportions. The extension of Lutheranism both in the Americas and in the Orient receives special attention.

491-492-493. ELECTIVE STUDIES IN HISTORICAL THEOLOGY. Three hours a week. Any Quarter. Middlers and Seniors only.

Qualified students in their Middler and Senior years may elect one or more quarters of special work in historical theology. A minimum of three students is required for any course or seminar to be conducted.

NOTE: Historical material is also presented in the other three fields, for example, the courses in History of Christian Thought, Symbolics, Social Missions, History of Israel.

### III. The Theological Field

513. HISTORY OF CHRISTIAN THOUGHT I. Three hours a week. Third Quarter. Juniors.

This course surveys the development of the thought-forms in which the Christian message has been expressed. Attention is given to environmental influences, the great theologians, the formulation of official dogmas, theological trends.

Part I of this course deals with the Early Church and the Middle Ages.

521. HISTORY OF CHRISTIAN THOUGHT II. Three hours a week. First Quarter. Middlers.

This course is a continuation of 513. It deals with the Reformation, emergence of the Modern Period, contemporary trends.

523. SYMBOLICS. Three hours a week. Third Quarter. Middlers.

Lutheran Confessions, together with an account of the communions and sects constituting the Church Universal. Lectures, readings, and notes on the Lutheran Confessions, reports on field trips.

524-525-526. SYSTEMATIC THEOLOGY. Three hours a week. The year. Middlers.

A course of study in the doctrinal content of the classical divisions of Christian theology: revelation, anthropology, theology, soteriology, pneumatology, eschatology. The course is designed to confront the student with a biblically grounded, proportional, and mature description of the Christian faith in its evangelical theological form. The substance of Christian doctrine is studied in its relation to the Scripture, and in the light of its ecclesiastical and confessional career. Each division is given an historical orientation in order that a grasp of the past may advance the student toward the achievement of a sound theological method for critical judgment of current issues. Lectures, readings, papers.

533. ETHICS. Three hours a week. Third Quarter. Seniors.

An enquiry into the specific nature of Christian Ethics and a survey of leading ethical themes according to the directives and dynamics of evangelical ethics.

591-592-593. ELECTIVE RESEARCH. Three hours a week. Any Quarter. Middlers and Seniors only.

NOTE: Theological material is also presented in the other fields; for example, the courses in the Evangel and its Communication in Preaching, and Old Testament Theology.

### IV. The Functional Field

631-622. PARISH EDUCATION. Three hours a week. First and Second Quarters. Middlers.

This course is designed to give the student a grasp of the aims in view in Christian instruction, the best methods of teaching, the work of enlisting



and training leaders, administering the church's schools, using prepared literature, and managing young people's work. Lectures, reading, and study of prepared literature.

623. CATECHETICS. Three hours a week. Third Quarter. Middlers.

Instruction in organizing and teaching classes both of children and of adults, using materials and planning lessons in Luther's Small Catechism, and preparing courses for adults. Lectures, studies, and original work by students.

631. PASTORAL CARE. Three hours a week. First Quarter. Seniors.

A study of the ministry to individuals. The theory of pastoral counseling, its objectives and techniques, is studied in relation to the proper functions of an evangelical ministry. Lectures, text books, readings, and case work. Actual work as chaplain's assistant is required of all students.

632. CHURCH ADMINISTRATION. Three hours a week. Second Quarter. Seniors.

The aim of this course is to help the prospective pastor become an efficient church administrator, who, working well with the people, is able to give leadership and inspiration to the organizations of a congregation and is able to manage the business affairs of a parish with effectiveness and dispatch. A study is made of ULCA, synodical, and congregational constitutions, the polity of other denominations, and the fundamentals of law as they apply to the churches in the United States.

633. THE MINISTRY OF WORD AND SACRAMENT. Three hours a week. Third Quarter. Seniors.

This course aims to give the student an understanding of the doctrine and theory of the evangelical ministry, the attitudes and procedures that make for successful pastoral leadership. It includes a study of the chief pastoral functions, centering in the ministry of the Word and Sacraments. Lectures, readings, and reports.

691-692-693. ELECTIVE RESEARCH. Three hours a week. Any Quarter. Middlers and Seniors.

712. SERMON CONSTRUCTION. Three hours a week. Second Quarter. Juniors.

This course aims to help the beginner to establish sound practice in the first essentials of sermon production: how to maintain unity, evaluate the message, plan the strategy, develop the ideas, and cultivate an appropriate oral style. Analysis and study of a large number of sermons and sermon plans, including those prepared by the class.

723-731-732. THE EVANGEL AND ITS COMMUNICATION IN PREACHING. Five hours a week. Three Quarters. Middlers and Seniors.

The aim of this course is to seek mastery in homiletical method which

shall proceed by an organic sequence from the words of Scripture to the mind of the worshipper. The whole of the communicative process, from perception to declaration, is oriented around a particular body of material and directed to a specific situation. The material is the Bible; the situation is the public service of the worshipping congregation.

Members of the staff, who participate in the course as instructors, contribute what their specific training makes most helpful. In each year one of the traditional pericope-series will be used as the material-core for study. The plan for each week is as follows:

- a.—Monday and Tuesday. A detailed exegesis from the Greek text of the appointed Gospel and Epistle.
- b.—Wednesday. An interpretative summary, on the basis of the preceding exegesis of the Eternal message which, in these lessons, should constitute the substance for sermons.
- c.—Thursday. A study of the ways in which the Word may be organized into clear form and realized in the development and delivery of sermons.
- d.—Friday. Group study and discussion of sermons prepared by members of the class on the pericopes of the preceding week. Class-room preaching. Criticism of content, organization, style, diction, manner.

802-803. GERMAN. Three hours a week. Second and Third terms. Elective.

The Seminary does not assume responsibility for teaching elementary German, but provides special work in the field of liturgics and homiletics. It aims to develop the reading and preaching ability of students who have at least a fair foundation in the language, in order that they may minister in the German language, and undertake graduate research.

811. LITURGICAL MATERIALS. Three hours a week. First Quarter. Juniors.

This course aims to familiarize the student with the ideals of Christian worship and with the rich historical worship materials, services, offices, and prayers, in the conviction that effective use requires a broad acquaintance with the liturgical resources of the Church.

812. SPEECH CORRECTION. Individual instruction in voice placement, proper use of voice, and correction of minor defects in articulation.

813. LITURGICAL SPEECH. Three hours a week. Third Quarter. Juniors.

A work-shop course in the proper use of the voice in the public services of the church.

822. THE CHURCH AND THE ARTS. Three hours a week. Second Quarter. Middlers.

An introduction to the function of the arts as expression and communication, and what is required for their understanding and use. Special attention is given to the great historical treasures of Christian architecture, sculpture, painting, and music. Lectures, readings, interpretation of works, audio and visual demonstrations.

852. SLOVAK LITURGY. Elective. For students planning to serve in the Slovak Zion Synod.

933. SOCIAL MISSIONS. Three hours a week. Third Quarter. Seniors.

A study of the Church's historical contribution in the field of welfare work, and of its present status and participation in that field. Special emphasis is given to the theological basis of social missioning, as well as to its practical expression in the work of agencies, institutions, and parish groups. The secular programs of voluntary and governmental agencies with which the pastor may have occasion to deal receive special attention. Lectures, collateral reading in social work, field trips in the Chicago area, reports, and case studies. Visiting lecturers, authorities in their fields, present certain aspects of social welfare work to the class.

981. MISSIONARY METHODS. Three hours a week. First and Second Quarters. All students. Given once in 3 years.

A study of the methodology of the church in its mission work.

982. COMPARATIVE RELIGION. Three hours a week. Third Quarter. All students. Given once in three years.

A study of the major religions of the world, particularly those which Christian missionaries contact.

The Board and Faculty anticipate the presence on campus of a missionary at least every three years, or once in the student generation. Courses 981 and 982 are taught at this time.

## FIELD WORK

A program for clinical training and pastoral internship is an integral part of the course. An assignment of field work is required for every student. Several plans are available, as will be seen in the detailed announcement below. Pastors interested in securing the services of a seminary student during the summer or during the school year should communicate with the Director of Field Work.

991-993. FIELD WORK, full year.

Note: Two plans of field work are offered at the Seminary. Each student must complete one of these alternate plans under the guidance of the Director of Field Work before the beginning of the second quarter of his senior year.

991-A. LOCAL ASSIGNMENTS.

Students electing alternate A are required to complete three quarters of field work in the local parishes of greater Chicago. This work may be begun in the second quarter of the Junior year but must be completed, as stated above, before the second quarter of the Senior year. There is no limit to the number of quarters, beyond the required three, that the student may elect. No student may serve more than three quarters in any one parish.

The work will extend throughout the school year over the week-end

1  
2  
3  
4  
5  
6



*Passavant Dormitory*

*Caretaker's Home and Boiler*

1, 5, 6 *Student Housing*  
2, 3, 4 *Faculty Residences*



# SEMINARY CAMPUS



Room

Administration Building

Chapel

Lindop Dormitory

*The new library building, made possible through Chey funds will be located north of Lindop Dormitory midway in the long rectangular plot.*

period. It will be under the direction of the local pastor and under the supervision of the Director of Field Work. Training will be given in Sunday School, Youth Work, Liturgical Reading, Preaching, Pastoral Visitation, and Counselling. There is a nominal remuneration for this work, but the student should consider the experience gained the greater reward.

- 991-B. THE INTERNSHIP. The alternate B plan of field work provides for a full year's period of service out in the field before graduation. Students are assigned to local parishes or to the Council for Clinical Training on a full time basis to serve as assistants to selected pastors, or to work under the Council's supervisors. Students and pastors or supervisors will be under the Council's supervisors. Students and pastors or supervisors will be required to report in writing on the progress of the internship period to the Director of Field Work. A nominal remuneration plus room and board are provided for those serving in parishes. This full internship year when elected is usually taken between the Middler and Senior years.

### Requirements for the Degree of Bachelor of Divinity for Pastors in Service

The Bachelor of Divinity Degree is the normal undergraduate divinity degree granted after the completion of the general three-year curriculum described in the earlier section of this catalogue. However, qualified graduates of seminaries who have not been granted this degree may pursue a course at the Chicago Lutheran Seminary leading toward the Bachelor of Divinity Degree.

The procedure is as follows:

1. Requirement for Admission is the Bachelor of Arts or its equivalent from a recognized college or university.
2. Transcripts from university and seminary must be presented to this seminary along with a recommendation from at least one member of the faculty of the seminary previously attended.
3. After examination of the transcripts, a special program will be set up for the candidate. In no instance shall the work required be less than nine credit hours of resident work plus a thesis or a comprehensive examination.
4. If the transcript and recommendations as under 2 are not acceptable, the student may gain entrance to candidacy by taking a qualifying examination. Admission to candidacy does not commit the institution to the granting of a degree.
5. When admitted to candidacy either through transcript and recommendation or through qualifying examination, an advisor will be appointed to supervise the preparation of the thesis and the program of studies as outlined under 3.
6. The thesis must be submitted in first draft by April 15 before the commencement at which the degree is to be granted, and two copies in final form must be deposited in the Seminary Library by July 15.

## GRADUATE STUDIES FOR PASTORS

### General Information

For almost sixty years the Seminary has offered post-graduate courses in the various theological disciplines. At present, the Seminary offers to pastors courses leading to the graduate degrees of Master of Sacred Theology and Doctor of Sacred Theology. The S.T.M. is considered chiefly an aid to the pastor of superior initiative and intelligence who wishes further to enrich his pastoral service. The S.T.D. is in a particular sense reserved for the student giving promise of developing unusual abilities in and of making original contributions to a specialized field of theological learning.

Pastors and others who wish to study for enrichment but do not contemplate working for a degree may enroll as Special Students. Courses may be audited upon payment of the audit fee of \$10 and the registration fee of \$5.

The student may pursue graduate study in four ways or in a combination of several of these ways:

- (1) As a full time resident graduate student (9 hours per week)
- (2) In the graduate courses offered each Tuesday
- (3) In the Summer Session
- (4) Via home study (limited as noted in requirements)

The full time resident graduate student lives on the campus, takes 9 hours of class work per week, and devotes the major part of his time to his studies. He is subject to the same charges for room and board as the regular three-year students.

Men in the active pastorate spend Tuesdays on the campus. There is a Fall and a Spring Semester with one course offered in the morning and one course offered in the afternoon each semester.

Students attending the Summer Session may attend for three weeks or six weeks. The session is divided into two three-weeks periods. Students may attend either one, or both sessions.

See p. 33 for details of the graduate program for the Spring Semester 1951.

See pp. 35 and 36 for details of the Summer Session 1951.

Reading courses are offered to advanced students with the approval of the instructor and the Director of Graduate Studies and are directed under the personal supervision of the professor. One reading course is offered in each field:

2190 Biblical Reading Course; 2490 Historical Reading Course; 2590 Theological Reading Course; 2990 Functional Reading Course.

## Requirements for Admission

Graduates of approved institutions, holding the Bachelor of Divinity degree, or its equivalent, are eligible for admission to the seminary for graduate studies upon approval by the faculty. An application form may be secured from the Director of Graduate Studies. No action will be taken by the faculty until official transcripts of previous academic work on collegiate levels and above are in the hands of the Director. In no instance may these be returned to the student. Upon action of the faculty the applicant will be notified by the Director of Graduate Studies concerning his admission. Students may enter upon their graduate studies as residents (which is to be preferred) or *via* the Home Study Department.

## Fees and Expenses

A registration fee of Five Dollars is payable with application for admission whether courses are taken for audit or credit. The instructional cost to the student is \$18 per course when taken for credit. Auditors are admitted to classes for a fee of \$10.00 per course. A contingent fee of \$11.25 per semester is charged all graduate students in full residence. These programs of study are also approved by the United States Veteran Administration and may be financed in keeping with the terms of the G.I. Bill of Rights. Graduation fees (with diploma) are: S.T.M. \$10.00, M.A. \$10.00, S.T.D. \$15.00. Hoods for graduation are rented to the student at the prevailing rates.

For Reading Courses and courses taken in the Home Study department the fee is \$10.00 per course in addition to the basic five-dollar registration fee. A student may register for only one Home Study Course at a time, and to receive credit for the course must complete its work within one year after registering. Upon deposit of ten dollars, students not in residence are according the privilege of withdrawing books (as many as three at a time) from the library. This deposit may be refunded upon request upon completion of the course of study and the return of all books.

## Requirements for the Degree of Master of Sacred Theology

The procedures for earning the Master of Sacred Theology degree, and the general sequence in which these procedures should be followed and the requirements fulfilled, are as follows:

### 1. Admission as a graduate student

As the Bachelor of Divinity degree is a prerequisite for the Master of Sacred Theology degree, in no instance can a student who does not hold a Bachelor of Divinity degree, or its equivalent, receive credit toward the Master of Sacred Theology degree. Admission to Graduate Studies as a student does not constitute admission to candidacy for any degree.



2. A minimum of nine courses totaling 27 hours of credit. (All courses bear uniform credit, namely, three hours). Seven of these nine courses *must* be taken in residence; the remaining two may be taken in the Home Study Department. Transfer of credit from other graduate institutions will be considered by the faculty upon recommendation of the Director of Graduate Studies in the light of this and the following requirements.

3. The fields of study in which the degree may be taken are the Biblical, the Historical, the Theological, and the Functional. In the field in which the student proposes to major he must take no fewer than five courses; one course must be taken in each of the three other field; the remaining course may be taken in any field.

4. The student may be admitted to candidacy when the following conditions have been fulfilled in this order:

a) The completion, with satisfactory grade, of 6 credit hours of graduate study in resident.

b) Application for examination to the Director of Graduate Studies.

c) The passing of a written Qualifying Examination in the four fields of theological study. A reading List is available which forms a minimum bibliography for this examination. These examinations are given in the first week in May and December of each year. Arrangements may be made to conduct these examinations under proper academic supervision away from the Maywood campus. The student must plan to allow two full days of writing for this examination.

5. Upon being admitted to candidacy the student shall apply for the appointment of a advisor who will (a) supervise the remainder of his study; (b) direct the preparation in his thesis; (a demonstrated reading knowledge of a language other than English, is required if the subject matter of the student's research requires such a knowledge,) (c) present him for comprehensive examination.

6. Following admission to candidacy the student, in consultation with his advisor should begin the preparation of his thesis, the subject of which must be approved by the Faculty Committee at least one year before the student's comprehensive examination. This thesis must be submitted in first draft by April 15, must be approved by the Faculty and two copies in acceptable final form must be deposited with the library by July 15 prior to the Convocation at which the student expects to receive the degree. Moreover, the thesis requirement must be fulfilled within two years after the completion of all course requirements for the degree.

7. The candidate is required to pass a comprehensive examination (usually oral) in the field in which he majored and wrote his thesis. This examination must be completed by May 15 preceding Convocation.

## Requirements for the Degree of Doctor of Sacred Theology

The procedure for earning the Doctor of Sacred Theology degree, and the general sequence in which these procedures should be followed and the requirements fulfilled, are as follows:

1. Admission as a graduate student. As the Master of Sacred Theology degree is the prerequisite for the Doctor of Sacred Theology degree, in no instance can a student who does not hold a Master of Sacred Theology degree or its equivalent, receive credit toward the Doctor of Sacred Theology degree.

2. A minimum of 18 courses totaling 54 hours of credit beyond the Master of Sacred Theology degree is required. Fourteen of these courses must be taken in residence, the remaining four may be taken in the Home Study Department. Transfer of credit from other graduate institutions will be considered by the faculty upon recommendation of the Director of Graduate Studies in the light of this and the following requirements.

3. The fields of study in which the degree may be taken are the Biblical, the Historical, and the Theological. In the field in which the student proposes to major he must take no fewer than ten courses.

4. The student may be admitted to candidacy when the following conditions have been fulfilled in this order.

a) Completion with satisfactory grade, of 12 credit hours of graduate study in residence.

b) Application for examination to the Director of Graduate Studies

c) The passing of a written Qualifying Examination in the four fields of theological study. The field of the student's major will be given special attention in this examination. These examinations are given the first week in May and December of each year. Arrangements may be made to conduct these examinations under proper academic supervision away from the Maywood campus. The student must plan to allow three full days of writing for this examination.

d. Demonstration by written and oral examination, of a reading knowledge of at least one modern research language (e.g. German, French, Swedish) and of at least one biblical or classical language (Greek, Hebrew or Latin), depending on the field of study.

5. Upon being admitted to candidacy the student shall apply for the appointment of an advisor who will (a) supervise the remainder of his study; (b) direct the preparation of his thesis; (c) present him for comprehensive examination.

6. Following admission to candidacy, the student, in consultation with his advisor should begin the preparation of a thesis contributing in an original way to the body of knowledge in its field, and the subject of which must be approved by the Faculty Committee at least one year before the students comprehensive examination. This thesis must be submitted in first draft by April 15, must be approved by the Faculty and two copies in acceptable final form must be deposited with the library by July 15 prior to the Convocation at which the student expects to receive the degree. Moreover, the thesis requirement must be fulfilled within two years after the completion of all course requirements for the degree.

7. The candidate is required to pass a comprehensive examination (usually oral) in the field which he majored and wrote his thesis. This examination must be completed by May 15 preceding Convocation.

### Graduate Studies — Spring Semester 1951

Lectures and class sessions are held at the Seminary on Tuesdays. One course is offered in the morning and one in the afternoon.

1203 BIBLICAL ARCHAEOLOGY. Professor C. Umhau Wolf.

The lectures will attempt to survey the aims of methods of archaeology and its relation to the history, culture, and religion of the Bible. Reports and papers. A.M.

1708 HOW TO PREACH TO THIS AGE. Professor H. Grady Davis.

This is a course in the craftsmanship of preaching, with special consideration given to what we preach and the cultural context in which our message must be spoken. P.M.

## 1951 SUMMER SESSION

### General Information

The annual summer session affords for properly qualified students a convenient means of earning a limited number of credits each summer toward advanced theological degrees and also the Master of Arts degree. This program has proved especially attractive to students living at a distance and not free to leave their appointed parish or other duties for the long periods of the regular academic year.

The 1951 summer session will again be of two terms, of three week each. Students may enroll for either term, or for both. During either term, a full quarter's residence requirements, in one, or at most two courses, may be completed. A course may be taken for *full credit*: thirty lecture hours in three weeks plus completion of all reading assignments, term

papers, etc. A student who elects to do all the work of a course during the three weeks' term, will receive full credit, but may take only one course during the term. Or a student may in a single three weeks' term take not more than two courses for *half-credit*: lectures plus minimum reading. No course, however, may be left at half-credit—the incompleting requirements including assigned reading, term papers, examinations, etc., must be satisfactorily completed prior to the student's next term in residence, and in any case before the first day of the following February. The unit of credit is the *quarter-hour*, and each course, when all assignments relating thereto are completed, will produce three quarter-hour credits.

While students will find the assignments heavy and the work exacting, those who must use their vacation time for this work will have at least some time free for non-academic interests. Chicagoland offers abundant recreational facilities for the refreshment of body and mind and soul. The weekends give opportunity for visits to great churches. Many of Chicago's leading clergy occupy their own pulpits during the summer months and can be heard. Provision is also made for occasional recreational intermissions on the campus in the late afternoon or evening. Guest chaplains conduct the chapel services at noon every day.

## Housing

Dormitory rooms will be available for men and women and also for married couples if the wife is also registered as a student.

Early enrollment is advisable. Ninety-six students were registered during the summer session of 1950, which is close to capacity.

## Expenses

The total cost to the student for one term of the Summer Session will be about \$66 if one course is taken or \$84 if two courses are taken. These estimates are exclusive of transportation, books, and personal extras. Cost of meals will depend on prevailing food costs; will be about \$11 per week. Tabulation of Cost per term:

|                                                      | One<br>Course | Two<br>Courses |
|------------------------------------------------------|---------------|----------------|
| Registration fee .....                               | \$ 5.00       | \$ 5.00        |
| Course fee .....                                     | 18.00         | 36.00          |
| Contingent fee .....                                 | 4.00          | 4.00           |
| Room service .....                                   | 6.00          | 6.00           |
| Meals (6 days per week—<br>no meals on Sunday) ..... | 33.00         | 33.00          |
|                                                      | <hr/>         | <hr/>          |
|                                                      | \$66.00       | \$84.00        |

The \$5 registration fee is payable with application before June 15.



## GRADUATE STUDIES — SUMMER SESSION

## Guest Lecturers

Professor Arthur Hays, Northwestern Seminary  
 Professor Albert Jagnow, Wartburg Seminary  
 Dr. C. Sverre Norborg, formerly of the Office of Strategic Services, U.S.A.  
 Professor Bertha Paulssen, Gettysburg Seminary  
 Professor Richard Syre, Central Seminary

## Resident Faculty

Professor Robert Fisher  
 Professor Joseph Sittler  
 President Armin Weng  
 Professor C. Umhau Wolf

## FIRST TERM, JULY 2 TO JULY 20

BIBLICAL . . . . . Professor C. Umhau Wolf

1203a. BIBLICAL ARCHAEOLOGY. The lectures will attempt to survey the aims and methods of archaeology and its relation to the history, culture, and religion of the Bible.

BIBLICAL . . . . . Professor Richard Syre

1308. STUDIES IN JEREMIAH. This course will aim to introduce the student to the techniques of inductive procedures in Biblical studies in relation to the book of Jeremiah, and to major problems in the life of this prophetic personality. Application will be made to contemporary Christian living.

HISTORICAL . . . . . Professor Robert Fischer

1407. THE CHURCH IN THE LATE MIDDLE AGES. From the pinnacle of papal and scholastic achievement to the outbreak of the Protestant Reformation.

THEOLOGICAL . . . . . Professor Albert Jagnow

1506. KARL BARTH, THEOLOGIAN AND CHURCHMAN. This course will present Barth's background and training, his theological contributions, the direction of his present movement, and his influence in the theological field.

FUNCTIONAL . . . . . Dr. C. Sverre Norborg

1603. CHRISTIANITY IN THE REALM OF INTERNATIONAL AFFAIRS. A Biblical and systematic analysis of the possible relationship between the kingdom of God and the realm of international affairs. Special attention will be given to the problems raised by power politics, diplomatic procedures, romantic peace movements, and apocalyptic idealism, as contrasted with the Christian realism of the Biblical view.

Each course meets daily Monday through Friday

Each course earns three quarter-hour credits

All courses are open to qualified students, pastors and laity alike.

## SECOND TERM, JULY 23 THROUGH AUGUST 10

- BIBLICAL . . . . . Professor Arthur Hays  
 1307. THE KERUGMA IN THE PRIMITIVE CHURCH. This course will offer a historical, biblical and theological study of the process by which the Kerugma in the early church was precisely defined, including an examination of its specific material.
- HISTORICAL . . . . . President Armin Weng  
 1408. CHURCH AND STATE. An historical study of the relation of church and state, with special emphasis upon the development and practice of the principle of separation of church and state as it evolved in the United States.
- THEOLOGICAL . . . . . Professor Joseph Sittler  
 1507. THE DOCTRINE OF THE WORK OF CHRIST. An investigation into the Biblical, historical, confessional and contemporary theological teaching.
- FUNCTIONAL . . . . . Professor Bertha Paulssen  
 1604. PSYCHOLOGICAL AND SOCIOLOGICAL FOUNDATIONS FOR PASTORAL COUNSELING. Psychological concepts frequently used in pastoral counseling and psychoanalysis, and the Christian interpretation of those concepts.

Each course meets daily Monday through Friday  
 Each course earns three quarter-hour credits  
 All courses are open to qualified students, pastor and laity.

For an enrollment blank or other information, address:  
 CHICAGO LUTHERAN SEMINARY, MAYWOOD, ILLINOIS

## THE HOME STUDY DEPARTMENT

### General Information

Courses described below are offered in the Home Student Department. The student may register for only one such course at a time. Fees at \$10 per course.

Supervised reading assignments, research work, term papers, and the like, are the major responsibilities of home study courses. To complete a course with academic credit, the prescribed assignments must be met and evidence of their mastery furnished in criticism, digests, carefully prepared note-books, and in some instances examinations. Students submit reports regularly.

The Seminary's aim is to give the student a thorough grounding in the body of literature relevant to a particular course. This necessarily involves the study of notable books related to the course and of books of varying view points. It is expected that students shall in their reports demonstrate the ability critically to interpret the argument in relation to the evangelical theological tradition. A student is expected to purchase the required books.

Home Study students may arrange to borrow books from the library upon payment of a deposit of ten dollars. The deposit entitles students to borrow a maximum of three books at one time. Upon completion of the course, and upon the return of all books, the deposit will be refunded upon request.

## HOME STUDY COURSES

For a key to course numbering scheme, see NOTE on page 18.

### 1. The Biblical Field

2241. ARCHEOLOGY AND THE OLD TESTAMENT. The student shall make a serious attempt to comprehend the aims and methods of archaeology and its relation to the history, culture, and religion of the Old Testament. Book reports and an examination on the readings will be required.

2242. OLD TESTAMENT THEOLOGY. Special works on the Theology of the Old Testament will be studied by the student, and papers submitted on special theological problems. An essay, developed from the readings, on the relevance of the Old Testament for Christian faith will be required.

2243. HEBREW EXEGESIS. A critical and exhaustive study of the text, and interpretation of selected portions of the Old Testament. The results of a thorough working through of the text with lexicons and commentaries will be required in evaluating the students' work.

2244. OLD TESTAMENT CRITICISM AND INTRODUCTION. The historical and literary work dealing with the interpretation and canonization of the Old Testament literature will be read. Reports will be made on the readings.

A paper dealing with the Problem of Introduction of one selected book of the Old Testament will be required.

2245. THE POETRY OF THE OLD TESTAMENT. Selected portions of the poetry of the Old Testament will be studied in the Hebrew with the help of lexicon and commentary. A report on the devotional value of the English versions of the Poetical books will be required. A selected bibliography will be read and reported upon.

2353. THE FORMATION, LANGUAGE AND TEXT OF THE NEW TESTAMENT. An advanced study of present-day literature in the field of canonicity, and of the materials and methods of textual criticism. The student's task: to present, in a course paper, the student's own conclusions on the basis of his study of recent findings and theories in this field.

2365 THE SYNOPTIC PROBLEM. A study of the history of synoptic criticism. The student's task: to evaluate proposed solutions of the problem, with special attention to Form Criticism

## II. The Historical Field

2410. THE ANCIENT CHURCH. A study of the early centuries of Christianity, from the age of Augustus to the pontificate of Gregory the Great. Reports on assigned readings and a course paper on some selected topic.

2430. THE RENAISSANCE AND THE REFORMATION. A broad approach to one of the great eras of change, in whose pattern one discerns the beginnings of modernity. Special emphasis on the Lutheran aspects of the Reformation. Reports on assigned readings and a course paper on some selected topic.

2450. CHRISTIANITY IN THE WESTERN WORLD. The story of the spread of Christianity to the Americas and of its subsequent growth. The western hemisphere is seen as a whole, due recognition being given to the dominance of Romanism in Latin American and of Protestantism in North America. Reports on assigned readings and a course paper of some selected topic.

2460. THE LUTHERAN CHURCH IN AMERICA. A survey of the planting, growth and nature of Lutheranism in America from colonial times to the present. Reports on assigned readings and a course paper on some selected topic.

## III. The Theological Field

2512. TWENTIETH CENTURY STUDIES IN THE NATURE OF THE GOSPEL. A survey of constructive evangelical studies in the nature of the Gospel which have been produced by a reaction to the 19th century psychological-sociological interpretations of the mission and message of Jesus.



2522. **READING IN CHRISTIAN ANTHROPOLOGY.** A selective reading in the literature of the Christian doctrine of man from its Biblical basis in Old Testament anthropology, through the teachings of Jesus, the letters of St. Paul, the writings of Augustine, Luther, and the modern existential theologians.

2524. **THE WORK OF CHRIST.** A course designed to acquaint the student with the modern theological literature produced by the contemporary concentration upon and reworking of the doctrine of the atonement. Required: reports on assigned readings; a course paper on a selected topic.

2540. **THE IDEA OF THE KINGDOM.** A course designed to acquaint the student with the methods and results of modern scholarship as these bear upon the idea of the Kingdom in the gospel narratives. Post-exilic apocalyptic literature, Hebrew eschatology, and near-Oriental religious ideas are examined for the purpose of learning and estimating their influence upon the desires and hopes which constituted the religious mood of the first century. Required: reports on required reading; a course paper on a selected topic.

#### IV. The Functional Field

2610. **THE NATURE OF CHRISTIAN INSTRUCTION.** A restudy of instruction in home and parish, in the attempt to get behind existing programs to the essential task. The aim is to take at least a step or two toward an adequate philosophy of Christian education. Requirements: Reports on assigned readings.

2710. **PREACHING THE CHRISTIAN GOSPEL.** An examination of the nature and content of the classical Christian Gospel, as it was preached in New Testament times and afterward at critical points in history, including our own time. The Gospel is viewed in its relation to moral idealism on the one hand and to Christian thought on the other, and is used as a teststone for both. Assigned readings and reports.

2810. **WORD AND SACRAMENT IN CHRISTIAN WORSHIP.** A study of the organization of Christian worship about its central meanings, with particular emphasis on the various lines of Protestant tradition. Required: reports on assigned readings and problems.

2910. **SOCIAL WORK AND THE LUTHERAN CHURCH.** Designed to acquaint pastors with the general field of social work, and to provide them with a practical knowledge of the facts and possibilities of the Church's Social Mission. Selected readings are from a variety of secular and religious assignments in case studies and community surveys. The student may choose either rural or urban social work for his major concentration in this course.

## STUDENTS IN RESIDENCE

*The Sixty-first Academic Year, 1950-1951*

## Seniors

|                                        |                       |
|----------------------------------------|-----------------------|
| Bell, William Lehman                   | Chicago, Illinois     |
| B.S., Illinois Institute of Technology |                       |
| Bremer, John Stephen                   | Addison, Illinois     |
| A.B., Wesleyan University              |                       |
| Brown, Walter Emmett                   | Seattle, Washington   |
| A.B., University of Washington         |                       |
| Charles, Carroll Luther                | Pandora, Ohio         |
| B.S., University of Iowa               |                       |
| Diehl, William Adolph                  | Maywood, Illinois     |
| A.B., Carthage College                 |                       |
| Herborn, Walter Rudolf                 | Maywood, Illinois     |
| S.T.L., Catholic University            |                       |
| Jorgensen, Sidney Edward               | Chicago, Illinois     |
| A.B., Dana College                     |                       |
| Lind, Ronald Harold                    | LaPorte, Indiana      |
| B.S., Illinois Institute of Technology |                       |
| McCormack, Clyde Robert                | Indianapolis, Indiana |
| A.B., Wittenberg College               |                       |
| Petersen, John Peter                   | Chicago, Illinois     |
| A.B., Carthage College                 |                       |
| Sahs, Delno Myrl                       | Dalton, Nebraska      |
| A.B., Columbia University              |                       |
| Schahrer, Irl                          | Olney, Illinois       |
| B.S., University of Illinois           |                       |
| Whitney, Milton LeRoy                  | Rockford, Illinois    |
| A.B., Carthage College                 |                       |

## Middlers

|                          |                           |
|--------------------------|---------------------------|
| Cooperrider, Loy William | Maywood, Illinois         |
| A.B., St. Olaf College   |                           |
| Endres, David Howard     | University City, Missouri |
| A.B., Carthage College   |                           |
| Engen, Robert Howard     | Chicago, Illinois         |
| A.B., Carthage College   |                           |
| Forde, Norman Peter      | Ferryville, Wisconsin     |
| A.B., Luther College     |                           |
| Hartman, Burnell Walter  | Blue Hill, Nebraska       |
| A.B., Midland College    |                           |
| Knudsen, Dale Leon       | Cedar Falls, Iowa         |
| B.S., University of Iowa |                           |
| Oestreich, Lawrence E.   | Maywood, Illinois         |
| A.B., Carthage College   |                           |
| Peterson, Burnell James  | Albert City, Iowa         |
| A.B., Augustana College  |                           |
| Proefrock, Carl Kenneth  | Springfield, Illinois     |
| A.B., Carthage College   |                           |
| Riedesel, Ralph Henry    | Davenport, Iowa           |
| A.B., Augustana College  |                           |

|                                       |                            |
|---------------------------------------|----------------------------|
| Rolik, Daniel Stephen                 | Muskegan Heights, Michigan |
| A.B., Capital University              |                            |
| Romeis, David Hugo                    | Elgin, Illinois            |
| Ph.B., University of Chicago          |                            |
| Schaar, Howard Herman                 | Chicago, Illinois          |
| A.B., Carthage College                |                            |
| Shintay, Rudolph Stephen              | Trenton, New Jersey        |
| B.S., State Teachers College, Trenton |                            |
| M.A., New York University             |                            |
| Slagle, Lester Edward                 | Salem, Ohio                |
| A.B., Wittenberg College              |                            |
| Steinhaus, John Roderick              | El Cerrito, California     |
| A.B., University of California        |                            |
| Thalman, Norman Joseph                | Detroit, Michigan          |
| A.B., Thiel College                   |                            |
| Walters, John William                 | Hazleton, Pennsylvania     |
| A.B., Muhlenberg College              |                            |
| Wise, Stephen Paul                    | Dunbar, Pennsylvania       |
| A.B., Hope College                    |                            |
| Zimmerman, Merlin Theodore            | Brownston, Minnesota       |
| A.B., Gustavus Adolphus College       |                            |
| Zinger, Don Herbert                   | Davenport, Iowa            |
| A.B., Augustana College               |                            |

### Juniors

|                                 |                            |
|---------------------------------|----------------------------|
| Crofton, Robert Emerson         | Lanark, Illinois           |
| A.B., Carthage College          |                            |
| Derek, Koloman                  | Maywood, Illinois          |
| C.S.R., University of Prague    |                            |
| Eklof, Claris Carl              | Waukegan, Illinois         |
| A.B., Carthage College          |                            |
| Erickson, Paul E., Jr.          | Phoenix, Arizona           |
| A.B., Arizona State College     |                            |
| Fincher, James M.               | Los Angeles, California    |
| A.B., Midland College           |                            |
| Freedlund, Carl Ogden, Jr.      | Wheaton, Illinois          |
| A.B., University of Illinois    |                            |
| Hoch, Roy Calvin                | Butler, Pennsylvania       |
| A.B., Capital University        |                            |
| Hultgren, Dale William          | Garnavillo, Iowa           |
| A.B., Carthage College          |                            |
| Iverson, Orville B.             | Mound, Minnesota           |
| A.B., Gustavus Adolphus College |                            |
| Jacobi, Frederick David         | Davenport, Iowa            |
| A.B., Augustana College         |                            |
| Javens, James Colton            | Beaver Falls, Pennsylvania |
| A.B., Geneva College            |                            |
| Kieffer, Alan John              | Arcadia, Ohio              |
| A.B., Ohio State University     |                            |
| Krueger, Donald Leslie          | Chicago, Illinois          |
| A.B., Carthage College          |                            |
| LaFountain, William Louis       | Michigan City, Indiana     |
| A.B., Valparaiso University     |                            |

|                                 |                               |
|---------------------------------|-------------------------------|
| Nelson, Robert Leroy            | Glenn Flora, Wisconsin        |
| A.B., Gustavus Adolphus College |                               |
| Nyland, Albert Fredrick III     | Chicago, Illinois             |
| A.B., Carthage College          |                               |
| Otten, Richard Eugene           | Sioux City, Iowa              |
| Concordia Seminary              |                               |
| Ranlett, Fred Grant             | Sacramento, California        |
| A.B., University of California  |                               |
| Rasmussen, Peter Robert         | Woodstock, Illinois           |
| A.B., Carthage College          |                               |
| Ruud, Carl Edward               | Milwaukee, Wisconsin          |
| A.B., Carthage College          |                               |
| Schlichter, Robert Elmer        | Topeka, Kansas                |
| A.B., Midland College           |                               |
| Schmitz, Conrad Joseph          | Omaha, Nebraska               |
| A.B., Midland College           |                               |
| Schroeder, Burton Winfield      | Woodstock, Illinois           |
| A.B., Carthage College          |                               |
| Shaffer, George Franklin        | Plymouth, Ohio                |
| A.B., Wittenberg College        |                               |
| Walter, Richard Otto Erich      | Dortmund, Westphalia, Germany |
| Gymnasium Danzig                |                               |
| Gymnasium Guterstoh             |                               |
| Bethel Theological School       |                               |
| Whitenack, Robert Leonard       | Fort Wayne, Indiana           |
| A.B., Wittenberg College        |                               |
| Wise, Gerald Clifford           | Kent, Illinois                |
| A.B., University of Dubuque     |                               |
| Ziebell, Carlton Otto           | Oshkosh, Wisconsin            |
| A.B., University of California  |                               |

### For the Degree of Master of Arts

|                           |                   |
|---------------------------|-------------------|
| Henniger, Ora Nell        | Austin, Texas     |
| B.S., University of Texas |                   |
| Oestreich, Kathryn        | Maywood, Illinois |
| A.B., Carthage College    |                   |

### Special Students

|                                         |                      |
|-----------------------------------------|----------------------|
| Baker, William Orville, Jr.             | Brookfield, Illinois |
| A.B., Harding College                   |                      |
| Deege, Edward Paul                      | Liberty, Illinois    |
| Bach, of Music, Northwestern University |                      |
| Hoffman, Oscar Frederick                | Elmhurst, Illinois   |
| A.B., Mission House College             |                      |
| M.A., University of Wisconsin           |                      |
| Ph.D., University of North Carolina     |                      |

### Spring Semester 1950 — Graduate Students

|                                 |                   |
|---------------------------------|-------------------|
| Brauer, Herman E.               | Summit, Illinois  |
| Concordia College               |                   |
| Concordia Seminary              |                   |
| Briere, Melvin                  | Maywood, Illinois |
| A.B., Gustavus Adolphus College |                   |
| B.D., Augustana Seminary        |                   |



- Cooperrider, John E. .... Maywood, Illinois  
 Ph.B., University of Chicago  
 B.D., Chicago Lutheran Seminary
- Currens, Harvey J. .... Liberia, Africa  
 A.B., Carthage College  
 B.D., Chicago Lutheran Seminary
- Doenecke, Christian J. .... Oak Park, Illinois  
 A.B., Northwestern University  
 B.D., Garrett Biblical Seminary
- Falk, Alex E. .... Duluth, Minnesota  
 A.B., Concordia College  
 B.D., Augustana Seminary  
 Th.M., Luther Seminary
- Gahl, Enno .... Chicago, Illinois  
 Concordia College, Fort Wayne  
 A.B., Concordia Seminary
- Gesell, Cranston R. .... Davenport, Iowa  
 A.B., Carthage College  
 B.D., Chicago Lutheran Seminary
- Grotheer, Kurt V. .... Itasca, Illinois  
 Concordia College, Milwaukee  
 Concordia Seminary  
 A.B., Concordia Seminary  
 B.D., Chicago Lutheran Seminary
- Jordan, Bertrand .... Gibson City, Illinois  
 Luther College, St. Paul  
 A.B., Augustana College  
 Luther Seminary  
 B.D., Chicago Lutheran Seminary
- Kooistra, Elbert .... Oak Park, Illinois  
 A.B., Calvin College  
 Calvin Theological Seminary
- Korte, Berthold .... Bellwood, Illinois  
 Breklum, Kropp  
 B.D., Chicago Lutheran Seminary  
 S.T.M., Chicago Lutheran Seminary
- Lau, Frank Waldorf .... Hastings, Nebraska  
 A.B., Midland College  
 B.D., Northwestern Lutheran Seminary
- Laugs, Hermann R. .... Flensburg-Mürwik, Germany  
 Bethel Theological College  
 Theological Cand. Kiel University  
 S.T.M., Chicago Lutheran Seminary
- Lee, Donald G. .... Villa Park, Illinois  
 A.B., Luther College  
 C.T., Luther Seminary
- Lusk, Earl H. .... Lincolnwood, Illinois  
 A.B., Gustavus Adolphus College  
 B.D., Augustana Seminary
- Pittelko, Elmer Henry .... Hinsdale, Illinois  
 Concordia College  
 B.D., Concordia Seminary  
 Th.D., American Bible College
- Reichert, Herbert Fred .... Maywood, Illinois  
 A.B., Elmhurst College  
 B.D., Theological Seminary of Evangelical and Reformed Church
- Romer, Einer .... Maywood, Illinois  
 A.B., University of Nebraska  
 Trinity Seminary, Blair  
 B.D., Chicago Lutheran Seminary

- Stuckmeyer, Richard C. .... Chicago, Illinois  
 A.B., Butler University  
 B.D., Concordia Seminary  
 Th.M., American Theological Seminary  
 Th.D., American Theological Seminary
- Trower, Ross ..... Waukegan, Illinois  
 A.B., Carthage College  
 B.D., Chicago Lutheran Seminary
- Vatthauer, Walter H. .... Chicago, Illinois  
 Concordia College  
 Concordia Seminary
- Wagner, Herwig ..... Lindau, Germany  
 Theological Cand. University of Erlangen  
 S.T.M., Chicago Lutheran Seminary
- Weeg, A. Howard ..... Chicago, Illinois  
 A.B., Elmhurst College  
 B.D., Lutheran Theological Seminary at Philadelphia
- Wibracht, Edwin John ..... River Forest, Illinois  
 Concordia, River Forest  
 B.S., St. Louis University  
 A.M., St. Louis University  
 A.B.L.S., Rosary College
- Wietzke, Walter R. .... Chicago, Illinois  
 A.B., Capital University  
 B.D., Capital University Theological Seminary
- Wittman, Walter E. .... Chicago, Illinois  
 A.B., Carthage College  
 B.D., Hamma Divinity School
- Wold, Erling H. .... Maywood, Illinois  
 A.B., Luther College  
 B.Th., Luther Theological Seminary  
 S.T.M., Chicago Lutheran Seminary
- Wolf, George ..... Chicago, Illinois  
 A.B., Carthage College  
 B.D., Chicago Lutheran Seminary

### Summer Session 1950 — Graduate Students

- Allen, Wilbur E. .... Mishawaka, Indiana  
 Weidner Institute Three Years College  
 A.B., Earlham College  
 B.D., Northwestern Lutheran Seminary  
 M.A., Earlham College
- Althof, Theodore Henry ..... Russell, Kansas  
 A.B., Thiel College  
 B.D., Chicago Lutheran Seminary
- Angersbach, A. L. .... Eureka, Kansas  
 A.B., Carthage College  
 B.D., Hartford Theological Seminary
- Bieber, Martin ..... Glasford, Illinois  
 A.B., Wartburg College  
 Wartburg Theological Seminary
- Blenker, Edward J. .... Evanston, Illinois  
 A.B., University of Wisconsin  
 B.D., Northwestern Lutheran Seminary
- Bowers, Auburn C. .... Woodstock, Virginia  
 B.S., University of Tennessee  
 B.D., Lutheran Theological Southern Seminary
- Brauer, Herman E. .... Summit, Illinois  
 Concordia College  
 Concordia Seminary

- Briere, Melvin..... Maywood, Illinois  
 A.B., Gustavus Adolphus College  
 B.D., Augustana Seminary
- Broecker, Carl F..... Chicago, Illinois  
 A.B., Northwestern College  
 Thiensville Seminary  
 B.D., Chicago Lutheran Seminary
- Brosche, Theodore W..... Elmwood Park, Illinois  
 A.B., Wheaton College  
 B.D., Chicago Lutheran Seminary  
 S.T.M., Chicago Lutheran Seminary
- Bryngelson, Paul W..... Chicago, Illinois  
 A.B., University of Minnesota  
 North Park Theological Seminary  
 B.D., McCormick Theological Seminary
- Bunck, Everett P..... Jackson, Michigan  
 A.B., Carthage College  
 B.D., Northwestern Seminary
- Christenson, Evelyn D..... Kingsburg, California  
 A.A., Reedley Junior College  
 A.B., University of California
- Deitz, Charles E..... Albany, New York  
 A.B., Hartwick College  
 B.D., Lutheran Theological Seminary, Gettysburg
- Engelbrecht, Ruth..... Mendota, Illinois  
 A.B., Wartburg College
- Engelhardt, Milton P..... Batesville, Indiana  
 A.B., Carthage College  
 B.D., Chicago Lutheran Seminary
- Everson, Marie..... Moorhead, Minnesota  
 A.B., Concordia College, Moorhead, Minn.
- Everson, Vivian T..... Moorhead, Minnesota  
 A.B., Concordia College, Moorhead, Minn.  
 M.A., Washington State College
- Fredd, Clara E..... Chicago, Illinois  
 A.B., Augustana College, Sioux Falls, S.D.
- Golder, Louis F..... Rochester, New York  
 A.B., Wittenberg College  
 B.D., Hamma Divinity School
- Grotheer, Kurt V..... Itasca, Illinois  
 Concordia College, Milwaukee  
 Concordia Seminary  
 A.B., Concordia Seminary  
 B.D., Chicago Lutheran Seminary
- Hackbarth, Victor..... Belmont, Wisconsin  
 A.B., Northwestern College  
 B.D., Chicago Lutheran Seminary
- Hansen, Maynard O..... Bark River, Michigan  
 A.B., University of California  
 B.D., Augustana Seminary
- Hassold, William J..... Chicago, Illinois  
 Concordia Jr. College, Milwaukee  
 A.B., Concordia Seminary  
 B.D., Concordia Seminary
- Heine, Robert H..... Indianapolis, Indiana  
 A.B., Wittenberg College  
 B.D., Hamma Divinity School
- Hersch, Paul T..... Carthage, Illinois  
 A.B., Carthage College  
 B.D., Chicago Lutheran Seminary

|                                                |                          |
|------------------------------------------------|--------------------------|
| Herborn, Walter Rudolf                         | Maywood, Illinois        |
| S.T.L., Catholic University                    |                          |
| Hertenstein, Theodore L.                       | Camden, Indiana          |
| A.B., Carthage College                         |                          |
| B.D., Chicago Lutheran Seminary                |                          |
| Hetico, Robert P.                              | Chicago, Illinois        |
| A.B., Wheaton College                          |                          |
| Suomi College and Theological Seminary         |                          |
| Jokumsen, Thelma L.                            | Minneapolis, Minnesota   |
| A.B., University of California, Berkeley       |                          |
| Kautz, Darrell P.                              | Forest Park, Illinois    |
| A.B., Valparaiso University                    |                          |
| B.S., Concordia College, River Forest          |                          |
| Keljo, Karlo J.                                | De Kalb, Illinois        |
| B.S., Northern Illinois State Teachers College |                          |
| Suomi College and Theological Seminary         |                          |
| Kloth, Adolph                                  | Fremont, Nebraska        |
| Dana College                                   |                          |
| B.D., Trinity Lutheran Seminary                |                          |
| Kloth, Lucille Neve                            | Fremont, Nebraska        |
| A.B., Dana College                             |                          |
| Kmet, William                                  | Oak Park, Illinois       |
| A.B., Carthage College                         |                          |
| B.D., Chicago Lutheran Seminary                |                          |
| Korte, Berthold F.                             | Bellwood, Illinois       |
| Brekum, Kropp                                  |                          |
| B.D., Chicago Lutheran Seminary                |                          |
| S.T.M., Chicago Lutheran Seminary              |                          |
| Kramer, Herold G.                              | LaGrange, Illinois       |
| St. Paul's College, Concordia                  |                          |
| Concordia Seminary                             |                          |
| B.D., Chicago Lutheran Seminary                |                          |
| Larson, Richard E.                             | Vermillion, South Dakota |
| A.B., Augustana College, Sioux Falls, S.D.     |                          |
| C.Th., Luther Seminary                         |                          |
| Lau, Frank Waldorf                             | Hastings, Nebraska       |
| A.B., Midland College                          |                          |
| B.D., Northwestern Lutheran Seminary           |                          |
| Lee, Donald G.                                 | Villa Park, Illinois     |
| A.B., Luther College                           |                          |
| C.L., Luther Seminary                          |                          |
| Leite, Clarice                                 | Minot, North Dakota      |
| B.S., Minot State Teachers College             |                          |
| Loken, Palmer                                  | Maskell, Nebraska        |
| A.B., Augustana College, Sioux Falls, S.D.     |                          |
| B.Th., Luther Seminary                         |                          |
| Markhus, Kathryn                               | Ames, Iowa               |
| B.S., University of Minnesota                  |                          |
| Manz, James G.                                 | Chicago, Illinois        |
| A.B., Concordia Seminary                       |                          |
| B.D., Concordia Seminary                       |                          |
| S.T.M., Chicago Lutheran Seminary              |                          |
| Miller, John                                   | Litchfield, Illinois     |
| A.B., University of Western Ontario            |                          |
| B.D., University of Western Ontario            |                          |
| S.T.M., Chicago Lutheran Seminary              |                          |
| Nielsen, Leo R.                                | Pearl City, Illinois     |
| A.B., Midland College                          |                          |
| B.D., Central Lutheran Seminary                |                          |
| Norstog, Solveig                               | Minot, North Dakota      |
| A.B., St. Olaf College                         |                          |



- Odegaard, Gustav B. .... Hanley Falls, Minnesota  
 A.B., St. Olaf College  
 B.Th., Luther Seminary  
 M.Th., Luther Seminary
- Oestreich, Kathryn ..... Maywood, Illinois  
 A.B., Carthage College
- Otterness, Alice L. .... Austin, Texas  
 B.S., South Dakota State College
- Petersen, Alvin M. .... Lincoln, Nebraska  
 A.B., St. Olaf College  
 B.D., Trinity Seminary, Blair
- Petersen, Edel J. .... Lincoln, Nebraska  
 University of Nebraska
- Radabaugh, Joseph ..... Batesville, Indiana  
 A.B., Wittenberg College  
 B.D., Hamma Divinity School
- Roennfeldt, Victor ..... Warracknabeal, Australia  
 Adelaide University  
 Immanuel Theological Seminary, North Adelaide, Australia
- Rockne, Blanch ..... Eugene, Oregon  
 A.B., Concordia College, Moorhead, Minn.
- Rogalla, Joy A. .... St. Paul, Minnesota  
 A.B., Macalester College
- Romer, Einer ..... Maywood, Illinois  
 A.B., University of Nebraska  
 Trinity Seminary, Blair  
 B.D., Chicago Lutheran Seminary
- Schaefer, Evelyn ..... Minneapolis, Minnesota  
 A.B., Wagner College  
 M.A., University of Minnesota
- Schieber, Victor L. .... Fostoria, Ohio  
 A.B., Capital University  
 Capital University Theological Seminary
- Schilling, August F. .... Clairton, Pennsylvania  
 A.B., Capital University  
 Capital University Theological Seminary
- Schmidt, Mertice E. .... St. Joseph, Missouri  
 A.B., Park College, Parkville, Md.  
 B.S., in Library Science, University of Illinois
- Shirck, Robert E. .... Bennington, Nebraska  
 A.B., Omaha University  
 B.D., Central Lutheran Seminary  
 S.T.M., Lutheran Theological Seminary at Philadelphia
- Smith, Paul H. .... Baltimore, Maryland  
 A.B., Gettysburg College  
 B.D., Gettysburg Seminary  
 S.T.M., Lutheran Theological Seminary, Gettysburg
- Sorem, Bonnie ..... Minneapolis, Minnesota  
 A.B., Gustavus Adolphus College
- Steuerwald, Erla A. .... Sheboygan, Wisconsin  
 A.B., University of Wisconsin  
 M.A., University of Wisconsin
- Stevens, Samuel G. .... Pittsburgh, Pennsylvania  
 A.B., Lincoln University  
 S.T.B., Theological Seminary of Lincoln University  
 S.T.B., Theological Seminary of Lincoln University  
 Th.M., Union Theological Seminary, Richmond, Va.  
 S.T.M., Western Theological Seminary, Pittsburg, Pa.
- Svensen, Edwin A. .... McNabb, Illinois  
 A.B., University of Minnesota  
 B.D., Trinity Seminary, Blair

|                                                     |                           |
|-----------------------------------------------------|---------------------------|
| Swanson, Clifford J.                                | Sioux Falls, South Dakota |
| A.B., St. Olaf College                              |                           |
| C.Th., Luther Seminary                              |                           |
| Swasko, Albert R.                                   | Evansville, Indiana       |
| A.B., Thiel College                                 |                           |
| B.D., Chicago Lutheran Seminary                     |                           |
| Swenson, Maurice L.                                 | Osceola, Nebraska         |
| A.B., Gustavus Adolphus College                     |                           |
| B.D., Augustana Seminary                            |                           |
| Tieman, Odean G.                                    | Ishpeming, Michigan       |
| A.B., St. Olaf College                              |                           |
| C.T., Luther Seminary                               |                           |
| Tolo, Lars Olav                                     | Stoughton, Wisconsin      |
| A.B., Luther College                                |                           |
| C.T., Luther Seminary                               |                           |
| B.Th., Luther Seminary                              |                           |
| Torrison, Martha                                    | Evanston, Illinois        |
| A.B., Northwestern University                       |                           |
| Trede, Eldred H.                                    | Peoria, Illinois          |
| A.B., Carthage College                              |                           |
| B.D., Chicago Lutheran Seminary                     |                           |
| Valbracht, Louis H.                                 | Zanesville, Ohio          |
| A.B., Wittenberg College                            |                           |
| D.D., Hamma Divinity School                         |                           |
| Wagschal, Francis K.                                | Middleburgh, New York     |
| A.B., Wittenberg College                            |                           |
| B.D., Lutheran Theological Seminary at Philadelphia |                           |
| Warfel, Clarence C.                                 | Lena, Illinois            |
| A.B., Carthage College                              |                           |
| B.D., Chicago Lutheran Seminary                     |                           |
| Weber, Erhardt P.                                   | West Lafayette, Indiana   |
| Concordia College                                   |                           |
| B.A., Valparaiso University                         |                           |
| B.D., Concordia Seminary                            |                           |
| M.A., University of Florida                         |                           |
| Whetstone, John W.                                  | Muncy, Pennsylvania       |
| A.B., Gettysburg College                            |                           |
| B.D., Lutheran Theological Seminary, Gettysburg     |                           |
| Wittman, Walter E.                                  | Chicago, Illinois         |
| A.B., Carthage College                              |                           |
| B.D., Hamma Divinity School                         |                           |
| Wold, Erling H.                                     | Decorah, Iowa             |
| A.B., Luther College                                |                           |
| B.Th., Luther Seminary                              |                           |
| Wolf, George W.                                     | Chicago, Illinois         |
| A.B., Carthage College                              |                           |
| B.D., Chicago Lutheran Seminary                     |                           |
| Zerhusen, John H.                                   | Elkader, Iowa             |
| A.B., St. Mary University, Baltimore                |                           |
| B.D., St. Mary University, Baltimore                |                           |
| S.T.B., St. Mary University, Baltimore              |                           |

## Fall Semester 1950 — Graduate Students

|                                       |                        |
|---------------------------------------|------------------------|
| Allen, Wilbur Emmett                  | Mishawaka, Indiana     |
| Weidner Institute Three Years College |                        |
| A.B., Earlham College                 |                        |
| B.D., Northwestern Lutheran Seminary  |                        |
| M.A., Earlham College                 |                        |
| Bartling, William L.                  | Melrose Park, Illinois |
| Concordia College                     |                        |
| Concordia Seminary                    |                        |
| B.D., Chicago Lutheran Seminary       |                        |
| Eissfeldt, Raymond                    | Sycamore, Illinois     |
| Concordia College, Milwaukee          |                        |
| Concordia Seminary                    |                        |
| Erickson, Albert T.                   | Chicago, Illinois      |
| Carthage College                      |                        |
| Chicago Lutheran Seminary             |                        |

|                                                                  |                                    |
|------------------------------------------------------------------|------------------------------------|
| Flesner, Dorris Aldo                                             | Valparaiso, Indiana                |
| A.B., Carthage College                                           |                                    |
| B.D., Hamma Divinity School                                      |                                    |
| Ide, Naohiko                                                     | Zeze, Otsu City, Japan             |
| The Fifth Higher School, Tsuhoi Kumamoto                         |                                    |
| Lutheran Theological Seminary of Japan, Saginomiya, Nakano Tokyo |                                    |
| Jacobsen, Jack E.                                                | Clifton, Illinois                  |
| A.B., Augsburg College                                           |                                    |
| B.D., Northwestern Lutheran Seminary                             |                                    |
| Jordan, Bertrand                                                 | Gibson City, Illinois              |
| Luther College, St. Paul                                         |                                    |
| A.B., Augustana College                                          |                                    |
| Luther Seminary                                                  |                                    |
| B.D., Chicago Lutheran Seminary                                  |                                    |
| Kaufman, Jerome B. S.                                            | Villa Park, Illinois               |
| A.B., Susquehanna University                                     |                                    |
| B.D., Chicago Lutheran Seminary                                  |                                    |
| Keljo, Karlo J.                                                  | DeKalb, Illinois                   |
| B.S., Northern Illinois State Teachers College                   |                                    |
| Suomi College and Theological Seminary                           |                                    |
| Kooistra, Elbert                                                 | Oak Park, Illinois                 |
| A.B., Calvin College                                             |                                    |
| Calvin Theological Seminary                                      |                                    |
| Kramer, Herold G.                                                | LaGrange, Illinois                 |
| St. Paul's College, Concordia                                    |                                    |
| Concordia Seminary                                               |                                    |
| B.D., Chicago Lutheran Seminary                                  |                                    |
| Manz, James G.                                                   | Chicago, Illinois                  |
| A.B., Concordia Seminary                                         |                                    |
| B.D., Concordia Seminary                                         |                                    |
| S.T.M., Chicago Lutheran Seminary                                |                                    |
| Oltroge, August                                                  | Forest Park, Illinois              |
| Concordia College                                                |                                    |
| Concordia Seminary                                               |                                    |
| Pittelko, Elmer Henry                                            | Hinsdale, Illinois                 |
| Concordia College                                                |                                    |
| B.D., Concordia Seminary                                         |                                    |
| Th.D., American Bible College                                    |                                    |
| Roennfeldt, Victor                                               | Warracknabeal, Victoria, Australia |
| Adelaide University                                              |                                    |
| Immanuel Theological Seminary, North Adelaide, Australia         |                                    |
| Salstrom, Alden Luther                                           | Chicago, Illinois                  |
| A.B., Carthage College                                           |                                    |
| M.A., University of Iowa                                         |                                    |
| B.D., Hamma Divinity School                                      |                                    |
| Scheer, Paul H.                                                  | Hinsdale, Illinois                 |
| Concordia College, Ft. Wayne                                     |                                    |
| Concordia Seminary                                               |                                    |
| Schenck, Robert J.                                               | Elgin, Illinois                    |
| A.B., Muhlenberg College                                         |                                    |
| B.D., Lutheran Theological Seminary at Philadelphia              |                                    |
| Schmidt, Robert C.                                               | Racine, Wisconsin                  |
| A.B., Carthage College                                           |                                    |
| B.D., Chicago Lutheran Seminary                                  |                                    |
| Smuzer, Wesley J.                                                | Maywood, Illinois                  |
| A.B., Carthage College                                           |                                    |
| B.D., Chicago Lutheran Seminary                                  |                                    |
| Sutherland, John E.                                              | Elgin, Illinois                    |
| A.B., Augustana College                                          |                                    |
| B.D., Augustana Seminary                                         |                                    |
| Svensen, Edwin A.                                                | McNabb, Illinois                   |
| A.B., University of Minnesota                                    |                                    |
| B.D., Trinity Seminary, Blair                                    |                                    |
| Wietzke, Walter R.                                               | Chicago, Illinois                  |
| A.B., Capital University                                         |                                    |
| B.D., Capital University Theological Seminary                    |                                    |

## TABULATION OF STUDENTS ENROLLED

1950 - 1951

## THE SEMINARY

|                |    |
|----------------|----|
| Seniors .....  | 13 |
| Middlers ..... | 22 |
| Juniors .....  | 28 |
| M.A. ....      | 2  |
| Special .....  | 3  |
| <hr/>          |    |
| Total .....    | 68 |

## GRADUATE DIVISION

1950 - 1951

|                                         |     |
|-----------------------------------------|-----|
| Spring Semester .....                   | 29  |
| Summer Session .....                    | 96  |
| Fall Semester .....                     | 24  |
| <hr/>                                   |     |
|                                         | 149 |
| Registered for 2 or more sessions ..... | 31  |
| <hr/>                                   |     |
| Total No. graduate students .....       | 118 |

## Summary

|                                           |     |
|-------------------------------------------|-----|
| Standard Three Year Theological Course .. | 63  |
| For the Degree of Master of Arts .....    | 2   |
| Special .....                             | 3   |
| Graduate Division .....                   | 118 |
| <hr/>                                     |     |
| Total .....                               | 186 |



## DEGREES CONFERRED AT SUMMER CONVOCATION

1950

## Doctor of Sacred Theology

Thomas Coates

Luther Paul Koepke

## Master of Sacred Theology

Theodor William Brosche

John Noah Slice

Hermann Laugs

Herwig Wagner

Oliver Arne Rajala

## Bachelor of Divinity

William L. Bartling

Bertrand Jordan

Carl Frederick Broecker

Herold G. Kramer

Kurt V. Grotheer

Einer Romer

## Master of Arts

Ruth Esther Christenson

Margaret Eugenie Wold

## DEGREES CONFERRED AT COMMENCEMENT

June, 1950

## Bachelor of Divinity

Ralph Edgar Eckard

William Henry Knoderer

Lawrence Jack Ehlers

Rudolph Kurt Markwald

Robert Edward Grefe

Charles Henry Ostheim

Kenneth Willard Johnson

Paul Erik Rasmussen

(cum laude)

Ralph Ryberg

Frank Lewis Kirchner

# THE CHICAGO LUTHERAN SEMINARY RECORD

## ALUMNI OF THE CHICAGO LUTHERAN THEOLOGICAL SEMINARY

1895 - 1950

### CORRECTION LIST

Those marked \* have been reported deceased.

Items in bold face indicate a correction.

Names unmarked were omitted from the Directory.

### GRADUATES OF THE THREE-YEAR SEMINARY COURSE

- 1896  
\*Kolste, Thormund S., B.D., D.D.  
1897  
\*Hall, William, B.D.  
Wilke, Otto J., B.D., D.D.  
1898  
\*Beistel, Frank S., B.D., D.D.  
1899  
\*Hall, W. F.  
\*Martinsonson, Runolfur, B.D., D.D.  
\*Reed, H. B., B.D., D.D.  
\*Svien, Sever, B.D.  
\*Warstler, Charles L.  
1901  
\*Baisler, Perry E., B.D.  
\*Patterson, Robert L., B.D., D.D.  
1902  
\*Sappenfield, J. V.  
1903  
Gerberding, Paul J., B.D.,  
Chicago, Illinois  
\*Pence, Linden P.  
\*Schoenberg, Theophilus A.  
1904  
\*Stacey, C.G., B.D.  
1905  
\*Graf, John H.  
\*Jonsson, B.B., B.D., D.D.  
1906  
\*Pussard, Frank W.  
1910  
\*Siebert, Paul R., D.D.  
1911  
Olson, Carl J., B.D.  
Columbus, Nebr.
- 1912  
Kiser, William A., Cicero, Ill.  
Nelson, O. H., Chicago, Illinois  
Rapps, G. H., Maywood, Illinois  
Walborn, A. K., B.D.  
Washtucna, Wash.
- 1915  
\*Goodmanson, Thomas A.  
\*Hegland, Edward, D.D., S.T.M.  
Valbracht, Edward F.,  
Burbank, Cal.
- 1922  
\*Whitteker, Herman D., B.D.  
1929  
Hurst, Frank Cornelius, B.D.  
Rockford, Ill.
- 1930  
\*Paulson, Maurice J.  
1932  
Pettit, John Albert, B.D.  
Bloomington, Ill.
- 1933  
Koepl, Walter Eldridge, B.D.,  
Cudahay, Wis.  
Kunkle, Howard Rinker, B.D.,  
St. Louis, Mo.  
Rhine, John Samuel, B.D.,  
Nokomis, Ill.  
Swank, Walter Wilson,  
Everett, Pa.
- 1934  
Finstad, Martin M., B.D.,  
Maywood, Ill.
- 1938  
Hurst, Kenneth A., S.T.M.,  
Racine, Wis.  
(erroneously listed in Extra-  
Mural Dept.)
- Meyer, Alexander, B.D.,  
New Haven, Conn.  
Zeltin, John, Manlius, Ill.  
1939  
Hammon, Edward Everett, B.D.,  
Seattle, Wash.
- 1940  
Bacon, Floyd Raymond, B.D.,  
DeKalb, Ill.  
Currens, Wilbur Clair, B.D.,  
Liberia, Africa  
Ollendorf, Fred August, B.D.,  
Platte Center, Nebr.  
(Not deceased)
- 1942  
Bosserman, Elmer Everett, B.D.,  
Navy Dept.,  
Washington, D.C.  
Davis, Jr., Walter Cleveland, B.D.,  
St. Louis, Mo.
- 1943  
Simone, Albert Armond, B.D.,  
Milwaukee, Wis.
- 1945  
Trede, Eldred Herman, B.D.,  
Chicago, Ill.  
Powell, Charles Theodore,  
Maywood, Ill.,  
(Certificate)
- 1946  
Carlson, Harold LeRoy B.D.,  
Richmond, Ill.  
Urlaub, Leland Christian, B.D.,  
Garnaville, Iowa  
Huntley, Joseph, B.D.,  
Lake Geneva, Wis.

### GRADUATES IN THE EXTRA MURAL DEPARTMENT

#### Correction List

- 1913  
Mayer-Oakes, F. T., B.D.  
Emmetsburg, Iowa
- 1927  
Filipi, Wiloslav, S.T.M.,  
Cedar Rapids, Iowa

### GRADUATES IN THE DIVISION OF GRADUATE STUDIES

#### Correction List

- 1948  
Walborn, Albert Krauth, B.D.  
Washtucna, Wash.
- 1949  
Anderson, James M., S.T.M.,  
Lansing, Illinois  
Knappe, Wolf Dietrich, S.T.M.,  
Munich, Germany
- Massa, Yrjö, S.T.M.  
Helsinki, Finland  
Wold, Erling H., S.T.M.,  
Decorah, Iowa  
Zulauf, Martin, S.A.M.,  
Detroit, Mich.

# THE BOARD OF DIRECTORS

1950 - 1951

## TERM ENDING 1951:

|                               |                                      |
|-------------------------------|--------------------------------------|
| Illinois—Rev. C. Landwere     | 816 W. Lincoln Blvd., Freeport, Ill. |
| Illinois—Prof. Lawrence Olson | 114 West Iowa, Urbana, Ill.          |
| Indiana—Rev. Paul Renz        | 263 Oakwood St., Hammond, Ind.       |
| Indiana—Dr. Paul H. Krauss    | 922 Kinnaird Ave., Fort Wayne, Ind.  |
| Wartburg—Mr. A. C. Niemann    | 3780 S. 3rd St., Milwaukee 7, Wis.   |

## TERM ENDING 1952:

|                              |                                     |
|------------------------------|-------------------------------------|
| Illinois—Rev. Paul Nordsiek  | 433 New York Ave., Aurora, Ill.     |
| Illinois—Rev. L. H. Grimes   | 413 S. 12th St., Quincy, Ill.       |
| Illinois—Mr. Gerald Powers   | 1 North Ogle Ave., Mt. Morris, Ill. |
| Pittsburgh—Dr. John J. Myers | R. F. D., Wexford, Pa.              |
| Michigan—Rev. F. P. Madsen   | 9500 Stoepel Ave., Detroit, Mich.   |

## TERM ENDING 1953:

|                                |                                          |
|--------------------------------|------------------------------------------|
| Illinois—Rev. M. H. Stiles     | 5409 N. Magnolia Ave., Chicago 40, Ill.  |
| Illinois—Mr. Harold H. Jordan  | 100 East Chicago St., Elgin, Ill.        |
| Indiana—Mr. G. H. Heine        | 1719 Forest Park Blvd., Fort Wayne, Ind. |
| Wartburg—Rev. Robert Boulton   | 3250 S. Quincy Ave., Milwaukee 7, Wis.   |
| Wartburg—Rev. Gerhard Gieschen | 622 Hannah Ave., Forest Park, Ill.       |

## SYNODICAL PRESIDENTS:

|                                      |                                                           |
|--------------------------------------|-----------------------------------------------------------|
| Illinois—Dr. Harmon J. McGuire       | Room 703, 77 W. Washington St., Chicago 2, Ill.           |
| Indiana—Dr. F. M. Hanes              | 320 Underwriter's Bldg., Indianapolis, Ind.               |
| Michigan—Dr. Ralph J. White          | Crescent St. and Bostwick Ave., N.E., Grand Rapids, Mich. |
| Wartburg—Dr. R. R. Belter            | 1941 Sunnyside Ave., Burlington, Iowa                     |
| Pittsburgh—Dr. G. Lawrence Himmelman | 610 Smithfield St., Pittsburgh 22, Pa.                    |

## PRESIDENT OF THE SEMINARY:

|                   |                                     |
|-------------------|-------------------------------------|
| Dr. Armin G. Weng | 1644 South 11th Ave., Maywood, Ill. |
|-------------------|-------------------------------------|

## TREASURER OF THE SEMINARY:

|                         |                                     |
|-------------------------|-------------------------------------|
| Mr. A. C. Droegemueller | 141 W. Jackson Blvd., Chicago, Ill. |
|-------------------------|-------------------------------------|

## ADVISORY MEMBER OF THE BOARD:

|                  |                                              |
|------------------|----------------------------------------------|
| Dr. Gould Wickey | 744 Jackson Place, N.W., Washington 6, D. C. |
|------------------|----------------------------------------------|

## OFFICERS OF THE BOARD:

|                                  |
|----------------------------------|
| President—Rev. Lyman H. Grimes   |
| Vice-President—Mr. Harold Jordan |
| Secretary—Rev. Millard H. Stiles |

## SEMINARY DIRECTORY

|                                                          |                         |
|----------------------------------------------------------|-------------------------|
| Seminary Office, 1644 South Eleventh Ave., Maywood, Ill. | Maywood 350             |
| Office Manager, Mrs. Alice Bett                          | Home Phone Maywood 1380 |
| East Dormitory (Mabel Cummings Lindop Memorial)          | Maywood 9562            |
| West Dormitory (Charles Sidney Passavant Memorial)       | Maywood 9561            |
| Weidner-Kuhns House                                      | Maywood 5192R           |
| Dormitory, 1630 South Eleventh Ave.                      | Maywood 3666            |
| Off-Campus House, 1114 S. 3rd Ave.                       | Maywood 632             |
| Caretaker, Mr. Fred Meyer                                | Maywood 4016            |
| Dietician, Mrs. A. H. Leeseberg                          | Maywood 4378            |

\* \* \*

|                                            |                     |
|--------------------------------------------|---------------------|
| President: Dr. Armin G. Weng               | Office, Maywood 350 |
| Residence: 800 S. Clifton Ave., Park Ridge | TAlcott 3-2003      |

### Faculty members:

|                                                |               |
|------------------------------------------------|---------------|
| Professor H. Grady Davis, 1624 S. 11th Ave.    | Maywood 1693  |
| Professor Robert H. Fischer, 1612 S. 11th Ave. | Maywood 5192M |
| Professor Joseph Sittler, 1606 S. 11th Ave.    | Maywood 3039  |
| Professor C. Umhau Wolf, 1618 S. 11th Ave.     | Maywood 6973  |
| Professor Arthur Vööbus, 1033 S. 11th Ave.     | Maywood 5340  |

\* \* \*

### President of the Alumni Association:

|                                                                   |                   |
|-------------------------------------------------------------------|-------------------|
| The Rev. James R. Spaid, 2543 W. 101st Place,<br>Chicago 43, Ill. | CEdarcrest 3-8354 |
|-------------------------------------------------------------------|-------------------|

### President of the Seminary Guild:

|                                                           |                 |
|-----------------------------------------------------------|-----------------|
| Mrs. Everett Mann, 3445 Bosworth Avenue,<br>Chicago, Ill. | LAkeview 5-5607 |
|-----------------------------------------------------------|-----------------|



LEVEL  
ONE

PACIFIC LUTHERAN  
THEOLOGICAL SEMINARY  
LIBRARY

# The Chicago Lutheran Theological Seminary Record

## Passavant's Vision

A History of Sixty Years of Service  
to the Church

1891-1951



Sixtieth Anniversary Issue

Vol. 56, No. 4

October, 1951

THE CHICAGO  
LUTHERAN SEMINARY RECORD

---

---

VOL. LVI

MAYWOOD, ILLINOIS, OCTOBER, 1951

No. 4

---

---

Entered as Second Class Matter at the Post Office at Maywood, Illinois,  
under Act of March 3rd, 1879.

---

---

The Chicago Lutheran Seminary RECORD is published on the 15th of January, April,  
July and October.

Subscription in the U.S.A. and Canada, 25 cents (stamps or money order).

Address: The Chicago Lutheran Seminary, 11th Avenue and Van Buren St., May-  
wood, Illinois.

Editor: Dr. Armin G. Weng.

---

---

# PASSAVANT'S VISION

A History of the  
Chicago Lutheran Theological Seminary

1891-1951

*by*

MARJORY R. WENG



SIXTY YEARS OF SERVICE  
TO THE CHURCH

**PACIFIC LUTHERAN  
THEOLOGICAL SEMINARY  
THE LIBRARY**

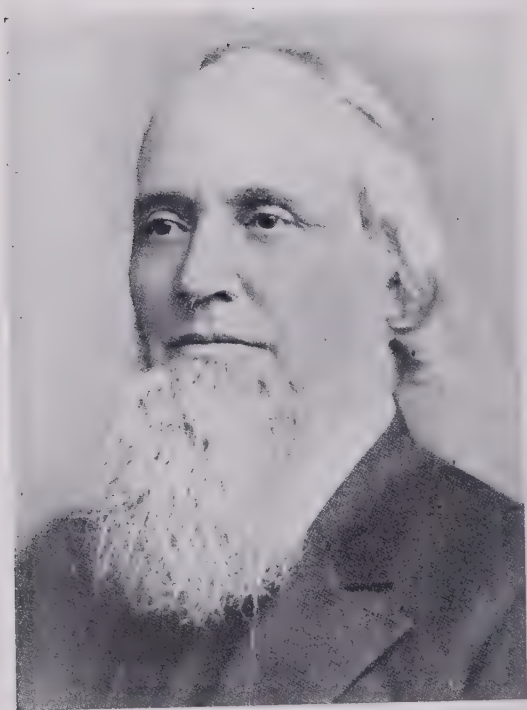


## *Contents*

---

|                                 | PAGE |
|---------------------------------|------|
| I The Seminary Is Born .....    | 5    |
| II The Second Decade . . . . .  | 22   |
| III The New Campus .....        | 32   |
| IV The Dark Years .....         | 52   |
| V Depression Difficulties ..... | 58   |
| VI New Hope .....               | 66   |
| VII Hopes Realized .....        | 76   |

---



THE REV. WILLIAM A. PASSAVANT, SR., D.D.,  
FOUNDER

# *The Seminary Is Born*

## *Chapter One*

*1889-1900*

---

As early as 1869, the establishment of a Theological Seminary in or near Chicago was anticipated by the General Council of the Lutheran Church. For many years that remarkable figure, Dr. William A. Passavant, had held a vision of a seminary at Chicago. His voice had been heard eloquently in pulpit, on convention floor, and in articles that this might come to pass. Fervently he pleaded for an English seminary on the territory. He had seen the streams of Scandinavian and German immigrants arrive and settle in the Chicago area. He had seen the establishment of over a hundred German and Scandinavian Lutheran churches in the great city of Chicago. But in contrast, there were only a paltry dozen English congregations, and most of these were missions. The great question in the mind of Passavant was, "Will the Lutheran Church of the West hold her children?" He knew that to do so she must be able to preach the faith of the fathers in the language of the children. Such he saw to be the task of a new seminary to be located in Chicago—a great city which he envisioned then already would become the ecclesiastical center of the midwest. Year after year he clung tenaciously to his idea and advanced it at every opportunity.

In 1874 Dr. Passavant presented a two acre site at Lake View and the Seminary seemed closer to reality. But the great Chicago fire and a distressing financial panic, with other contributing causes, made it necessary to postpone active operations. In 1875 a building committee and a committee for funds were appointed but no progress was made. Delay followed delay—and largest always loomed lack of funds for endowment and the erection of buildings. For twelve more years the seminary remained just a dream.

The seminary was a dead issue until 1886 when a Board of Directors was authorized to arrange for the opening, without, however, any financial responsibility on the part of the General Council. Other delays followed. In 1891 Dr. Passavant was elected President of the Board. From 1874 on, Dr. Passavant personally had borne the total expenses on the property. Taxes, assessments for sewers, water, gas, sidewalks, streets, and lampposts came out of his pocket. He paid a total of \$5,240.88 in those years. Such was the faith of this man that the Seminary would materialize and would become a bulwark of strength for the Church! At the same time he was indefatigable in his efforts to gather money, and when the new seminary was ready to open, he had collected \$1,626.36 in excess of the amount which had been spent. This sum was turned over to the seminary treasury.

The Seminary was formally opened on October 1, 1891 with six students, in a little German chapel on a sand bank in Lake View. The site was on the north side of Chicago near Lake Michigan, in a fine grove of trees near the corner of North Clark and Addison Streets. The Rev. Revere Franklin Weidner was selected as professor of Dogmatics and Exegesis and

the Rev. Henry W. Roth, Professor of Practical Theology and Church History. When the Seminary opened, Professor Weidner's house was the only building yet erected. Lectures were held in the little German mission chapel adjoining the Seminary property.

The early years were years of struggle. In 1893 when the General Council had unequivocally dismissed all responsibility for the institution, it suggested that the Seminary look to the Synods for its support. The Seminary from then on operated under a Board of Directors independent of the Council's direction. Had it not been for that giant of the Church, Passavant, who in his early years immersed himself body and soul in the effort to raise funds for the Seminary, it could never have survived. Through the years the work was carried on entirely by voluntary contributions gathered year by year by the professors. At Passavant's death in 1894, the torch of inspired leadership was passed on to Dr. Weidner, President of the institution.

At the time of the establishment of the Seminary, Dr. Weidner was Professor of Dogmatics and Exegesis at Augustana Theological Seminary in Rock Island, Illinois. Arrangements to release him from part of his duties were made in order to permit him to take up residence in Chicago and to serve the Chicago Seminary. The stated salary, whatever it may have been, and undoubtedly paltry, meant nothing, and the professors were dependent solely on the funds which they themselves raised not only for their own livelihood but for the upkeep of the Seminary. Providentially, however, a call came to Dr. Weidner to become pastor of St. Paul's English Lutheran Church, Humboldt Park, Chicago. His work here was a pillar of help in solving some of the financial problem. When urging the establishment of the Seminary, Dr. Passavant stated, "It will probably be but a little thing, like all creations of God in their small beginnings; it may attract small attention, for a time perhaps be the subject for disparaging remarks, even of painful censure. But no difference; God's way in nature is 'First the blade, then the ear, after that the full corn in the ear'".

And so it was. That first class of six students included two men from the Icelandic Synod; an assistant to Dr. Weidner who was preaching at St. Paul's Church; a student assistant to a prominent Swedish pastor in Chicago, who donned his high silk hat and came as the fourth member of the class; a converted Jew, a columnist for the *InterOcean* who came from Wicker Park Church, where Dr. H. W. Roth was preaching. The final and sixth member of the class was J. Allen Leas, a young man from the corn fields of Indiana, who today is the oldest living graduate of the Seminary.

Education came dearly to the students in those days, as they attended lectures in that wind-swept smoky chapel with its two coal stoves. Dr. Leas reminds us that the coal bin constructed by student Leas in those early days, was the first "building" actually owned by the Seminary!

Now Passavant's dream of an English Seminary was at last realized. The original aim of the Seminary was stated thusly: "To educate our future ministry for the Western Field from the material on this field, who can



minister to our people of various nationalities not only in their own tongues but also in the language of their adopted country". The early leaders of the Seminary saw this aim realized as streams of young men came to the institution from all of the established synods and church bodies in order to secure some training in an English Seminary. They came from other Seminaries, sometimes for just a year, but all acknowledged the great debt they owed to this pioneer Seminary at Chicago. The early site of the Seminary is today Wrigley Field, home of the Chicago Cubs, but that comes later in the sequence of our story!

Dr. Weidner's home was followed two years later by the erection of a large hall, for classrooms and dormitory. The building was started in 1892. The winter of 1892-93 was unusually severe. On February 6, 1893, the basement was completed and ready for the cornerstone laying. Everything was sheeted with ice. A blinding snow storm came the next day. At last the ceremony was scheduled, for February 8th, but the walks were still ice covered. The temperature was 8 degrees below zero, a drop of 50 degrees from the day before. Again the ceremony was deferred. Finally on Friday, February 10, 1892, the service was held. The building was to be known as North Dormitory Hall. However, by resolution of the Board in May of 1893, the name of the building was changed to Eliza Hall, in honor of Mrs. Passavant, for her "wifely devotion and cordial cooperation" in her husband's work. The difficulties of that cornerstone laying but presaged the difficulties that were to come for the Seminary.

Eliza Hall days, in contrast to the days of the little mission chapel, had advanced to the point where a janitor was employed, but one such functionary would lock up the furnace room and leave on Sunday! Older grads have vivid recollections of those cold, cold Sundays!

Dr. Weidner and his dog Topsy, were inseparable companions. The name "Topsy" for this male mongrel was never explained. Respected and loved as was Dr. Weidner by his students, the same could not be said about Topsy. According to the students, it was Topsy who took the Doctor for a walk, for he had to follow where Topsy decided to go. Evidence is that Topsy had a penchant for snapping at student's legs, and some suspected he was a great deal of help to Dr. Weidner in keeping students from coming to the president's home at all odd hours with trivial matters!

Be that as it may, the venerable Dr. Weidner is remembered by his students as most affable, cordial, practical and ready to advise students on their ministerial conduct. Monday mornings he would invariably thrust forth his newly shined heavy soled extremities and admonish cheerfully, "Boys, shine your shoes once in a while." As a teacher and preacher, he was without equal. His methods were highly exegetical, as he sought to press home to his hearers the meaning of the Word. He discouraged his students from duplicating sermons, and loved to emphasize the point with a story that never grew old!

"A certain visitor to New York on a summer Sunday desired to hear a prominent clergyman. He proceeded to the most outstanding congregation, but the eminent preacher was away on vacation. A very ordinary

minister was there to supply, and spoke on the text, "Peter's wife's mother lay sick of a fever". Not too easily discouraged, the visitor decided to make another effort to hear an outstanding sermon, so in the afternoon he sought out at some distance another church. To his keen disappointment, the same minister was there and preached again on "Peter's wife's mother". Despairingly the gentleman decided to make one more try and went to Brooklyn for an evening sermon. There, too, he saw the same minister and heard the same sermon, to his great disgust. A morning or two later he boarded a train for home. The train was a bit crowded, and, lo and behold, the same minister came and sat down in the seat with him. Looking out of the window, the clergyman remarked casually, "That's a big funeral procession going along there". The layman could not refrain from the retort, "It must be Peter's wife's mother. I heard on Sunday that she lay sick of a fever". The students drew their own conclusions.

Among the saints of God's kingdom there have been a few outstanding characters who have marked the epochs of progress. Well up and close to the top stands Revere F. Weidner, the man of faith. There were giants in the Church in those days. Those were the days of Seiss, of Spaeth, of Laird, of Passavant, and Krotel. The young Schmauk was just rising, and Jacobs was reaching the zenith of his intellectual greatness. In the west was Swensson just budding into the giant that he came to be. As God raised up Passavant in this great line, so he also raised up Weidner who in the fullness of time was to solve the problem of the English ministry for the West.

The doctor had faith in men as he had faith in God. He loved his students, and while he was often stern and critical, he always greeted everyone with a cheerful good-morning. The student who was having difficulty "making the grade" was encouraged with, "Don't get discouraged. You'll get it; we are going to help you." He was always kind and considerate when he sensed that a new student was nervous and ill at ease. In one such instance, he put his hand upon the student's shoulder and said, "I have a warm place in my heart for the southern boys. We'll get along all right." Such kindness is not forgotten. Great was his love for his "boys," and for his church. He gave his time and effort without stint at the paltry remuneration of \$1500 per annum. He labored for God and not for gold. He saw the Church a generation hence; he saw it in the aeons yet unborn, and he took courage and remained steadfast.

To him the center of the Church was the Seminary. It was the outward expression of his inner life. It was an institution born of the Church in a day of great need, dedicated to it through prayer. He lived to perpetuate that school among the people of the west through an English ministry. That he had faith in God was wholly evident in the fact that he believed that every need would be supplied. "This is only certain," said he, "When God permits the need, he will create the supply". That faith made him a great executive and a great teacher, a great companion, and a great brother.

Those two great leaders of the early days, Passavant and Weidner, saw with pride the first class graduate. Dr. Passavant died shortly after,

## THE FIRST FACULTY



THE REV. R. F. WEIDNER, D.D., LL.D.  
President



THE REV. HENRY W. ROTH, D.D.  
Secretary

## THE FIRST SEMINARY PLANT



LAKE VIEW SEMINARY BUILDINGS

President's Home

Eliza Hall

Professor's Home

on June 3, 1894. He was a martyr to his work; he did not know how to spare himself. The demands of the institution with whose care he was charged were incessant and severe. The tension of anxiety was great, largely because of the financial stringency, but he never gave up. By personal effort, endless correspondence, and inspired articles, he created interest in the infant institution. Rightly he goes down in history as the father and founder of the Chicago Seminary.

From the first, Dr. Weidner strove toward a high academic standard. A college education was the desired standard of admission, though some special students were admitted without college educations. There was a definite emphasis on scholarship. "Graduation in a Theological Seminary ought not to depend on time spent at the Seminary, but upon the merit and ability of scholarship displayed." From the beginning, there were no honorary degrees. Dr. Weidner believed that in any seminary, all should work for that which they received. Said he in an early issue of the *Seminary Record*, "The health of our students has been remarkably good thus far during the year. All are hard at work, and have no time for chess or checkers."

Dr. Weidner had firm ideas on the necessity of languages for theological study. In interviewing a student who had never attended college, but had a diploma from a state normal school, plus three years teaching experience, the Doctor inquired as to his language background. The student had been tutored in Greek by his pastor, but had never studied German. The good Dr. Weidner was ready to agree that his teaching experience might possibly be worth a year of college work. As to the lack of German, his comment was, "Well, you might get into Heaven without German, but it is going to be pretty hard."

One of the few students ever to be excused from Hebrew classes by Dr. Weidner was a Jewish student, since he already knew Hebrew. Now a missionary to the Jewish people, he recalls that at supper on his first day a large piece of ham was served. Every one watched to see what he would do. Finally a braver soul asked, "How do you like the ham?" His answer was, "Why I like it real well, for my stomach is converted too." The saying went the rounds of the campus, "There goes a fellow; not only is he converted, but his stomach is converted too."

The curriculum aimed at a balance between the theoretical and the practical. Dr. Weidner emphasized repeatedly that there was "more stress on a thorough training in the original languages of the Bible than at any other Lutheran Seminary. But," he continued, "While we thus aim at a comprehensive and theoretical training, we do not overlook the practical. In short, we desire our men to be first of all thoroughly consecrated students, deeply spiritual, true, sincere, and sound theologians, and finally, intensely practical in every department of pastoral work and activity."

The course scheme was quite different from that in use today. Each course was an individual unit extending throughout the whole year. There were no distinctions as Junior, Middler, and Senior classes. Although it was possible to complete all eighteen regular courses in three years, taking



six courses a year, early catalogs listed some regular students taking only one course. Dr. Weidner was a pioneer in the modern belief that a student should progress at his own rate. This was today's modern education in practice back in 1895. Indeed, all things are not new that appear new!!

A diploma was granted for each course completed. Graduation in all eighteen courses entitled the student to a diploma with the degree of a full graduate. A B.D. could be earned on completion of eight post graduate courses. In the third year of the Seminary's operation, a student with a general standing of 90 and no grade less than 80 could receive his Bachelor of Divinity Degree at the completion of the 18 courses. Others still were required to take the eight post graduate courses for the B.D. Apparently there was some difficulty in the administration of this plan, for around the turn of the century, the course was standardized into a three year course granting a diploma, and a four year course granting the degree of Bachelor of Divinity.

In the classroom, Dr. Weidner was keen to discern a student who tried to deceive him. Once a student was to present a written discussion of a particular subject. Unprepared, he pretended to be reading his article from a blank paper. The Dr. said, "That is quite interesting, Mr. so and so, let me have it to read later."

Weidner was a pioneer, too, in graduate studies for pastors. The earliest catalog describes the Theological Seminary Extension System, courses to be taken in residence or by correspondence. It was emphasized that the institution was not anxious about conferring degrees, but that rather, the Seminary aimed at preparing pastors for more efficient service in their ministerial labors. In a letter to a young pastor, in answer to his comment that he had little time for study now that he was in the ministry, Dr. Weidner sternly replied, "I sympathize with you when you speak of your many pastoral duties and your want of time, but you know very well that you have not yet learned to economize time. If you determine to make a special study of the Hebrew Old Testament and are in good earnest, you can readily reserve one hour a day for that study. Knowing your easy disposition, I can understand because I am certain you fritter away two hours every morning without profit to yourself or anybody else. Instead of staying in bed until seven, it would be a good plan to rise at six. Instead of spending an hour over the daily paper, devote to it only ten minutes, and you will immediately be the gainer of more time than you need and be as wise as before." Very obviously, Dr. Weidner was no mincer of words!

The records indicate the phenomenal growth of this pioneer post-graduate project. Already in 1896 there were fourteen pastors in residence, and one hundred and two pastors in the correspondence school courses. Pastors all over the country were eager to add to their store of knowledge, and since there was no charge whatsoever for the course, it was available to all. However, in 1900, after due deliberation, a fee of one dollar per year was established which included a subscription to the *Record*. This was merely to cover the cost of postage, mailing of books, etc. At such time as a degree or diploma was conferred, there was a \$25.00 fee. But it was

not necessary to take a degree, even though the requirements were fulfilled. The Seminary was mainly interested in improving the quality of service of pastors already in the field.

Dr. Weidner, himself an indefatigable worker, expected hard work of others. Was it wishful thinking when he said, "The trouble with some of the boys is that they will work too hard and neglect to take sufficient exercise."? His comment on vacation periods leaves no room for doubt



DR. WEIDNER IN HIS PRIME

that the Seminary was established with high standards, and was no place for a drone. "With many, it (vacation) is a season of idleness and dissipation; not so with Chicago Seminary. The students, besides the church work in which all are engaged, have courses of collateral reading bearing on next year's studies assigned to them. On this they must report in the fall. And so the studies go on for twelve months in the year, and the habits of regular and systematic study which we expect our boys to keep up for life are not broken up."

The professors were no less idle during their summer vacation. They spent the time traveling the length and breadth of the land visiting and canvassing for students and funds, making addresses at synods, churches, and college commencements and helping to supply vacant pulpits along the way. In addition to this they were prodigious writers. Dr. Weidner produced book after book on Theology, and Dr. Gerberding, called to the faculty in the fourth year of the school's operation as full time professor,

produced a life of Dr. Passavant and "The Lutheran Pastor," long a text used in seminaries.

Students remember Dr. Gerberding for his emphasis on simplicity and direct application in preaching. He told of supplying a country church one Sunday where a student had preached the Sunday before. Some of the members of the congregation expressed their surprise, following the service, by saying, "Why we could understand every word that you said! But when the student preached last week he used such big words that we didn't know what he was talking about at all."

If Dr. Weidner could induce others to work for the Seminary, also, so much the better! "Is it necessary for the professor or pastor to spend his whole vacation idling in a watering place, touring abroad, hunting or fishing? There is no objection to these indulgences, where they can be had, but it will not lessen the benefit of the pleasure of the vacation if he who has toiled for eight or ten months in the Lord's vineyard will preach and visit for the mission of his Church, preach for some vacant and neglected people in the neighborhood of his rest, or travel leisurely among the congregations encouraging young men to go to college or seminary, or even visit interested rich men in the financial interests of an institution or board." And of course, if that institution could be the Chicago Seminary, Dr. Weidner's words were not written in vain!

The practical work of Church, engaged in by the students both during the school year and in the summer vacations, carried with it a remuneration not to exceed one hundred dollars a year. The student was required to give three hours weekly and all day Sunday, the limit set so as not to interfere with his regular studies. The money was not given to the student but was sent to the Seminary by the congregation, to be remitted in whole or in part to the student.

In those early days, examinations were no less a part of the seminary life than they are today. Preliminary examinations were similar to mid-years, given in December or the beginning of January, and covered the material thus far reviewed. Failure reminded the student, "Either that he has undertaken too much or that he doesn't yet know how to use his time rightly. Either he must concentrate on fewer courses, or else apply himself more earnestly to his study."

Pass examinations were those given at the end of a course. The student was required to master the contents of specific text books in each field, as many as nine being listed for each course. In the course in Church History, for instance, "candidates will be expected to have studied Kurtz's Church History, (three volumes) and to be able to answer any of the fourteen hundred sixty-four printed questions on these volumes, especially published to aid the students in preparing for this examination." The emphasis was obviously on the absorption of a huge store of factual material, rather than an endeavor to encourage the student to think for himself, which is the emphasis of today's seminary education. The pass examinations were scheduled for May and October. Students failing a course, or failing to get the required ninety for a B.D. in a May examina-

tion might, "use the time from May to October in privately reviewing," then take the examinations again in October. Were it as strenuous as it sounds, little wonder then that the President occasionally lectured on Diatetics, and every student was requested to spend at least two hours daily in the open air!

Eliza Hall was a far cry from the drafty little chapel where one professor operated in one end and the other one in the other end. There had always been a question, when Dr. Weidner became over-enthusiastic, whether the students in the other end of the room could profit at all from Dr. Roth's lectures! However, Eliza Hall was hardly adequate to fulfill all the functions of a Seminary. The first floor was used as chapel, lecture rooms, and library. The building could house forty to forty-eight students. It was three stories with steam heat and gas lights.

Smoking in Eliza Hall was sternly forbidden. The students were frequently lectured on the evils of tobacco. The student who enjoyed a cigar once a day would walk out to Lake Michigan and back. Those who were more satisfied with a cigaret walked around the block. Others sometimes took a smoke with their heads thrust out the windows of their rooms. One morning an ingenious student rigged up a hose contraption extending out the window in order that he might sit comfortably at his desk, sending the smoke out of the confines of his room. What was the shock of Dr. Weidner then, as he strolled on the campus, to see puffs of smoke intermittently belching forth from this certain room! The more flagrant violators of the no smoking rule would lie on the floor with their heads on pillows to allow the smoke to go into the register and up the air flue.

The lives of Passavant and Weidner were so closely tied up to the Seminary that in those early days it was frequently known as Passavant Seminary and sometimes affectionately as the Weidner Seminary. In a lighter vein, it was often called the Sand Heap Seminary. Located near the lake, the ground was largely sand. The grove rapidly demoralized, trees withered and died, the campus became a pathetic sight. In 1897, the campus was cleared; quantities of sand were sold, the ground leveled, and the campus was replanted. Gone then were those sand heap days, and the campus once again looked more flourishing.

Until 1899, the only buildings on the campus were Dr. Weidner's home and Eliza Hall. In 1899 homes were built for the professors. There were two double houses, which helped to ease the student housing problem, for one of these houses was used for students. The year previous, with an enrollment of 54 in residence, and only one building, it had been necessary to rent three flats in order to house the students. The Seminary was now growing out of its infancy. By the eighth year it was no longer an experiment but an established fact. For 19 years the Lake View site was to be home to the Seminary, and it could still boast of but Eliza Hall and the five professor's homes.

Though from the fourth year on there was a great and pressing need for larger accommodations and for a chapel, funds were the largest problem. Dr. Weidner had great dreams for the Seminary. He contem-



plated a new administration building on the campus, or a wing added to Eliza Hall, and ever in his mind was a chapel worthy of the institution. "Oh that God would raise up friends of the cause to provide funds for the carrying on of the great work of His kingdom! At least ten thousand dollars will be needed to put up one wing to the present building, or twenty-five thousand to put up the executive building. May God put it into the heart of one or more of His servants to erect a memorial building to the honor and glory of His name." Thus did Dr. Weidner plead for support.

Worry about funds for operation and for expansion were not only a great weight on the hearts and minds of the president and the professors, but theirs was the job of raising the money as well. There were no endowed chairs, no synod support. In every issue of the *Record* Dr. Weidner made urgent pleas, presented accounts and biographies of individuals who had made gifts, and urged others to do likewise. No doubt at first he was discouraged, but the funds came in, bit by bit. By 1899 his appeal for funds really began to pay off, and there are records of gifts of \$100, \$200, \$500, \$1,000. Truly, Dr. Weidner and Dr. Passavant had reached the heart of the Church. But never was there enough, and always the struggle went on.

Dr. Weidner was full of stories of how funds always seemed to arrive in the nick of time. In May of 1893, the contractor called with claims for \$3,500.00 Dr. Roth received him, and just then a messenger boy arrived saying, "Dr. Roth, someone has called you at Heller's telephone." Dr. Roth suggested that the contractor walk along, and they could talk matters over on the way. The contractor must have one thousand dollars immediately, and for the other twenty-five hundred dollars he could wait a few days. And there was barely \$200.00 in the treasury! When the telephone was reached, the message indicated to Dr. Roth that there was a man who had just been through Eliza Hall, and realizing that the Seminary might need some money, he was willing to advance the sum. It seemed to Dr. Roth as though a voice had come from Heaven. "The Lord be praised," was the devout utterance of his grateful heart. Suffice it, a meeting was arranged, and a loan of \$6500.00 secured within a short time. Claims of the contractor were met, and new thanks were given to God for his gracious and manifest providence in the hour of special need.

It was a serious struggle to provide for the payments upon the building. A crisis prevailed throughout the country. A fearful panic had barely been averted, and banks were afraid to make loans. Yet, in 1898 all claims against construction of Eliza Hall had been paid. What a tribute to the prodigious efforts of Passavant, Weidner, and Roth!

Dr. Weidner was shrewd as well as scholarly. Early he recognized that general appeals for funds were not nearly as satisfactory as specific appeals for specific purposes. He constantly kept before the constituency the specific needs of the Seminary, and the exact amount of money necessary to carry them out. For example, "The walls of our dormitory have never been tinted. They are much in need of cleaning and tinting. When the walls of the new professor's homes are tinted, lecture rooms and hall-

ways of the dormitory could be beautified. To do this will require about \$75.00. Is there not someone who would send us a check for this amount at once, and have the home of about 50 students made more cheerful? Why should not the Church's institutions be as beautiful and well cared for as the homes of its members?" The latter sentiment is still in vogue today.

In the first few years of its existence, the financial plight was so desperate that the Seminary actually decided to go into the hotel business, strange as that seems! A full page ad appeared in the *Record*, announcing that visitors to the World's Columbian Exposition in 1893 could secure lodging at the Seminary. Bonds were sold for ten dollars each which provided ten nights' lodging. It seemed like a golden opportunity to increase revenue, since students were home for the summer vacation, and the dormitory rooms vacated.

The ad announced, "Lodging in solid brick building situated on a high healthy location in a grove of eight acres covered with native forest. A few blocks from the lake of which you have a magnificent view. Away from the smoke, and aside from the bustle and roar of the great city. Pleasant neatly furnished rooms, and ample provisions for a comfortable stay." Meal tickets were sold, twenty for five dollars, and guests were assured, "Many nice people have already engaged their rooms here." Though not as successful as had been hoped, partly due to the late opening of the Fair, and also to the unpropitious weather of the season, \$2,170 was realized toward the building cost, so the project was by no means in vain. Student Frank Jensen, who later was to become General Secretary of the Seminary, directed the project.

Under-equipped though it was, the Seminary early began to attract attention because of its outstanding faculty. Dr. Weidner and Dr. Roth were the two original professors, but did not bear the burden of all the teaching. In the second year, lectureships were begun and outstanding men in various fields were brought to the Seminary to present courses: J. F. Ohl in Church Music; W. K. Frick on Foreign Missions; Wm. Passavant, Jr., on Inner Missions; and G. H. Gerberding on Home Missions. In 1896, the Rev. E. N. Heimann and A. T. Clay came to the faculty as instructors. Dr. Clay had been Assistant Archaeologist at the University of Pennsylvania and was a valuable addition to the staff. In 1897 it became necessary for Dr. Roth to resign, as he had been in ill health for several years. At this time Dr. Gerberding was made a full time professor. This was the staff that labored on together until 1900. In that year, the Rev. Elmer F. Krauss, of Leechburg, Pennsylvania, was called to the chair of New Testament Exegesis. He was a brilliant Greek and Hebrew scholar, and it was said that he carried his Greek New Testament with him on his travels. He had been one of the first students enrolled in the correspondence post-graduate courses at the Seminary. Let us not forget that these men not only taught brilliantly, but raised funds as well.

It is not possible to list here all of the gifts received in those early days. However, a few will suffice as evidence of the unrelenting work of the faculty. In 1894 the Charles Sidney Passavant Foundation was estab-



# FACULTY AT THE ENTRANCE TO ELIZA HALL, 1896

Standing, from left:—The Rev. E. N. Heilmann; the Rev. J. F. Ohl, Mus.D.; the Rev. W. K. Frick, D.D.; the Rev. A. T. Clay, Ph.D.  
 Sitting, from left:—Prof. G. H. Gerberding, D.D.; Prof. R. F. Weidner, D.D., LL.D. (holding "Topsy"); Prof. H. W. Roth, D.D., LL.D.

lished by Mrs. Jane Passavant as a memorial to her husband, a brother of Dr. William Passavant. It was a gift of \$5,000, the interest to help three deserving students each year. Another early gift to aid a deserving student was the Oliver P. Boord Foundation, given by Mrs. Johanna P. Boord, as a memorial to her son. This was a gift of \$1,000.

Rooms were furnished in Eliza Hall by individuals and by groups. A certain A. Hertel of the Lutheran congregation in Warren, Pennsylvania, furnished a room, and it is interesting to note that yearly a gift is still received from this congregation by the Seminary. The Willing Workers of the church in Decatur, Illinois, also furnished a room and were the initiators of an interest in the Seminary which still lives in that congregation today, First Church, Decatur. Wicker Park Young Lutherans contributed for a room furnishing, and their interest too has been carried on through the years to the present day.

The church at Ft. Wayne, Indiana, through the Women's Union, is today duplicating its gift of years ago by furnishing a room in one of the present dormitories. This particular congregation has been a bulwark of strength in the life of the Seminary. Beginning in 1894, through individual gifts, the congregation contributed to the salary of the instructor of Elocution the sum of \$400 per year. For fifteen or more years the *Record* carried this paragraph: "The pastor and congregation of the English Lutheran Church at Ft. Wayne, Indiana, Rev. Samuel Wagenhals, D.D., pastor, have regularly during the past years supported an instructorship of the value of \$400 yearly. Are there not some other congregations willing to do the same thing?" Today that magnificent congregation supports the Seminary in the amount of \$2,400 yearly, has given a gift of \$25,000 toward a new chapel, and recently, over and above its CHEY gift, presented the Seminary with a check for \$10,000 for the new library. Its former pastor, Dr. Wagenhals, was president of the board. Its present pastor has been president of the board, and is also today a member of the board, valued and esteemed. He is the Rev. Dr. Paul H. Krauss, son of Dr. Elmer Krauss, who was professor at the Seminary from 1900-1945 and president from 1915 to 1920. Individuals in this particular congregation have supported the Seminary as has no other congregation. Gifts total well over a quarter of a million dollars. What a tribute to Christian devotion, vital leadership, and individual awareness to service and responsibility.

So fervent was Dr. Passavant in his belief in the Seminary, that in 1892, to ease the financial pressure, he made a gift to the Seminary of a farm near Omaha, Nebraska. In the panic of 1893 the property was sold for \$3,200. What a thrill it was when an unknown donor dropped a \$100 bill in the offering plate one Sunday morning at First English Lutheran Church, Pittsburgh, Pennsylvania, as a gift for the Seminary in memory of Charles Sidney Passavant, brother of Dr. Passavant. Dr. Passavant had, at one time, been pastor of this congregation. The heart of the Church was touched. Individual bequests and gifts were received from people in all walks of life. By no means was it only the wealthy who responded, but the benefactors included farmers, pastors, merchants, store-keepers, a gristmill operator, a metal worker, widows—faithful and consecrated men



and women who saw the Seminary as vital to the life of the Church. There was still no endowment, and expenses amounted to over ten thousand dollars annually (little enough, it's true, but a gigantic sum when it had to be raised dollar for dollar, and bit for bit).

In 1894 the Seminary Aid Society was organized to help the infant institution. This was in actuality a forerunner of the Seminary Guild, a vital organization today. The Board was anxious that people be kept near to the Seminary. A yearly contribution of \$5.00 entitled the donor to the annual catalog and a certificate of membership. Groups were urged to enroll, and memorial gifts were solicited. The Society continued in operation for many years.

In that same year, 1894, the *Chicago Lutheran Seminary Record* was first contemplated. It was to be published quarterly, "The medium of communication between the Seminary, its post-graduates, and all friends of higher theological education." The first issue was published in January, 1896, and the publication has existed continuously up to the present time. Prior to 1896 there had just been a yearly catalog designed primarily for the students. The *Seminary Record*, however, was to be a publicity and public relations publication, and as such Dr. Weidner used it extensively in his fervent pleas for funds.

Today or yesterday, students are students, and no doubt the essence of seminary life in those early days was little different from what it is today. When we read about the expenses of the students, we are inclined to shout, "Oh, for the good old days!" Board was advertised at \$3.00 per week in the preliminary announcement of the Seminary, and it was estimated that it might even be as low as \$2.50! There was no tuition or room rent. Books and stationery would amount to \$25 to \$40 a year. For a total of \$125 to \$150 a year, the student could meet all necessary expenses, board, laundry, and books. There was a fee of 50c a week added for heat and light during the third year of the seminary's existence. The fourth year a cooperative boarding club was organized, and under that system board was secured at the amazing sum of \$2 a week. And it must be remembered that it was necessary to rent a house for a dining hall, and also to hire a cook! What financial wizards they must have been!

In 1896 Campus Day was instituted, a project which is still carried on to the present day. The boys were given a special holiday, and all pitched in to clear up the beautiful grove. It was evidently quite unusual in those days to see Seminary students at work at manual labor, for the *Record* states, "Send 20c to Rev. Dr. Clay for a picture of our boys in shirt sleeves." In 1897 the student Glee Club was organized, singing in various churches in the Chicago area. Any student entertaining a friend overnight in the Seminary, paid 25c for each night of such entertainment. One wonders if there was specific cause for the following statement: "Sheets and pillow-cases are to be washed each week." Inflation really struck in 1899 when board was raised to the sum of \$2.25!

Devotional life at the Seminary was a vital feature despite the lack of a chapel. Devotions were held three times daily: a ten minute matin service, a ten minute vespers, and a half hour service at noon. At the

matin and vespers service there was a five minute exposition by the president of one or two verses of scripture. Full matin service was held at noon, with a ten minute exposition by various students. Attendance was not compulsory, which was really amazing for that day, and rarely did the students miss. Every Friday evening the Passavant Society met. This was a society devoted partly to free prayer, and partly to literature. Every fourth Friday the meeting was devoted to Missions, and eventually this group developed into the Passavant Missionary Society which continued in existence till about 1944.

Every Thursday at noon the full morning service was used with students officiating and wearing robes. One student preached and criticism was later offered. On testimony of alumni, fellow classmates were just as critical and severe in those days as they are today, and the first sermon of any student was a tremendous ordeal. Dr. Weidner's criticisms of student's chapel services were sometimes sardonic, sarcastic, and devastating. Once he remarked, "Mr. Blank, where did you find that nice little essay?"

In class one day students were asked for quotations from the New Testament to substantiate Christ's sinless nature. One student had considerable difficulty with his passage and hesitated at one point. Dr. Weidner, in his quick and hasty manner, interrupted and in his loud voice said, "Ach, Mr. —, you quote Scriptures like the Debil."

When it opened, the Seminary actually had no library. The library of Dr. Weidner was at the disposal of the students (with certain restrictions—one wonders what they were!) Arrangements were also made with Newberry Library in Chicago for privileges in the use of books. A sizable gift in 1892 by Zion Church, Greensburg, Pennsylvania, in memory of their deceased pastor, Rev. George E. Titzel, gave the Seminary library its start, and along with other volumes garnered here and there, the library totaled 1,000 volumes by the end of the second year.

Were students less studious in those early days than they are today? The library was only open from one to two, five to six, and seven to nine. There were four assistant librarians working on accessions, cards, and index catalog, under the direction of Dr. Weidner. This was just another of his multitudinous duties.

The library was housed in one of the rooms of Eliza Hall, and in 1896 the *Record* states, "A commodious reading room was fixed up in the basement. It is a popular resort." Thus it was to be for many years to come. The library never had a home of its own. It was always a make-shift proposition. Grateful thanks are offered for the help of CHEY which today makes it possible, sixty years after the birth of the Seminary, for the library at last to have a building of its own.

From its birth, the Seminary was a missionary seminary, particularly in terms of Home Missions. Such was the task laid out for it when it was established. Students came from all synods for training in English work, and as a result of their labors at the Seminary, new English Missions were arising. In 1899, the eighth year of its existence, of the 23 graduates, 22 entered Home Mission fields. In Chicago where the General Council had had four English congregations in 1891, this number had grown to

nine. There were four English Lutheran congregations west of Chicago, which were the direct result of the Seminary's activities: in Racine, Wisconsin, in LaCrosse, Wisconsin, in Goodhue, Minnesota, and in St. Paul, Minnesota.

As no other institution, this was an All-Lutheran Seminary, embracing all bodies of our great Lutheran Church. Students from other Lutheran bodies were sent back to their own church groups with the blessing of the Seminary to carry on the English work. Never was there any attempt to wean students away from the church body from which they had come. Said Dr. Gerberding, Professor of Practical Theology, "Our Seminary stands for Lutheran expansion." Dr. Wagenhals, elected President of the Board at the death of Dr. Passavant, commented, "As an exclusively English Seminary in a polyglot church, our endeavors have been richly blessed of God, and have met with cordial commendation and substantial support from all the brethren who recognize that the Lutheran Church is greater than any synod, and that they who seek to spread her true faith must not be halted at the boundaries of language."



ST. MARY'S CHURCH  
where the Seminary opened



At the turn of the century the Seminary was well established, and was making a reputation for itself in the Church. By 1904, its influence really began to be felt as more and more graduates went out to serve. Regular graduates of the Seminary were preaching in almost 200 parishes, and filling the pulpits of 400 congregations. 300 pastors were identified with the institution as post-graduate students, and there were 56 regular students enrolled. It was in this year that the Rev. Alfred Ramsey was called to the chair of Historical Theology. The faculty now consisted of Weidner, Gerberding, Krauss, and Ramsey, as full time professors, with others supplementing the work as instructors.

As the alumni became more numerous, a need was felt for an Alumni Association, which was organized in 1901 at the Commencement exercises of that year. The annual meeting was designated for Commencement Day, and the annual dues set at 25c. In 1902, the Alumni Association agreed to provide an instructorship to be known as the Alumni Instructorship to be paid each year. The records are not clear, but it is questionable whether the full sum for the instructorship was ever paid.

In 1906, the Pittsburgh Branch Alumni Association was organized, and at its fourth annual meeting held in 1910, action was taken to furnish the New Testament Exegetical room. At this particular meeting, 21 members were present. In 1907 another branch association was organized, in the District Synod of Ohio. In 1909 the first banquet of the Alumni Association was held, with 27 alumni present.

Recognition came for the Seminary from other synods. Two of the first students who entered the Seminary in 1891 had been Icelanders. The Icelandic Synod had no college or Seminary of its own. So from 1891 to 1904, with the exception of one year, there were always some Icelanders in the student body. Many of the officers of the Icelandic Synod were graduates of the Chicago Seminary. In 1904, by resolution of the synod, the Chicago Seminary was recognized as the official institution for theological students. Congregational support to the Seminary was urged, and it was recommended to pastors seeking admission to the synod that they take one year at the Chicago Seminary.

There was little change in the curriculum from 1891 to 1904. The original 18 courses were increased to 21 courses in 1899. However, 1904 saw a complete re-arrangement of courses. The school year was divided into five terms of five weeks each. Each course was scheduled for five hours a week for the five weeks, or 25 hours per course. It was therefore possible for any pastor to spend five weeks at the Seminary and during that time take up three or four subjects and be able to complete them.

In the early 1900's, the Seminary continued to do its tremendous task in the field of Home Missions. In 1904, of the 50 students in residence, 45 were assigned to distinctly Home Mission work, some in congregations over a hundred miles distant. And this was not in the days of



easy or speedy travel! Two men were appointed to have charge of a Mission Field. One preached one Sunday and the other the second Sunday. If the mission was in the city, both were present every Sunday and alternated in preaching. The Record comments, "The work here in the West is a peculiar one, and the experiences these men get is one that will be valuable to them all their lives. It is no wonder that there are many congregations in the West who absolutely insist when they call a minister, that he must be one who has studied at the Chicago Lutheran Theological Seminary."

The early curriculum laid great stress on sermon preparation. In the first year, at each class session in the course on Sermon Construction, two sermon outlines were placed on the board. These were criticized by the class and by the professor. During the second and third years, preparation and delivery of sermons were emphasized. The students made sermon outlines on all sorts of subjects, and for all occasions. Once a week it was required that one of the students preach to his fellow students. Dr. Weidner, listening to a sermon in chapel one day, presented by one of the students, frowned and said, "Brother, go home and raise prunes. You will do more good for humanity that way." Dr. Weidner spared no feelings when criticisms were justified. In the third year, a course was presented on the History of Preaching. In this course the student studied the great preachers of all ages, beginning with the prophets of the Old Testament, up to the preachers of the day. Critical analyses were made of their sermons and the lessons to be found in them for the twentieth century preacher emphasized.

Many are the amazing incidents recalled by alumni concerning those early sermons preached in chapel. On one particular day, a southern boy was preaching who seemed to have great difficulty keeping his mind on what he was doing. He was speaking on the Ten Virgins, and was unprepared as usual. Floundering along, he happened to look out the window and saw some young ladies passing. With a flourish he gestured toward the window, "Behold the Virgins! Let us pray." The student body could hardly contain its mirth.

On another occasion, a student reading the service made the grievous error of saying, "The Epistle lesson is," and "The Gospel lesson is," etc. When it was time for criticism, Dr. Weidner pointed out that one should always be careful to follow the Rubric; that it is not proper to use the word "lesson." One must not say, "Here endeth the Gospel lesson," but rather, "Here endeth the Gospel." The student under criticism mumbled, "But the Gospel doesn't end there!" Dr. Weidner heard the comment and spared no words in dressing the young gentleman down. Distressed by the incident, when the end of the service came and it was time for the benediction, Dr. Weidner had considerable difficulty with it and never did get through it. Following the service the student commented to his friends, "The Gospel endeth all right, but Dr. Weidner's benediction endeth in the middle!"

The early nineteen hundreds brought in the matriculation examination, which was offered twice a year. Only those students with college

degrees who had had Latin, Greek and German were admitted without an examination. The examinations covered the entire collegiate field, Arithmetic, Algebra, Geometry, Physics, Physiology, History, English, Psychology, Geology and Astronomy, as well as languages. There was no doubt that the Seminary was striving to maintain high standards by careful selection of students with adequate background for ministerial work.

By 1903, the library still maintained an ignominious status, though appeals were constantly being made for books. There were now 6,000 volumes in the library. It was in this year, 1903, that there was received from the Rev. J. L. Smith, D.D., a complete file of bound copies of the *Lutheran*, covering the whole history of that publication, with only one issue missing. It is interesting that on the fly leaf of this bound file is this inscription: "When no longer needed in the Seminary in Chicago, let it be transferred to the Lutheran Seminary at Mt. Airy, Pennsylvania." Be it known that the file still rests on the shelves of the Chicago Seminary library! By 1907 there were 9,000 volumes in the library, and yet the library still had no home.

In 1904, Dr. Weidner began to make earnest entreaties for new buildings. An architect was engaged and plans were drawn up for a long range program, designed to include a chapel, library, lecture rooms, dining hall, and dormitory. Only such buildings would be immediately erected as were absolutely necessary. These seemed to be the dining hall and the dormitory. The plan was conceived whereby a building would be erected which contained lecture rooms on the first floor, the upper floor to be used for the housing of students. At right angles to this building was to be a wing which would be both dining hall and a chapel, "until the Lord provides the means for putting up other buildings." It was estimated that \$140,000 would be needed. Looking toward this complete plant of the future, 25 feet of additional ground were bought for \$3,500, that the buildings might occupy a quadrangle covering four acres.

Meanwhile Eliza Hall was renovated and decorated. "The walls have been calcimined, new portieres hung, and small rugs laid. Some of the dormitory rooms have been renovated at the expense of those who originally furnished them. It clearly demonstrates the fact that those who once build monuments in God's schools, desire to keep the green grass around them." So spake Dr. Weidner. History repeats itself, for today on the Maywood location, congregations and individuals are refurnishing rooms originally furnished by them, in order that they too may "keep the green grass around them."

This seemed to be the time when things were just naturally wearing out and giving up the ghost. Poor Dr. Weidner never failed to make a valiant effort at replacement. "Our morning and evening devotions are not as 'harmonious' as they might be. The cause is to be attributed to an old worn-out organ. Will some kind person or society please take a hint?" Since then, through the years, there has been a procession of old worn-out organs! The latest wreck is being ripped out at this writing. It is absolutely useless, and a piano has been used in the chapel for the last seven

or eight years. The present organ was discarded by a local congregation, and while the gift was appreciated at the time, it is no longer repairable. The Seminary devotions are still not as "harmonious" as they might be. Though perhaps the most "unharmonious" service was the time a fruit vendor poked his head in the door and shouted, "Bananas!" He made no sales.

The second decade brought new benefactors among the young congregations which were an outgrowth of the Seminary's activity. On the second anniversary of Holy Trinity Church, Elgin, that congregation contributed the offering for the day to the Seminary. This is another congregation which, through the years, has maintained a steady loyalty to the institution. Still there was no endowment fund. Gifts and legacies came to the Seminary but most were for designated purposes. Considerable amount of the money went into the fund for special aid for students. In 1906 the \$10,000 Jarecki fund was completed for student aid. Gifts came in for the library, for new buildings, but nothing for endowment, and ever there loomed the \$12,000 necessary for running expenses. This meant that the professors had to raise an average of \$1,000 a month in order to keep the Seminary going, and many were the times when their own salaries were not paid promptly. A \$50,000 debt had been incurred in the erection of the buildings, and the \$2,500 a year interest was a tremendous burden.

A great benefactor of the Seminary as well as fast friend of Dr. Weidner was Mr. Wehrheuser, the great Lumber King of the Northwest. Mr. Wehrheuser was living in Rock Island when Dr. Weidner taught there. Mr. Wehrheuser not only gave special gifts to the Seminary but wrote out many checks to send Dr. Weidner to Europe during the summer season for rest and relaxation.

On one such trip, in 1904, Dr. Weidner was stricken with paralysis in Neuremberg, Germany and brought home on a stretcher. But the great will did not give up. Though he dragged his one leg, and had to use a cane, he was still a vital and dynamic personality. Partly as a result of Dr. Weidner's physical condition, a General Secretary was elected who was to have full charge of all the financial affairs of the institution, and to relieve the faculty, at least theoretically, of the burden of fund raising. In actual practice, some of this burden still remained with president and faculty for many years to come.

At Dr. Weidner's suggestion, the Rev. G. Franklin Gehr of Racine, a graduate and honor student of the Seminary, was the first called to the position. Pastor Gehr held the post for three years and through his energetic activity considerable progress was made. Mr. Harry McCreary, of Indiana, Pa., and a Board member for many years, offered to give \$25,000 provided others contributed a like amount. He was ready to pay the sum of \$7,000 immediately, and within several years the \$50,000 debt was cancelled. Relieved of the burden of the yearly interest payment, the financial picture began to look a bit brighter.

While the General Secretary, Mr. Gehr, was speaking in Ft. Wayne

in 1905, pleading for more young men for the ministry, a Ft. Wayne manufacturer sent a note up to him, "If any young man of this congregation will enter the Lutheran ministry and is not able to pay his way through college, he will be aided by a member of this church." The man was Mr. J. B. Franke, later to become a substantial benefactor of the Seminary. Said Mr. Franke after the service. "I have only one child and she is a daughter, but I will send a son Timothy into the ministry." From that time on Mr. Franke became a tither.

In 1907, Pastor Gehr resigned to accept a call to Erie, Pennsylvania. But his interest in the Seminary continued. Subsequently he served twenty-four years as a member of the Board of Directors. The Rev. Frank E. Jensen was selected as his successor. Jensen was one of the first students in the days of the Seminary's early struggle. During his student days he had assisted Dr. Weidner in the business affairs of the school. He had been Field Missionary for the General Council Home Mission Board. His executive and organizing ability were to be a tremendous asset to the Seminary.

In 1907 he devised a fund raising scheme of elaborate proportions. The plan was to organize a Phalanx of 2,000 individuals who were to go on a ten year crusade to raise funds. Each Phalanx Soldier was to contribute \$5.00 yearly. The phalanx in history was a wedge-shaped formation devised by Philip of Macedon to enable his Greek army to crush the enemy. The enemy in the Seminary's case, said Dr. Jensen, was "Money Scarcity". The Phalanx was organized with 76 members. There were to be 100 recruiting officers throughout the church, each to secure 19 others to form a squad of 20 in each congregation. It was an ambitious venture.

The Rev. Mr. Jensen also made a valiant attempt to secure money from Andrew Carnegie who had just helped a secular institution to the extent of \$12,000,000. But Carnegie would do nothing for a religious institution. In 1908, Jensen launched a plan for the pupils of the Sunday Schools to raise \$12,000 to build the new Dining Hall. Cardboard boxes were distributed to the pupils with a picture of the contemplated Dining Hall upon it. Each child was expected to raise \$1.00.

Aid came from another source in that same year. The Lutheran Woman's League in Chicago was eager for some specific work to benefit all Lutherans. It was an organization of some 400 Lutheran Women representing eight or nine synods. This organization is still active today. For thirteen years the group had been unable to agree upon any one object that would enlist the interest and help of the entire League. The Seminary seemed to have a general appeal, and the group agreed to furnish the kitchen and dining room of the new Dining Hall at a cost of approximately \$2,000. Each member was to contribute or raise \$5.00. The first five dollars was handed to the president by a widow with three children to support and educate.

Legacies and gifts which came in were heartening. The lesser ones were no less appreciated than the greater ones. In 1907, two young men



in business in Pittsburgh pledged their firm to contribute \$25.00 a month to the Seminary's operation. "As our business increases, we expect to increase our monthly contribution". A woman in Minneapolis with little ready cash pledged all the profits from her hennery for 60 days to the School of the Prophets.

There were disappointments and discouragements too. A legacy from a woman in Newbury, Indiana, included an insurance policy and her estate. The \$2,000 insurance policy realized only \$64.91 for the Seminary, when the insurance company went into receivership. Every such incident was a minor tragedy when funds were so hard to come by. By 1909 the funds for student aid had reached the sum of \$18,000, but still there was no endowment.

Nor did the Seminary yet have a library, and the Church was not permitted to forget that fact. Publicly in the *Record* did the Seminary rejoice in the new \$100,000 Krauth Memorial Library dedicated at the Mt. Airy Seminary in Philadelphia. "And be it known that the Chicago Seminary is also in great need of a suitable building for its many thousands of books." At about this time there was high hopes for a gift of a Memorial Chapel, but apparently the gift never materialized.

Dr. Weidner's physical condition brought about another change in the organization in 1905, in an attempt to lighten his load. Dr. Gerberding was appointed assistant Dean, Dr. Krauss in charge of post-graduate work, and Dr. Ramsey in charge of the library. Dr. Weidner continued in ill health, and it was frequently necessary for him to seek repose by spending the week-end with his wife at a down-town Chicago hotel. Only thus could he get away from the fret, the worries, and the cares of the Seminary; but he was by no means broken or less dynamic. The *Record* hastened to assure its readers, "The leading spirit of the institution from its founding is Dr. Weidner. He has borne the brunt of the financial burden, and stricken in body though he is and unable to get out among the people, yet his mental powers are unimpaired, and his work as teacher and writer is that of two ordinary men even today." This statement was made in 1910.

In 1906 the District Synod of Ohio Professorship was established, though the obligation was never completely fulfilled. It was to be called the Ohio Professorship of Historical Theology and the incumbent was expected to align himself with the Synod. This was one of the first indication of the establishment of any endowment. Other such professorships were to follow.

In 1908 an ambitious project was undertaken, the publishing of a *Student's Handbook*. It contained general information, the constitution and by-laws of the Seminary, and a brief history of the institution. One wonders how many of the students actually read the constitution and by-laws! Included were a list of the founders and benefactors. The list of benefactors numbered 69 individuals who had given \$500 or more to the cause! What a tremendous tribute of loyalty and devotion! Included also was an outline of the curriculum and complete course descriptions. In pamphlet edition, the publication cost 10c and in cloth

binding, 25c. The handbook continued to be used for many years, and there is no doubt that it rests on the shelves of many graduates as a memento of their student days. The handbook also contained several hundred questions based on text books used in various courses, in order that the student might better prepare himself for the examination yet to come.

The Seminary for eighteen years now, had been carrying on its work on the Lake View location. For several years it had been a question with the Board of Directors as to whether or not the Seminary should locate elsewhere. That question could no longer be avoided.

Up until the fall of 1908, the Seminary has possessed a little more than three acres in a block of almost eight acres in area. Some of the adjoining property was owned by the Protestant Deaconess Association. The Seminary was compelled, for its own protection, in 1909, to purchase the Deaconess property, for commercial interests were endeavoring to buy it for shipping purposes. For a number of years, half of the abutting property had been held under leases with switch-track privileges. In consequence the Seminary was tormented with the shifting of trains and the handling of freight for the greater portion of the twenty-four hours of each day, night included, and for seven days a week. The situation had become intolerable, and it was only by the purchase of the additional property, adding a debt of \$57,000, that the Seminary was able to protect its location at all.

Meanwhile action developed rapidly to remove to a new location, and the first step was the sale of the Lake View property. The sale was effected in a surprisingly short time, with the acceptance of an offer of \$175,000 for the total property, the assuming of a street assessment of approximately \$3,500, and the free and undisturbed use of the Seminary portion of the property until October 1, 1910. Aside from the name of the individual involved in the actual transaction, the identity of the purchasers was not publicly made known, and there is but a brief reference to the fact that the Seminary property was sold for the purpose of playing baseball. Little did the leaders of that time realize that it would be of historic interest to the Seminary and its friends today that Wrigley Field, home of the Chicago Cubs, was the original site of the Seminary, and that on the exact spot where today the pitcher warms up for the pitch, according to Dr. Leas, is where in those early days Dr. Weidner pitched Theology to the students of the Chicago Seminary!

While negotiations for the sale of the property were going on, the important matter of searching out new locations was already in progress. When the sale was consummated, no fewer than 41 sites had been offered to the Board from which to select. After careful and long consideration, a site was finally chosen that seemed almost ideal from every point of view. As described in the *Record*, the new site was "distant eleven miles from present business center of Chicago, and easily accessible by elevated, street car, and steam railway. That "lovely little suburb" now has a population of 27,000. "The Seminary in this location", said the *Record*, "will be out of reach of the smoke, dust, grime, soot, dirt, foul gasses, etc., railroading

by night and day, whistles, ding-donging of bells late and early and in between times, and the ceaselessness of undesirable traffic incidental thereto that is growing more unbearable every week. The good wives of the Seminary force and the faithful matron of the Seminary dormitory will not be ceaselessly at war in their continued battle against the dirt caused by coalyards, gravelyards, sandyards, ice stations, milk stations, etc., with all the attendant shifting of freight trains and driving of teams with the unsanctified men in charge sending the unsterilized particles, odors, and speech into the homes, eyes and ears of the Seminary habitants. The comforts of the students could be equally enlarged upon."

A written protest against the location of the Seminary at Maywood was presented by the Pastoral Association of the Chicago Synod. The protestants were invited to attend an adjourned meeting of the Board and be prepared to offer other sites deemed worthy of consideration. They arranged an automobile tour to enable the Board to inspect other properties in Rogers Park, Park Ridge, Oak Park and Irving Park.

A final proposition offered by Messrs. Cummings and Foreman, realtors interested in the development of Maywood, tilted the scales in favor of the Maywood site. They agreed to move the location one block west making the east and west line Tenth and Thirteenth Avenues. Eleventh Avenue would then be opened and improved from Madison Street south, making an entrance at the center of the campus. An extension of the 15th Street sewer was secured to the center of the Seminary grounds without cost, and the laying of water pipes through the grounds without cost was also assured. Equally important was the assurance of Messrs. Cummings and Foreman that they personally would erect a Student's Hall or dormitory on the campus at a cost not to exceed \$15,000. A delegation of Maywood citizens, anxious to have the Seminary located in their community, also agreed to pay \$5,000 in two installments towards the improvement of the Seminary grounds, but apparently the obligation was never met. The site consisting of 16 acres extended from Tenth to Thirteenth Avenue and from Sixteenth Street to Eighteenth Street, the latter names later changed to VanBuren Street and Harrison Street. The total purchase price was \$15,306.

Concurrent with negotiations for the purchase of the property, plans were being prepared for a complete Seminary plant on the new location. It was designed by a Chicago architect, Mr. C. E. Eckstrom, a member of Holy Trinity Lutheran Church, Chicago. A total plan was worked out at once but only the buildings most needed were to be erected immediately. The January, 1910 issue of the *Record* was a memorable one, for it contained the official plat plan for the campus with the architect's designs of the student's rooms and the class rooms.

It is interesting to make comparisons between that original layout and the Seminary campus as it exists today. The campus formed a quadrangle and was to be lined on three sides by the Seminary buildings, which plan was carried out. The inside of the quadrangle was to be put into and kept into a park-like condition. A driveway and walk encircling this park were to give easy access to the buildings. The only part of the land-

scaping plan not carried out was that there were to be walks going across the park area at right angles to each other, dividing the plot into approximately four equal parts. The original plan called for the buildings to be erected on the sites where they now stand, with the exception of the President's house. Where that now stands was the original site for the chapel. The President's dwelling was to be located directly opposite, at the other side of the quadrangle. The original plan also showed a gymnasium as a wing to the power house, and to be erected in the near future. Three dormitories were shown, only two of which were to be erected at once. Four of the five professors' residences were to be erected immediately, and there were still hopes of building the chapel at the same time. In all, ten buildings were to be erected, including the administration building, the dining hall, power house, two dormitories, four professors' homes and the President's home. The library now being erected in this present year of 1951 at a cost of some \$200,000 is located on the site designated in the original plan.

In those days building operations certainly progressed much more rapidly than they do today. All ten buildings were constructed during the course of that one summer. The July issue of the *Record*, 1910, carried pictures of the professors' homes and the other buildings actually in the course of construction. The erection of the buildings and the removal to Maywood was a tremendous undertaking, and along with it went the ceaseless quest for funds. It was the hope of the Board that the entire plant could be completed by memorials or gifts by individuals and congregations. In this event, the greatest part of the sum realized from the sale of the lake property could be turned into the endowment fund, and thereby the most perplexing problem of the Seminary would have been solved.

Dr. Jensen, as General Secretary, is given high praise for his work in the sale of the Lake View property, and the relocation at Maywood. Transplanting the Seminary from Lake View to Maywood was "in a large measure brought to a successful issue by his judicious endeavor." The judicious endeavor also involved endless contacts with individuals throughout the whole Church and resulted in many large gifts for the institution. Dr. Jensen was also able to secure the erection of an "L" station at Eleventh Avenue. This station for many years was known as Seminary Station.

Actual work of construction was begun in April, and at the end of April the cornerstone was laid. By the middle of September the Professors' "cottages" were ready for occupancy, and on October 6th, the regular time for the beginning of the scholastic year, the informal opening of the Seminary took place with appropriate services. There were five present at the opening of the new buildings in Maywood on October 6th, 1910, who had also been present at the opening of the institution in 1891. The formal opening and dedication of the buildings was set for the spring or fall of the following year. It is interesting to note that just as the Seminary was ready to move into the completed buildings, the little German chapel which had been the first home of the Seminary was in the process of being torn down.





## *The New Campus*

---

Thus the Seminary was ready to begin its twentieth year, in a new location, full of high hopes and with a new dream of the future. Some of the dreams were realized when three of the buildings were provided as memorials. Mrs. Jane Passavant erected one of the dormitories in memory of her husband, Mr. Charles Sidney Passavant, a brother of Dr. Passavant, founder of the Seminary. The second dormitory was given by Mr. E. A. Cummings, active in the development of Maywood, and his wife, in memory of their daughter, Mrs. Mabel Cummings Lindop. Mr. Cummings saw in the location of the Seminary on this particular spot an asset to Maywood's cultural advancement. Rooms in the dormitories were furnished for the most part by individuals or church societies, at a cost of \$75.00 per room.

The administration building was given by Mr. and Mrs. J. B. Franke, members of Trinity Church, Ft. Wayne, Indiana, as a memorial to their pastor, Dr. Samuel Wagenhals, who was at the time President of the Board of Directors of the Seminary. The room now used as the general office was originally the office of the General Secretary. The President's office was maintained on the first floor of the President's home.

By now the library numbered 15,000 volumes. There were not sufficient funds for the erection of either the chapel or the library, so again the library had to be satisfied with temporary housing, though it was certainly more adequate than had been true in the past. Several rooms on the second floor of the administration building were assigned to the library. The Weidner library continued in use for the students, and was housed in the President's home.

The dining hall, or Commons, deemed to be one of the most attractive buildings on the grounds at the time, was modeled after the Commons at the University of Oxford in England. The appointments, provided by the Lutheran Woman's League of Chicago, were most complete throughout. Since there was no chapel building, the dining hall, from the outset, with its capacity of three hundred, was used for public services, commencement exercises, and the like.

The style of the buildings was designated as Collegiate Gothic with Bedford stone trimming. All of the buildings were roofed with tile, "whose soft terra cotta hues form a pleasing contrast and crown to the more sombre tones supplied by the walls." Unfortunately, the terra cotta crown of tile carried a tremendous weight, and in later years it was necessary to remove the tile roofing. The contract with the purchaser's of the Lake View property gave the Seminary the right to remove such of the trees and shrubbery on the premises as they desired, excepting those trees located along Sheffield and Waveland Avenue. Thus it may be that some part of the Seminary on its first site still exists on the Maywood campus today.

The actual campus occupied but ten of the fifteen acres of the May-

wood plot. This is still true today. The remaining five acres lying to the West of the professors' homes were to be used for students' playgrounds and kitchen gardens. The entire tract was to be enclosed with a hedge of English privet. A tower clock was also part of the original plans, and the



THE COMMONS  
(Dining Hall)



INSIDE DINING HALL

reader was advised, "standing at this point, one is immediately in front of the central tower of the administration building, whose majestic proportions, massive stone portal, great Gothic window, battlemented corners, and wall spaces near the top in which will soon be seen dials of a tower clock, form an architectural feature that singularly unifies and dominates the whole group of buildings." While perhaps not now considered as ma-

jestic as it was in those days, the tower still dominates the campus, and, floodlighted since 1947, can be seen several blocks away.

It was a day of great rejoicing and special celebration when at long last on October 5th, 1911, the buildings were formally dedicated. The dedication of the buildings represented the realization of the dreams of many and the prodigious labor of a few. Festivities extended through the day. There were morning, afternoon, and evening exercises. There was an address by Dr. Weidner, an historical address by Dr. H. W. Roth, and an address by Dr. J. A. Haas, on the purpose of theological education. The dedication service was conducted by Dr. S. Wagenhals, President of the Board. *The Lutheran* of October 19, 1911, tells us "Two Allentown men took the long journey. The one, President Haas of Muhlenberg, to deliver the dedication address, and the other, Rev. A. Steimle, to convey the greetings and best wishes of the General Council."

It was announced at the dedication service with great joy that a friend of the Seminary had agreed to contribute \$25,000 to an endowment fund on condition that an additional \$50,000 be raised inside of two years. Immediately two checks totaling \$5,000 toward the \$50,000 were received. This was to be the beginning of an intensive campaign toward endowment.

An outstanding incident of the dedication occurred near the close of the morning service. The General Secretary, Dr. Frank E. Jensen, announced that "there was a gentleman present who desired to make a few statements". Mr. J. B. Franke of Fort Wayne, in a few well chosen words, announced that the faithful ministry of his pastor, Dr. Samuel Wagenhals of Trinity Church, Fort Wayne, was to be perpetually remembered in that the Administration Building was to bear his name. The entire congregation then proceeded to the Administration Building, and while Mr. Franke and Mr. Jensen unveiled the stone tablet above the door revealing the words, Samuel Wagenhals, Mr. Franke said, "The friendship existing between you and Lucile suggested this gift. I do now present, through our daughter, your devoted child member, Lucile, this beautiful building as a permanent testimony of what God has done for us and our love to you, our pastor". The little ten year old Lucile herself, later that day, unveiled the bronze tablet inside the building which commemorated the gift. Lucile, now Mrs. Leslie Popp, is still an active member of Trinity Church, Fort Wayne.

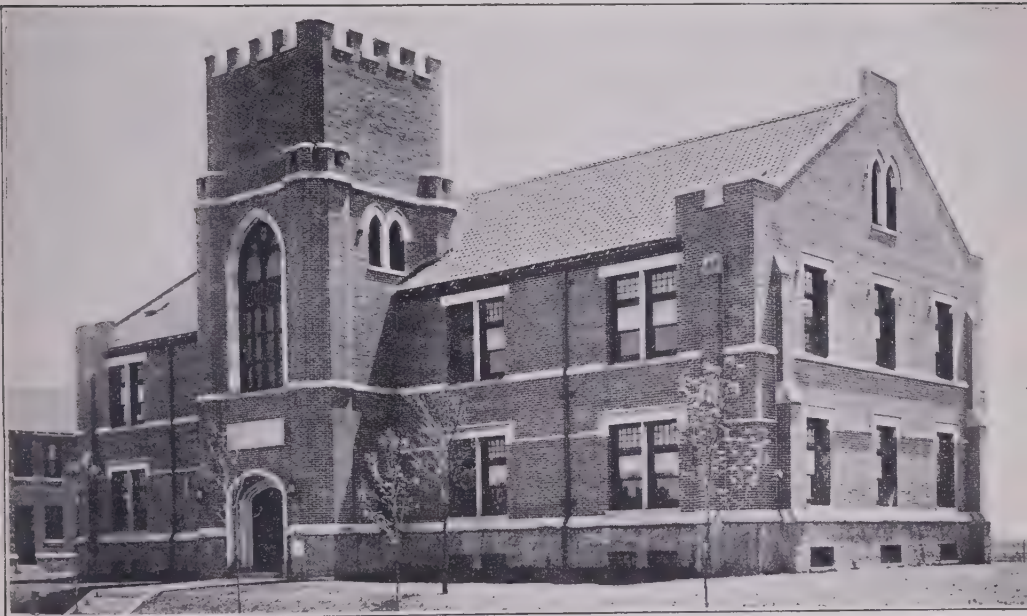
One of those present that day remarked, "Mr. Franke has the exceptional honor of having set an example in a new direction—a living man in the prime of life naming a building after his pastor, yet alive." Mr. Franke, hearing those words said, "I prefer to distribute my flowers before the funeral."

Much had transpired in the year since the Seminary had moved into the unfinished buildings. Gone was the sea of Maywood mud, and in its place was a carpet of green. The campus had been planted; cement sidewalks had been put in; and much of the unfinished interior of the buildings had been completed. The unoccupied five acres to the west of Faculty Row was being used by the Boarding Club to raise vegetables for the



# WAGENHALS HALL

(The Administration Building)



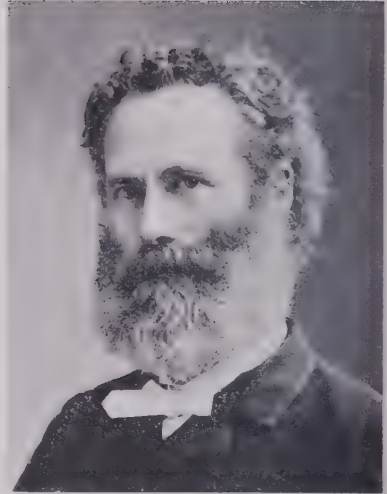
THEN — 1910



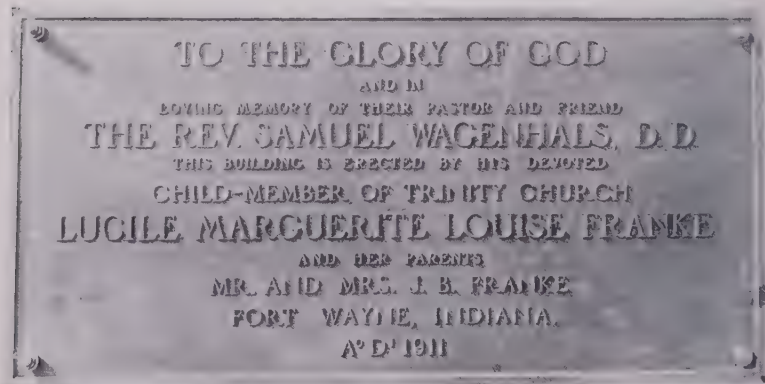
NOW — 1951



MR. J. B. FRANKE



DR. SAMUEL WAGENHALS



TABLET IN WAGENHALS HALL

student board.

In the summer following the completion of the buildings, General Secretary Jensen found recreation in engraving inscriptions on the plates for the doors of the rooms furnished by friends and by societies. There were ten rooms not provided for as gifts, but it was still hoped that donors would come forward. The students were solicited for funds to furnish the study of the President, but as with the students today, money was scarce and results were disappointing, much as they loved and respected Dr. Weidner.

Dr. Weidner's attitude on smoking had not changed with the passing years. He told his students that if anyone wished to smoke he should go out into an open field, look around, and if there was nobody in sight, smoke, and then remove his coat and shake it, sneak back into the building, thoroughly ashamed of the whole performance! Smoking in the buildings was forbidden, but Dr. Weidner did about 1914 make a concession, "If you want to smoke go down into the pit." The pit was a room in the basement of the Administration Building, and when smoking students assembled there, someone was sure to exclaim, "They shall go down to the bars of the pit when our rest together is in the dust." (Job 17:16) This room was also dubbed "Hades." A student transferring from another seminary was being given a thorough examination by the faculty in Dr. Weidner's office. When they had apparently exhausted their questions, Dr. Weidner sternly asked, "*Do you smoke?*" "Yes." "*Will you quit it?*" "What is your rule?" "*Not allowed in the buildings.*" "I will observe your rule." "Ah! That is fine, Mr. M..... That is All!"

In 1912, the Rev. F. E. Jensen resigned as General Secretary, and the Rev. William Eckert of Racine, Wisconsin, was called to fill the post. His was to be the task of helping to raise an adequate endowment. On the resignation of Pastor Jensen, the resolutions of appreciation of his services were adopted by the Board, particularly, "For what he procured in the way of donations, and what he saved by his careful oversight and management during the erection of the Seminary plant."

A meeting of a representative body of churchmen interested in the Seminary was held in 1913 to consider the question of endowment. The meeting included three synodical presidents, three board members, three faculty members, and some of the nearby pastors. The group requested the board to inaugurate a campaign for \$150,000 endowment. The first \$50,000 was to be set aside in support of a chair to be known as the Weidner Professorship of Systematic Theology. An endowment committee was set up by the Board, and in the same year the Synod of the Northwest, District Synod of Ohio, and the Chicago Synod appointed committees to cooperate with the endowment committee of the Seminary.

In the summer of 1913, Dr. Weidner was in Europe attempting to seek relief by the treatment of the Baths. The board was well aware that he would not much longer be able to continue all of his arduous duties. On his return, Dr. Weidner resigned as president and was made President



LINDOP MEMORIAL DORMITORY  
(The East Dormitory)



THEN — 1910



NOW — 1951



PASSAVANT MEMORIAL DORMITORY  
(The West Dormitory)



THEN — 1910



NOW — 1951

Emeritus. He continued in his post as professor. Dr. Krauss was elected as acting president. He had been assisting Dr. Weidner in correspondence and office work for some time.

The new Seminary plant created a close fellowship and gave rise to more social activity. Students were frequently entertained by the faculty at parties and informal functions, but lest anyone frown on parties, the readers of the *Record* were hastily assured, "Formality was thrown to the winds and all had a royal good time, although nothing was done that would make the boys forget their positions as theological students." Students and faculty raised funds to purchase a piano, and an orchestra was organized which specialized in popular music. At a certain halloween party, "several of the lady guests were so affected by its renditions that their escorts had difficulty in restraining them and reminding them they were at a theological seminary." It was an occasion never to be forgotten when the Doctor had the students in his home for a social evening. The menu was Hebrew and apples. He made the Hebrew very interesting and the students relished the apples.

The first Seminary quartet was organized in 1913, and given high praise. The quartet was in demand in all parts of the city and it was impossible for them to fill all the engagements for which they were asked. Thirty-five years later in 1948, another quartet was organized, and history repeated itself, as they gained recognition.

Class Day exercises were part of the program. Students then were the same as students today and features on the program were such dramatic presentations as "The Trials of a Theolog," "Diary of a Seminary Student". Today an annual picnic has replaced the Class Day but the activities are about the same, including parodies on Seminary days, imitations of professors, and dialogues on the woes of Seminary life.

Apparently about the time the Seminary moved to its new plant, people were just getting over the idea that theological students had to be stern faced, pious looking, unhappy individuals. An article in the *Record* attempted to dispel the old idea, "Many of the students enter the Seminary with the feeling that no longer can they indulge in the happy smiles or hearty laughter that was characteristic of their recent college days. But they have not been on the campus a half day until they see a dozen or so of the second and third year men out on the lot adjoining Cummings Hall knocking out flies to each other and yelling as lustily as ever did college fellows. And when one of the players see the interested air of the newcomer, with the cordiality that is characteristic of all the students of the Chicago Seminary, he invites him to join them. The newcomer has regretfully to admit that he has not brought his glove with him, but you can be sure that when the men from Passavant Hall come out after lunch and challenge the Cummings men to an impromptu contest, the new as well as the old come out, glove or no glove, and root and play as lustily for the dormitories to which they have been assigned as if they had known each other all their lives."

It was found that the dining hall could be adapted for the playing of volley ball, and teams were organized. At least the students could manage to get along and find some recreation "until the gymnasium is built". But that day never came.

The devotional life in Maywood was not too different from that at Lake View. Now there were two services daily — matins at which a professor presided, and vespers which was conducted by the students. It was also required that each student commit to memory each year twenty-five of the best psalms and twenty-five of the best hymns.

Dr. Weidner, during one of his famous chapel talks to his boys, gave them this sage advice, "Now boys, when you enter the ministry, don't dress like horse jockeys, nor wear red ties." Low and behold, in the front row of chairs sat a student with one of the loudest red ties ever to be seen!

A sequel to this story occurred in the dark days of 1947 when but 17 students crowded (?) the campus. The students decided they would bolster their sagging spirits by recalling the golden days of yore. What better way to do it than by recalling campus life in the days of Dr. Weidner? One of the students was to read in chapel a paper on Weidner and his attitude on campus life. Came the fateful day, but not until that morning was the student handed the paper he was to read. He went into the reading as cold as a dormitory room at 5:00 a.m.! All was going well as he read on. There was an occasional laugh, but nothing of much consequence. Then he came to a sentence which read something like this: "If there was anything Dr. Weidner disliked with a passion it was a red neck tie." The student gulped. Slowly he looked down at the tie gleaming at the neck of his clerical robe and paused fully five seconds while his face turned as red as his tie. Quoth the alumnus who sent in this story, "The moral of the story is this: 'He who comes cold to a speaking assignment may get a laugh, but he is always in danger of being called a red.'"

The curriculum, at this time, remained relatively unchanged. There were no electives in the first three years. The electives were permitted in the fourth year for those working for a B.D., but the *Record* indicates that there were only a few students who took the fourth year immediately. Most of them were graduated from the Seminary with a diploma, returning in later years for their degree. There were still five terms of five weeks each plus four days of review and examination at the end of the first two terms, and ten days of review and examination at the end of the last three terms. The Seminary year thus consisted of 28 weeks or seven months.

Ever a pioneering institution, the Seminary enrolled in 1912, two young women, deaconesses who were preparing as missionaries to China. The Seminary realized its responsibility for preparing candidates for the ministry of mercy as well as for the ministry of the Word. This step was but a forerunner of the present, when each summer some ten to twenty young women are enrolled at the Seminary in order to prepare themselves for full time Christian Service in the Church. Many of the young women attending these sessions are counsellors with the National Lutheran Council, working on University campuses. Did Dr. Weidner foresee the develop-

PACIFIC LUTHERAN  
THEOLOGICAL SEMINARY  
THE LIBRARY

## FACULTY ROW



THEN — 1910



NOW — 1951



ment of our great university work when he said, "It is a pity that the Lutherans in the many great schools of all grades, from the normal school up to the University, do not know one another as Lutherans. At this writing we are not clear precisely as to what advice to give. If the students who read this will send us their names, exact addresses, and a few pertinent words about themselves, and the names of any fellow Lutheran students at their school or another that they may have some knowledge of, we may be able to work out some plan that will be of some advantage to them." The Lutheran student program is doing just that.

In 1915 came the blow that had long been expected by the Board of Directors—the loss of Dr. Weidner. He had suffered his first paralytic stroke in 1904. He realized that time might be short for him, and through the years he had driven himself to a husbanding of minutes and a routine of work that was amazing. Volume after volume came from his pen. Soon after he was stricken he said, "I am going to work just as though I was assured of twenty years more." He labored with reckless disregard for his own well being.

Year by year his physical infirmity grew worse, until the last year, when he literally dragged his paralyzed body to chapel and lecture room. He pushed himself to the utmost, and it was pitiable to all to note his painful progress from his home to the administration building. At the last matins he attended on December 3rd, 1914, "All who were present seemed to realize in a certain subconscious way that we would never again hear that labored progress through the halls, that familiar thud of his cane, and the sound of his dragging shoe, and the look of relief on his pain-scarred face as he dropped wearily into his chair." He was to leave on Saturday with Mrs. Weidner to seek rest in a sanitarium in Florida.

The air was tense, and there was a atmosphere of great sadness. Speakers were many, and all of them deplored the great calamity. Finally a young pastor spoke up in disagreement saying, "Who among you will look for pity after you shall have accomplished as much as has Dr. Weidner? Here, due to this man, is one of the great institutions of America. Dr. Weidner is not leaving us, he is going to teach and write just as before." And to clear the atmosphere he turned to Dr. Weidner and said, "Now Doctor, when you write in Hebrew, please remember your 'dogesh-forfe'." The whole audience roared, for they had all been reminded and reprimanded more than once by Dr. Weidner for omitting that particular Hebrew sign, and the doctor joined in with them most heartily.

On Friday afternoon the students called on him in a body, and presented him with a loving cup, as a mark of affection and esteem. His last words to the students were, "Your gift pleases me much, but you will please me best if you will always do your duty before God." The next day he left for the sanitarium, in Tangerine, Florida, where he died, January 6th, 1915.

It was the passing of a great leader, and everyone seemed to sense it. His body was returned to Maywood and lay in state in the Seminary Commons with a guard of honor composed of relays of students who kept

their vigil night and day. The funeral service was preached on January 11th by Dr. William A. Frick, his life-long friend and schoolmate, who had also been an instructor for seven years in the early history of the Seminary. The faculty and instructors served as honorary pallbearers, and alumni were the acting pallbearers. Church leaders from near and far came to pay tribute to his greatness and there were no less than ten ad-

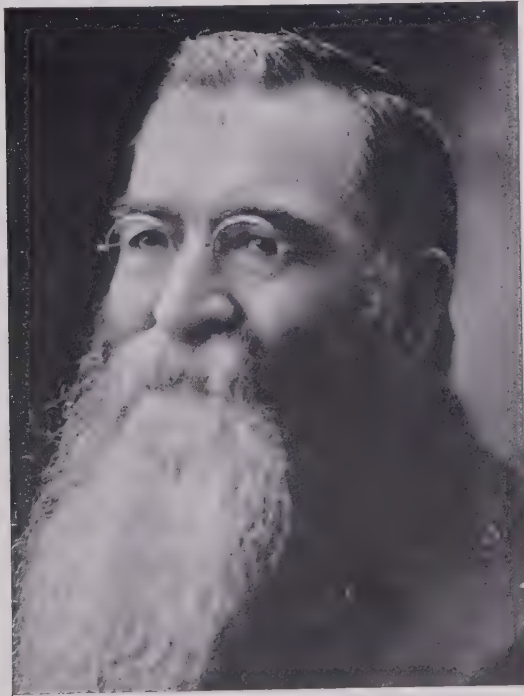


PRESENTED TO DR. WEIDNER  
BY THE STUDENTS

dresses delivered at the funeral. Tributes, letters and messages of condolence were read, as this man of God was laid to rest.

Excerpts from a tribute to him, written by one of his students, express the place he held in the hearts of all those at the Seminary. It was written by Paul H. Krauss, a student in the last class to sit under Weidner, and son of the acting president, Elmer F. Krauss. Dr. Paul Krauss is now pastor of Trinity Church, Fort Wayne, a congregation noted for its support of the Seminary. "In the passing years the great body had broken. The body had tired before the soul. Had the soul ever tired? I think not. At least he never showed it, and we know that he never lost hope and faith. But the straight back was now bent, the black hair greyed and thinning a little, the massive head now bowed a little between the broad shoulders. We sat and waited for him in the dusk as he came to teach his last class the great system of faith he had given his life to defend. Waited as he dragged his dying body and useless legs to bring us the message and glow of his living soul. Waited as he took that breath-catching walk around the path to the lecture hall, the careful ascent of the step, the stop for rest, and then the heavy drag of the foot along the

hall. We saw it daily, we students, an object lesson in devotion to duty more impressive than the impressive lectures of the hey-day of his strength. Still a great man? Yea, though the body was broken and the back bent. A greater man in that heroic fight against death than ever before. When



DR. WEIDNER  
as his later students remember him

he dropped in his seat he was nearly spent. Yet the brown eyes, deep beneath the heavy brows, glowed with an inextinguishable fire.

"It was that spirit, that fire, that made him a prince of teachers. . . . I think better than any man I ever knew he could impart that which he knew, and he knew much. He imparted what he knew and made us wish to know. He was thorough and demanded thoroughness in others. That keen eye could quickly detect intellectual shoddy. In its light the 'bluffer' stood forth in the embarrassed nakedness of his pretense—and ceased to bluff.

"But the qualities that won the great love of his pupils were his sympathy and courage. He always had time to hear their troubles, to sympathize with them and to encourage them. . . . His 'boys' were his

children. He counselled them in everything from dogmatics to diatetics.  
 . . . . .

"(In that last class) There was a premonition in all our hearts that this was the last time he would ever occupy his professor's chair. It was a dark December afternoon, and we waited long as he made his last long toilsome trip through the dusk,—dragging his heavy way in and took his seat for the last time as a professor in the chair from which he had shaped the course of hundreds of men now preaching the Ancient Truth. It was the last feeble flickering of the torch of light that had once burned with a fierce flame,—and too often at both ends. A few closing words on the Doctrine of Man, an exhortation to preach sin and God's grace only, and he bade his 'boys' goodbye, 'to go to Florida to rest and get well.' ". . .

His death was a great loss, but the Seminary was to go on through the years and to stand as a memorial to him who had nurtured it through its infancy and brought it to man's estate, that the Church could be proud of its accomplishment.

The task of selecting a new president was no easy one. Several leaders of the Church were extended calls, including Dr. John A. W. Haas, president of Muhlenberg College. For various reasons they declined. After careful consideration by the Board and consultation with the faculty, the Rev. Elmer Krauss, then serving as acting president was elected President of the institution. He had served on the faculty for fifteen years, at Dr. Weidner's side. It was felt that he could continue the best traditions of the institution. He had the respect and admiration of his students, who petitioned the Board that he be called as President.

The year before, the Rev. Harry Reed had been called as Professor of Old Testament Exegesis. He, however, was no newcomer to the Seminary either, for he had served for ten years as an instructor in the field of Old Testament. Reed had begun his work with the Seminary in 1904 while continuing as pastor of St. Peter's Church, Chicago. He was the first addition to the faculty from among its own alumni which now numbered more than 300. He was described as a quiet man with the teacher's instinct.

The Rev. Joseph Stump joined the faculty in 1915 as professor of Systematic Theology. Stump was widely recognized in that day as an author and following his inaugural speech was adjudged, "Luminous, safe and up-to-date." Dr. Krauss, following his induction into the Presidency, removed to the President's house, and Professor Reed occupied the former Krauss house. Temporary quarters were found for Professor Stump since there was no house on the campus available.

It is interesting to note that all of the professors thus far were born in Pennsylvania with the exception of one. That one was Professor Reed, who, however, had removed with his parents to Pennsylvania when but an infant. Mt. Airy Seminary was justly proud of the fact that all of the professors in the history of the Chicago Seminary, up to this time, with the exception of Reed, were graduates of that Seminary.



The year following Dr. Weidner's death saw considerable progress toward the raising of the endowment. The Chicago Synod had already subscribed over \$25,000 toward the Weidner chair of Systematic Theology. The Northwest Synod had contributed over \$22,000 toward the Synod of the Northwest Professorship of Practical Theology; and progress was being made by the District Synod of Ohio toward its Professorship of Historical Theology. In 1916, the completion of the first quarter-century of the Seminary's history was duly celebrated. 290 young men had gone out in the active ministry in that time from the institution. Special services of celebration were held the first week in October and a profusely illustrated anniversary booklet was published.

This Silver Jubilee year brought to the Seminary a \$10,000 bequest by the late Joseph C. Kuhns of Pennsylvania, to pay for the President's residence as a memorial to his mother. There were now four memorial buildings on the campus: the Administration Building, the two dormitories, and the President's home.

In his anniversary address, Dr. H. W. Roth, retired since 1897 as Professor at the Seminary, recalled the glory and the heartaches of the early days, and reminded the gathering of the gratitude due the Seminary's two great leaders, Passavant and Weidner. "As long as the Seminary shall exist, the names of Passavant and Weidner will be conjoined in grateful remembrance of the chief and great human agents in its establishment." Despite their great contribution, there was no memorial building on the campus to either its founder, Dr. Passavant, or its great leader, Dr. Weidner. It was the cherished hope that library and chapel would be erected as the Weidner Memorial Library and the Passavant Memorial Chapel. Yet sixty years after they began their great work, there is still no building erected to bear the name of either of these great leaders.

When in 1949 the President's House, Kuhns House, was converted for student use for apartments for married students with children, it was informally renamed the Weidner-Kuhns House, that students of the present generation should not forget the great leader. This has been but a temporary expedient, and it is hoped that his greatness will some day be fittingly memorialized.

January 6th, 1917, a wreath was placed by the students on Weidner's grave, for Epiphany Day was the anniversary of his passing. Dr. Weidner had willed his complete library to the Seminary, and in their daily studies, as the students handled his books, they were constantly reminded of the dynamic figure which had so recently walked among them. Soon after the acquisition of Dr. Weidner's library, an effort was made at a complete cataloging of all the volumes in the library. Only in this way could the library function efficiently as a tool for learning.

It was in 1917 that the Seminary first saw its mission of education extending to the laity as well as to the preparation of the clergy. In that year a Summer School for Sunday School teachers and Church workers was operated for one week. A full schedule of morning, afternoon and

## PRESIDENT'S OFFICE



THEN — 1910  
In the President's Home



NOW — 1951  
In the Administration Building

evening sessions was held, and noted leaders of the Church of that day participated—Simon Peter Long, Milton J. Bieber, etc. The school was conducted successfully for three summers. It may well be that we may look to this enterprise as the genesis of the School for Christian Service inaugurated some thirty years later, for the training of full time Christian workers among the laity.

The death of Dr. Weidner represented the passing of the first of the Old Guard. In 1918 came a double bereavement, in the death of Dr. William K. Frick and Dr. H. W. Roth. Both had been Board members since the establishment of the Seminary in 1891, and both had served as professors. Dr. Frick had been Secretary of the Board from 1896 and Dr. Roth had been Treasurer since the beginning of the Seminary's history. Both Dr. Frick and Dr. Roth willed their libraries to the Seminary. In 1917 the Rev. J. Allen Leas, first on the roll of the Seminary's alumni, had been elected to the Board, and on the death of Dr. Frick was elected Secretary of the Board.

New and younger men were rising to take up the work of teaching. In 1917, the Rev. Paul H. Roth, nephew of Dr. H. W. Roth, was called to the faculty as professor of Historical Theology. This made the second of the Seminary's alumni to be called as a professor.

Dr. Gerberding's 25th anniversary at the Seminary was celebrated in 1919. He was in his seventy-first year, and still carried on the full work of his department. First he had labored in the field of history, and then in the practical department. The resident students and former students presented him with a loving cup and a purse was presented from the Alumni Association as an expression of affection and esteem.

The call to arms was heard in 1918, and students and alumni were enrolling in the service of the nation as regular soldiers and as chaplains. The military influence was felt in the Seminary apparently, for in the following year, arrangements were made for daily drill and athletic exercises under an athletic instructor who had "thoroughly mastered the best systems of body building in use of the armies of the civilized nations today. We have all seen what the setting up exercises in the army and navy do for our boys in the service of our country. A theological student is not a molly-coddle, and he cannot do efficient work unless he is in possession of a sound mind and a sound body. The object of the systematic drills mentioned is to secure for him as far as possible, the enjoyment of this blessing." The student's reaction to this innovation is no where indicated, and the experiment was apparently short-lived.

Devotions continued to be an integral part of the Seminary life. There were still two daily services held with emphasis on scripture reading. The readings were so arranged that the Old Testament would be publicly read through in three years, that the Psalms would be read through twice a year, and the New Testament would be completed once a year. In 1918, the merger year, when the General Synod, the General Council, and the United Synod of the South merged to organize the United Lutheran Church in America, the Seminary enthusiastically adopted the Common Service

Book and Hymnal to be used in chapel services. In 1920, with the world having come out of a great holocaust and entered the jazz age, emphasis was directed on New Testament readings, and greater stress was laid on the development of Christian character.

As in the past, the Seminary continued its desperate effort to get away from the business of operating from "hand to mouth". By 1920, considerable gain had been made in assuring some definite income each year. Mr. M. L. Deck of Decatur, Illinois, had begun the establishment of a chair to be known as the M. L. Deck Professorship. Money was added from time to time to this fund. Three synodical chairs were definitely assured. It was at about this time that a sixth professor's home was built.

In 1917 the Seminary began to sell bonds at 6% interest, the principals of which were to go to the Seminary on the death of the bond holders. The Seminary occasionally still realizes small amounts in this way. The sale of these bonds was apparently quite extensive.

In 1918 Trinity Church of Fort Wayne, Indiana, celebrated the 50th Anniversary of the ordination of its pastor, Dr. Samuel Wagenhals. Special note of the event was made in the *Record*, for Dr. Wagenhals had been a member of the Board since the organization of the Seminary and its president since Dr. Passavant's death. His leadership had engendered an interest in the Seminary by his congregation which is unparalleled.

The instructor in Oratory had been supported by this Congregation from the very beginning. One quarter of the rooms in the dormitory have been furnished by members of Trinity Church. The Administration Building had been provided by Mr. J. B. Franke, of that congregation, and named in honor of Dr. Wagenhals.

And now it was further announced that a full professorship was being established by a member of Trinity Church at Fort Wayne. In 1917, on the Four Hundredth Anniversary of the Reformation, the Board had passed a resolution to establish the chair of the English Bible, but there seemed to be no prospect of its immediate realization. However, Mr. Franke, member of the Board, who had provided means for the erection of Wagenhals Hall, decided to pay tribute to his mother, Mrs. Louisa Bohn, and to that end endowed the chair of English Bible. Beginning in 1918, the Rev. William Eckert, General Secretary of the Seminary, assumed the Louisa Bohn Franke Chair of the English Bible as an instructor.

The largest bequest ever to come to the Seminary came about this time from the Mark Singleton Estate, in the amount of \$60,000 to establish the Mark Singleton Foundation. Mr. Singleton was also a member of Trinity Church, Fort Wayne.

In 1919 the Pittsburgh Synod established the Passavant Memorial Professorship of Missions in honor of the Seminary's founder on the centennial anniversary of his birth. The recognition was long over-due. It was exceedingly appropriate that a chair of Missions be established in his honor, since his name had been written boldly across the history of Mission development in Pennsylvania.

The Seminary, in its Maywood location, had ever been fearful that



it might meet the same fate as had Lake View—that industrialization of the area might take place. There was particular fear of this in the property south of the Seminary, but in 1920, when the government took over the old Speedway Hospital in this southern area for a Veteran's Hospital, such fears were dispelled. Today, Hines Hospital and Vaughan Hospital occupy over 300 acres south of the Seminary, and the Seminary area still remains one of the most desirable sections of Maywood.

The end of the third decade brought a new revision of curriculum. In 1919 the Pastors Extension System became the Extra Mural School of the Seminary. The courses were completely revised and mimeographed outlines mailed out. It had been hoped to edit a second edition of the Handbook with this information, but the second edition was never printed. In 1920 the regular school year was increased from five terms of five weeks each, to six terms of five weeks each. The faculty had made such a proposal back in 1911, but the Board had not concurred.



CLASSROOM — 1910

Dark clouds hung over the Seminary in 1920, and the situation reached a climax which had been brewing for a considerable time. The picture is very much clouded, but suffice it to say a schism developed which resulted in the dismissal of four of the faculty, and the departure of a large percentage of the students. This separated element set about to establish a new Theological Seminary, and Northwestern Seminary in Minneapolis, Minnesota, was the result, esteemed and respected today as a sister institution.

Basically, the difficulty lay in the fact that there was no Church control over the Seminary. The Synods most concerned had no jurisdiction over what was going on, for there was a self-perpetuating Board responsible for the Seminary's operation. The Church, therefore, stood helpless to heal the breach. Little did the General Council realize back in 1886, when it renounced financial responsibility for the Seminary and insisted on a self-perpetuating Board, that it was sowing the seeds for a situation that was almost to mean the death of the Seminary some thirty-five years later.

Obviously the Seminary suffered. The first year after the schism there were but a handful of students. Dr. J. E. Whitteker, a Canadian by birth, was called as President in 1920 to take on the task of rebuilding.

Many are the students who remember Dr. Whitteker's unfailing use of the phrase, "Don't cha see,—Don't cha know." A story about Dr. Whitteker, without the familiar phrase would be a disappointment to his students. So here it is!

On a student's return from a first preaching appointment, Dr. Whitteker asked him how things had gone along. The student explained reluctantly that all had gone well except that he had forgotten to take up the offering. The Doctor replied earnestly, "How a student of the ministry could ever forget *that* I don't understand. Don't ever do it again. Don't cha see, don't cha know, the offering is also important."

Dr. Krauss remained as Professor of New Testament, a post he had held since the spring of 1900. During his five years as president of the institution, the student body had steadily increased, until the last year before the split saw the largest enrollment in the regular course of the Seminary. The Rev. William Eckert also continued to carry on in his post as General Secretary, and as instructor in English Bible. Only one of the vacant posts was filled immediately. Dr. Henry Schaeffer was elected to the Chair of Old Testament Exegesis. At the time he was just under forty. He came from the Lutheran Theological Seminary at Waterloo, and was a recognized scholar in his field.

One of the "classic" student pranks, retold from class to class, related to Dr. Schaeffer. The students were always required to carry an armload

of books to Professor Schaeffer's class in Hebrew, including *Brown, Driver and Briggs*, a ponderous Hebrew lexicon. One morning, operating on a well devised plan in which all members cooperated, the class deposited its books in the reading room of the library, directly opposite the Hebrew class room, and appeared in class sans books. At an appointed signal two of the students wheeled into the classroom the cargo of books, using the custodian's wheelbarrow. Immediately the whole class rose to its feet and swarmed around the vehicle to claim the books. Dr. Schaeffer was somewhat stunned, mildly rebuked the students, and then they settled down to some stiff translations to pay for their sins.

One night several students visited a friend who was just graduated from the Seminary and asked if they could buy his Hebrew lexicon. It was the same ponderous tome of the preceding incident, and cost considerable money. He said, "I tell you, boys, I never use it except as a door stop to my study, but I can't sell it. When the Church council meets over here and they see that Hebrew lexicon, they are so impressed that they never doubt my being a student of Scripture."

Dr. John Aberly was elected in the following year to the Passavant Memorial Chair of Missions. However, Dr. Aberly was at the time serving in India with the Board of Foreign Missions, and it was not possible to secure his release until 1923.

For a quarter of a century now, Dr. Arthur E. Phillips had endeared himself to generation after generation as instructor in Oratory and the Art of Expression. He was a fine Christian gentleman of charming geniality and impressive personality. His twenty-five years of service was honored by the Board with a substantial monetary recognition and he continued to serve in the post.

In 1920 death took the last of the Old Guard among the early leaders, Dr. Samuel Wagenhals. He had been a member of the first Board of Directors, appointed by the General Council in 1889 and had been President of the Board since 1894. He had enjoyed the intimate friendship and confidence of Dr. Passavant whose prayers had brought the Seminary into existence. He had been one of the elect group which included the sainted Drs. Passavant, Weidner, Roth, and Frick, who in fervent prayer and under the guidance of a benign Providence, presided over the affairs of the institution in the days of its indigent childhood and early youth. He was privileged to see the Seminary develop into one of the prominent institutions of the Church, rich in service and strong in influence, and then endured the heartache of seeing it go down into dust briefly just shortly before his death. How wise was Mr. Franke when he erected his tribute to his pastor, Dr. Wagenhals, during his lifetime, that he might enjoy the honor while he was yet living! And that same tribute was one which would continue down through history as a memorial after his death.

In 1921 began the task of the gradual restoration of the Seminary to the place it had occupied in its palmyest days of the past. The president of the Board was Dr. Charles P. McLaughlin, of Pittsburgh. Faith

in the Seminary had not been destroyed, for the cheering announcement was made that a \$50,000 endowment had been tendered for a chair. A bequest of \$25,000 had come to the Seminary, and additional gifts in the amount of \$3,000. Strong pleas were made for the annual gifts of former friends, since it might be several years before the above amounts would swell the annual income.

In 1919 the president of the Alumni Association, William A. Kiser, placed a wreath on the grave of Dr. Weidner. No wreath was placed in 1920, but the Association felt keenly that it wanted Dr. Weidner's memory honored. Therefore it requested the Faculty to set aside a day on which suitable services might be held and student body and Faculty would place a wreath each year upon the grave of its leader. Though the custom continued until the 40's, it somehow died out, but it is the present plan that a service may be instituted during the first week in January, that the students may keep in mind Dr. Weidner's contribution to their Seminary.

The school year following the difficult days of 1920, the Seminary opened with eight students. The following year the enrollment had climbed to 20, and in 1923 there were 40 resident students enrolled. Slowly and painfully the Seminary was creeping back to its former place of prestige. And out of this era, too, there came some of those "classics" that bear re-telling.

There are the inevitable recollections of students dealing with the woes of conducting chapel services. One student, handicapped by his age (45), was having difficulty with the Old Testament Scripture lesson. Not being able to find it, he became flustered and blurted out, "Ach, the Old Testament is written in the back of Jeremariah." He will never live that one down. Then there was a Norwegian Irishman who was speaker in chapel one evening and called upon professors and students to become aware of the evils of Chicago. For about five minutes his tear glands hindered his speech; it was a veritable downpour. The old Dr. Whitteker said to him in disgust, "Young man, I thought we made it clear that crying preachers are not the speciality of the Chicago Seminary." The young man was later sent back to Minnesota to plow corn.

Then there was the student who was leading in prayer after Professor Eckert's class in English Bible. He just couldn't stop. Professor Eckert kept intoning Amen after Amen, but the student prayed on and on. Finally, he began with the general prayers and then asked for God's blessing on the Seminary, and again "deliver us from plague and pestilence, from calamity by fire and water, from an evil death," and with final outburst and great emotional emphasis, "Oh, Lord, have mercy on the faculty of our Seminary." There the prayer ended.

In class one day another student was relating a wonderful experience of the night before in attending a revival meeting. Referring to the speaker of the occasion he said, "Why, he was so holy if he hadn't held on to a post in the church basement he would have gone right up into heaven." Whereupon Dr. Whitteker answered, "Mr. Blank, if you ever



feel like that, don't hang on to the post. I'm sure I wouldn't, don'tcha see, don'tcha know."

In 1922, Professor Martin Stirewalt, another graduate of the Seminary, was called to the chair of Practical Theology. He brought to his work a varied experience in the teaching field and pastorate, and in synodical work. In the following year, Dr. Aberly was able to come to the Seminary from India to take up his work. Thus, the faculty was gradually being rebuilt.

The death of Mrs. Weidner came in 1922. The full income from the Weidner estate of about \$25,000 was willed to the Seminary. This fund was put into a perpetual trust fund, the Seminary to receive the yearly income.

A new departure was made in the curriculum in 1923 in the preparation of two distinct courses. The standard course included Hebrew and Greek and was to lead to a B.D. Degree. The English Diploma course omitted languages and substituted instead English Bible and Mission studies. It was emphasized that the course was as intensive as the regular standard course. "It does not furnish an easy way into the ministry, but merely opens a door to those who otherwise could not find entrance into the holy office." In the same year the school year was lengthened by five weeks, in order to intensify the course of instruction.

Earlier the Seminary had pioneered when two deaconesses were admitted to the courses of instruction, and in 1923 this was carried a step further when four young lay women were admitted as students. Three were student wives and the fourth was in preparation for specific service and planned to enter missionary work.

In 1921 at the death of Mrs. M. L. Deck, wife of board member M. L. Deck, there came to the Seminary a farm tract near Decatur valued at \$25,000. This farm is still held by the Seminary and continues year after year to produce handsomely for the institution. A graduate of the Seminary, Gilmore Webber, efficiently manages this farm without cost to the Seminary. In 1923, the \$50,000 M. L. Deck chair was completed. Mr. Deck had served continuously on the Board of Directors since 1891. By 1924 the Student Aid Fund had reached the sum of \$25,000 and was helping some ten students each year to receive their theological education.

It was more than a dozen years now since the school had removed to Maywood. There seemed little hope of building a chapel or a library. With a smaller student body, it was possible in 1923 to divide the Commons Building into two parts; one to be used for chapel services and one for Dining Hall. This improvised chapel has continued in use since that time. The library was still housed in but two rooms of the second floor of the Administration Building. One room was used for reference materials, and the other room was the circulating section of the library. Trees were now growing well on the campus and assuming fine proportions. Thickening shrubbery provided a haven for rabbits and squirrels. By now the campus had a permanent look, and had developed into a unit of which the community and the Church could be proud.

The merging of the three general bodies into the United Lutheran Church in America brought the Chicago Seminary into the same relation to this new body as it had sustained to the General Council under the old regime. The U.L.C.A. convention in 1920 passed a resolution requesting its educational institutions which were governed by self-perpetuating boards to come under the control of such contiguous synods as were willing to unite in their support. The Seminary acknowledged the fairness of the principle and affirmed its readiness to accede to this request with the understanding that enough synods should unite in its support as would guarantee the proper financing of all its interests, and that a method of representation should be adopted which would insure the capable management of the Seminary in all its departments.

At the United Lutheran Church convention in Chicago in 1924, the Seminary had a prominent and impressive display. On Saturday afternoon, fifteen buses and numerous private cars arrived at the Seminary with police escort for a brief afternoon program and supper. Four hundred and fifty guests had been expected, but some six hundred turned up. There was a tour of the campus; Dr. Krauss gave a brief history of the Seminary; Dr. Burgess, President of the Pittsburgh Synod, spoke on the great work of Dr. Passavant; and Dr. McLaughlin, President of the Board, welcomed the delegates and visitors. The tremendous job of serving a cafeteria lunch was undertaken by the ladies of Seminary Row under the direction of Mrs. Whitteker. It was felt that the expense of time, energy, and money was well worth while in returns of a more intelligent appreciation of the Seminary by the convention delegates.

It is a sign of the times that the *Record* indicates that the students in 1925 were enjoying and were grateful for a fine radio receiving set contributed by the Sunday School of Wicker Park Church, Chicago. The Passavant Missionary Society had been reorganized so as to include in its scope Home and Inner mission activities. Devotional meetings were being held by the students weekly. The work of the Society also included rendering service in Sunday Schools, in phases of Home Mission Work, in hospital visitations, and visitations to other institutions.

Not to be daunted by lack of a chapel, the Seminary was determined to make the temporary quarters as churchly as possible. On the initiative of the Alumni Association, with the help of friends and interested congregations, and under the direction of Dr. Krauss, the chancel of the chapel in the Commons Building was improved in plan, furnished, and made appropriate to its purpose. A new altar, pulpit, and hymn board were made; the lecturn was donated by the Sunday School of St. John's Lutheran Church, Easton, Pennsylvania. A brass cross was presented by one of the board members, the Rev. Robert Neumann, D.D., of Burlington, Iowa. The two brass vases and offering plates were furnished by Grace Church, Rochester, New York. Two Bibles were presented by Trinity Church, Lancaster, Pennsylvania. The vestments and the linens were made by Mrs. E. F. Krauss. Though the set-up was still thought of as a temporary mat-

ter, the hope of a real chapel was moving farther and farther into the future.

Suddenly on April 13, 1925, Dr. Whitteker was taken by death from his work. Five days previously, on April 8, he had gone to Passavant Hospital in Milwaukee to seek the cause of a weakness which had come upon him. His body lay in state in the Church of the Redeemer, with a guard of honor of students from the Seminary in charge. Dr. Whitteker had been a courageous man to assume the presidency of the Seminary in its hour of downfall, and in its hour of great need. He had served barely five years, yet had been able to bring the Seminary quickly to its former estate. For the second time in its history, the Seminary was without a president.

Commencement exercises that year were held without a president. As part of the festivities, special honor was given to Dr. Krauss, who had completed twenty-five years of service to the Seminary as Professor of New Testament Interpretation. More than two hundred were present at a luncheon in his honor and he was presented with a purse of \$1,000 to cover the expenses of a trip abroad. Dr. Krauss had also been president of the Maywood School Board for six years, and was presented with a traveling bag and suitcase by the Proviso Township High School staff in recognition of his services. Students and faculty also presented him with a watch on his departure.

Dr. John B. Moose became professor of Historical Theology in 1925. He had been a graduate student at the Chicago Seminary for one year in 1914. It was also announced that in the following year, Dr. L. Franklin Gruber, of St. Paul, Minnesota, was to deliver a series of lectures to the students during the last week of each month. Dr. Gruber had previously delivered a series of six lectures to the student body, and had been enthusiastically received.

In 1926, upon the death of Mr. J. B. Franke, the Seminary lost a valued friend and benefactor. Mr. Franke had always given liberally of his means; had been a member of the Board for a good many years, and just previous to his death had been elected President of the Board.

On the death of Mr. Franke, Dr. J. Allen Leas, in the first graduating class of the Seminary, was elected President of the Board. He served ably until 1941 and saw the Seminary through the difficulties of depression days.

By 1925, the Seminary had largely recovered from the split of 1920, and again the enrollment was good and the Seminary was giving to the Church a constant supply of pastors. In that year, the Rev. William Eckert was made Professor of English Bible. He had occupied the chair as instructor since 1918. In 1926, Dr. L. Franklin Gruber was elected as President.

Dr. Gruber combined the diligence of a pastor with the profoundness of the scholar. He took up his work at the Seminary in September of 1927, though his formal inauguration was not held until December 11, 1928.

In his inaugural address, Dr. Gruber stressed the philosophy of education which was to underly all his work at the Seminary. "As the true end of all education is not so much instruction as it is culture, it would not be good pedagogy on the part of the theological seminary to put the chief stress on the imparting of information or upon doing all the thinking for the student. That would be the surest way to stifle originality and initiative on his part. What the student needs is the ability to help himself, to become a seeker after truth on his own account. Some students acquire this art of self-help quite early—others acquire it only after years devoted to extensive supervised courses of study, while some never acquire it at all. Hence, the theological seminary should be richly suggestive rather than exhaustive in its teaching. It should stimulate the student and make him crave for that which he has now learned to love. After all, in the great activities of life, one must act without a teacher. Hence, the inculcation of truth for truth's sake, and for the sake of life and character, service to God and man, and as an incentive to attain more truth, is more important than the mere reciting or mastering of elaborate skeletons or of many volumes of facts and truth.

"The work of the ideal theological seminary is to result in more than merely intellectual equipment. It should issue in a full rounded Christian personality. To the attainment of this, all its discipline should be made tributary. The aim should be not scholarship for its own sake, as though it were an end in itself, but scholarship as a means to a more effective preaching of the Gospel of the Kingdom."

Dr. Gruber was a man of tremendous and momentous outlook. He was a man of action and accomplishment, profoundly respectful of the glories of the past. He saw the dangers of stagnating in those glories. "We are standing at the vanishing point between the past and the future, which for convenience we call the present, but which really is an ever onward moving nonentity. What lies behind us in the past is fixed, and could not be altered either for better or for worse. What lies before us is in a measure ours to mold and make subservient to our purposes. As every tomorrow of the controllable future will pass into a yesterday of the irrevocable past, it is important, at least on this occasion, that we concentrate our attention upon that which is potentially ours, upon the making of history for this institution, rather than upon the reviewing of its history that is already made." Such were his words at his inaugural.

At last, in 1929, the Chicago Seminary, in accordance with wishes



of the Church and the action of the U.L.C.A., was to all intents and purposes under synodical control. The majority of the Board of Directors were now representative of synods, though still leaving some Directors at large, for allotments to such bodies as might be willing to have representatives on the Board. While it was true that these directors were nominated by the synods and elected by the Board, this phraseology was retained simply as a requirement of the articles of incorporation. The complete coming under synodical control of the Seminary was not accomplished until 1942, however, when all members of the Board were elected directly by the Synods.

In the late 20's, a movement was started towards Seminary consolidation. A meeting of representatives of Seminaries in the Middlewest was held in the Edgewater Beach Hotel in 1929 to consider a possible merger. In attendance were the five presidents of the five seminaries involved: Hamma, Northwestern, Western, (now Central Seminary) Martin Luther Seminary (the Seminary of the Midwest Synod, no longer in existence) and Chicago Seminary. Little was accomplished, though it was resolved that "a thorough study should be made."

One student generation after another had left its mark now for almost twenty years on the Maywood campus, and improvements were necessary. In 1928 there was a complete renovation of the heating plant, and an electric program clock was installed in the Administration Building. In 1929, a complete plastering and painting job was done in the dormitories. Rugs, bedding, drapes, etc. needed replacement, and appeals were made to friends of the Seminary to refurnish these items at \$75.00 per room. At this time the Alumni Association assumed the responsibility of refurnishing one room.

1929 brought in the great depression with its tremendous economic unrest, with widespread unemployment, and bank closings. The Seminary, as did all other church institutions, suffered greatly. Professors were on greatly reduced salaries, and graduates were finding placement difficult. A financial campaign for funds for the Seminary was deferred from year to year, because of the critical financial conditions prevailing. Dr. Gruber was an heroic figure as he ably guided the Seminary during the years of the depression and managed by his remarkable financial acumen to keep it solvent.

A classic "historic" statement which Dr. Gruber always delighted to make was, "There is more unwritten history than written; and if all the unwritten history were written, the world would not be large enough to hold all the volumes." Much must be the unwritten history which only Dr. Gruber knows, and we shall never know, concerning the Seminary in the dark days of the depression and immediately after. And the pages that could be written would bear his name in bold letters as the man of the hour in bringing the Seminary through that turbulent period.

Dr. Gruber, beset by the financial problems of the Seminary during these days of depression, often found it necessary to absent himself from

his class for various meetings. On such an occasion he would always place his thumb in his striped trousers before dismissing the class by saying, "I have an ex-CEED-ingly important engagement, and cannot meet the clAAAs." But when he did, the students learned confessional theology.

Dr. Gruber drove one morning into Chicago for one of these meetings. Upon returning home in the evening, Mrs. Gruber asked, after she had seen her husband walking from the "L": "Where is the car?" "What car?" he asked. "Well," replied Mrs. Gruber, "You *did* drive into Chicago this morning."

Many of the students remember Dr. Gruber and his course in "Apologetics" when he would ask this question, "What is mind, what is matter?" Regardless of the student's attempt to answer it, he would always say, "What is mind? Never matter. What is matter? Never mind."

Despite the hard times, improvement to the property continued at a minimum cost, through the labor of the custodian and student help. The exterior woodwork of the buildings was repainted, and automatic hot water heaters were installed in the dormitories. The work continued for several summers and the chapel and dining hall were also redecorated.

A pipe organ was donated to the Seminary by St. John's Church of Maywood when a new and larger organ was bought by the church. New silverware was acquired for the dining room and one hundred and fifty additional chairs for the chapel. A gift of a piano was also made for use in one of the dorms.

It is probably a mark of the depression days that in these times the social life became more pronounced at the Seminary, and faculty and students were closer knit into a family unit. With money scarce and spirits low, students and faculty found value in social activity. Professors were operating on salaries which had been cut to the bone. Students were fearful and troubled, for vacancies were few, and there was a possibility that some graduates would be without calls. Many graduates in classes of these depression years were forced to go into secular work and frequently were lost to the ministry entirely, as year by year went by and no parishes were available to them. In one year only two men had received calls by graduation, and it was a time of rejoicing when in 1935 it could be announced that over half of the class had calls by Commencement time. Enrollment shrank to some extent because of the shortage of parishes. Young men hesitated to embark upon a career in which they might never be permitted to serve. No one knew what the future might bring.

A particular student who attended seminary in these depression days, when money was exceedingly scarce, worked each summer for his father in his grocery and meat market. The driver was laid off for the summer, and the son drove the delivery truck and cut meat. At the close of the summer the student neglected to tell his parents when the Seminary session began for he felt he could work an extra week or two and have a bit more toward expenses and spending money for the coming school year. The money seemed more important than missing two weeks of school. He had

missed one week and was well into the second when a telegram came addressed to him, but which unfortunately his mother opened. It was from Dr. Gruber and stated as only he would think to state it, "Mr. ———, SCHOOL BEGAN TWO WEEKS AGO." The student was packed off for school immediately.

Many of the social functions of depression days became annual events. Each year Dr. and Mrs. Gruber held an all-Seminary get-together at their home, an informal affair participated in by the whole Seminary family. Dr. and Mrs. Schaeffer entertained annually for a number of years at a musical in which professional talent performed. A traditional Thanksgiving party was put on by the students in the Commons. Other social events which grew up were a Valentine dinner and a Halloween party. Since the students had little money to spend, very often the social functions at the Seminary represented the total social life of the students. For many years board had been held at \$5.00 a week. During the depression days it was even lowered to \$4.50 and \$4.00 a week. Students found it impossible to secure even part time jobs, and many were able to continue their work at the Seminary only through the benefit of Student Aid Funds. In these depression years there were no large gifts to the Seminary, but every small gift was gratefully received.

For twenty-three years there had been no indication to passers-by of the use or purpose of the buildings on the Seminary campus. The Alumni Association in 1933 rectified this situation by erecting two signs on the Seminary property, one at the entrance, and one on the Harrison Street side. The entrance sign has since been replaced. The Association had hoped to erect an impressive gateway and entrance to the Seminary, but this particular gateway project never materialized. Pastors everywhere were having their own financial problems.

During the depression, traditional Alumni functions became set. The Alumni Banquet was scheduled for noon of Commencement Day, and the Alumni meeting was held, in some years, immediately before the banquet, and in later years following the banquet. There was also an annual Seminary reception on the afternoon of Commencement Day.

Students have wondered in recent years who was the donor of the fine bust of Luther which now stands in the Administration Building, at the door of the main office. There is no marker to indicate, but the *Record* gives the information that it was a gift of Mr. Paulus List, then manager of the Chicago branch of the United Lutheran Publication House.

Happily, in 1930 at the Commencement service, the use of the full academic attire, with the traditional academic procession was re-introduced after a lapse of some years. One wonders if this was not again an attempt to bolster spirits and revive sagging morale. Be that as it may, the custom has continued and the academic procession is one of the features of Convocation Services to the present.

In 1930, Dr. Stirewalt resigned to accept a call to the pastorate of St. John's Lutheran Church, Salisbury, North Carolina, one of the leading

congregations of the South. Dr. E. H. Klotsche was called to fill the chair of Practical Theology. He had been a Professor in the Martin Luther Seminary of the Midwest Synod, and also in Western Seminary, from which Seminary he was called to Chicago. Dr. and Mrs. Klotsche instituted in their home the annual Christmas party for the Seminary family. It was an affair eagerly anticipated by all on the campus. The program was in the nature of a religious service, with Christmas carols and Christmas readings, followed by a social hour. After Dr. Klotsche's death, the tradition was continued by other members of the faculty. Dr. Klotsche is specially remembered for a pithy comment made one day in class on the subject of pedagogy, emphasizing the need of discipline for today's children, "What the children of today need is the application of the Board of Education to the seat of understanding."

During the summer of 1932, the Seminary sustained a great loss in the death of Dr. Arthur Phillips. Professor Phillips had become instructor in Oratory and the Art of Expression from 1895 when the Seminary began its fifth year. For thirty-seven years he labored in the field with magnetic and stimulating instruction. It was said that, "Though few other teachers are so fortunate as not to arouse the antagonism of some of their students now and then, in all the thirty-seven years that Professor Phillips served the Seminary, no one ever heard a student of his make a hostile, critical remark." A large portrait of Dr. Phillips was received the following year, presented by his widow.

In 1932 death also came to a large benefactor of the Seminary, Mr. M. L. Deck. He had been a member of the board for over forty years, ever since the Seminary's inception, and for the last years of his life, on his removal to California, had been made an honorary member. He had endowed a professorship, and through his wife had made the Seminary a gift of valuable farm land. Associated with Passavant, Wagenhals, Frick, Roth and Weidner, in his work on the board, he was one of the last links with the early days of the Seminary's history.

After eight years of service at Chicago Seminary, Dr. Moose, in 1933, accepted a call to Southern Seminary. There were now several professorships vacant, but it was a difficult time in the financial stringency, and these posts were not filled for a number of years. The work was divided among the other members of the Faculty.

At this time all seniors were required to write a thesis. There seemed to be some concern on the part of the faculty that the theses from the members of the class of 1933 would not be presented before the dead line. Accordingly, all members of the class held their theses until the final day. Then, escorted by a band composed of the middlers and juniors using any type of instrument that may have been available, each member of the class marched to the home of the president with his own document five minutes before the final hour. The band was augmented by other students carrying anything which would add variety such as mops, bath towels on poles, or other colorful material. It so happened that the presi-



dent was not home at the time but the lady of the house graciously accepted the documents in his name.

With the falling off of Synodical support, and the continued postponement of the long hoped for financial campaign, urgent pleas for gifts and much needed help were made. As the depression deepened and the situation became more difficult, personal letters were sent out in an entreaty for funds. President Gruber was sorely tried, and only his faith in God carried him through his days of stress. As the 30's wore on and funds continued to be scarce, only the most necessary items of improvement were taken care of.

One of the most necessary was a substantial fence for the Seminary property. When the institution was first located in Maywood, everything south of the Seminary grounds was unoccupied, open space, that was almost in the nature of a swamp. At that time there was therefore no need of a fence, as there were no people on that side of the campus to cross it on their way to transportation lines. But about 1926, there came a real estate boom and the vacant land began to blossom almost over night with bungalow after bungalow, until it was completely built up. Then it was that the trespassing began. But the depression had hit the Seminary, and all thought of erecting a fence seemed out of the question.

However, as the years passed, the trespassing became almost intolerable, and a fence was the only answer. With some little money in hand, and with promise of more, it was decided to have at least one unit of the fence erected to cut off the most aggravated cross-wise or diagonal trespassing. This unit was erected in due time. Shortly thereafter, a second unit was put up, thus making a total of about 1100 feet of fence for that part of the campus most directly effected.

For some years, the fast growing and heavily rooted poplar trees around a good part of the Seminary grounds had become a menace to the sidewalks. Then, too, just a few feet inside of the poplars a row of elm trees had been planted many years before. But the poplars overshadowed the elms so that the elms remained undeveloped and stunted. With the erection of the fence, it became imperative that the poplars be taken down. This was done by special arrangement with no cost to the Seminary, and the wood was given to needy families for fuel.

In 1937 an additional stoker was installed to safeguard the heating system against possible emergencies. An appeal for funds to purchase new beds at about twenty-five to thirty dollars each was made. Sometime in the thirties, the library acquired a basement annex, but this was hardly satisfactory, for the dampness and dust wrought havoc on the books. By 1937, the library contained 20,000 volumes, and was utilizing all of the second floor of the Administration Building, with three stack rooms and one reading room.

For the first time in its history, in 1937, death came to a member of the Seminary Faculty while on the Seminary grounds. Dr. Klotsche was taken suddenly as he entered the sacristy to prepare for a chapel service.

Only three times before had death summoned members of the faculty while in office, Presidents Weidner and Whitteker, and Dr. Phillips. Dr. Klotsche had served the Seminary for six and one half years, and had been an invaluable asset to the institution.

Called to succeed Dr. Klotsche in the chair of Practical Theology was the Rev. H. Grady Davis. Dr. Davis is a graduate of Mt. Airy Seminary, and between pastorates, had served as President of the Weidner Institute and Junior College in Mulberry, Indiana. Dr. Davis still serves ably in this sixtieth year of the Seminary's history. He is a man of quiet grace, deep spirituality, much personal charm, and through the years has been dearly beloved by his students.

Dr. Davis in his Art in Worship class, strives hard to develop in the students an appreciation of art. A recent class, in due appreciation of his efforts, purchased a tie as a "special" gift for Dr. Davis, decorated with a hand painted nude female figure. He accepted it graciously and named the figure "Aphrodite." To the amazement of the class, he was a good sport, and even wore the tie for one day. But you may be sure that he had his coat well buttoned up so that nothing but the top part of the tie showed!

There were lean years in student enrollment following the depression. Not until 1939 did every member of the graduating class have a call before Commencement. It had taken the Church a long time to pull itself out of the depression, and soon was to come the great holocaust, World War II, and once again student enrollment would be low.

In the late 30's, the Annual Pastor's Convocation was inaugurated for inspiration and instruction. This two or three day institute was held annually for a number of years, during the week preceding Commencement, or some time in the month of April.

On the retirement of Dr. Leas, in 1941 Mr. C. W. Howe was elected President of the Board. Mr. Howe had been vice-President of the Board since 1931, and had served on the Board since 1928.







Plans early got under way for the celebration of the Golden Jubilee of the Seminary, to take place in the fall of 1941. The souvenir booklet was prepared, and the now familiar and well known airplane view of the campus was taken at this time for use in this publication. The celebration took place on Luther's birthday, November 10th. At the chief service of celebration, the speaker was Dr. W. H. Greever, Secretary of the United Lutheran Church in America. There followed a reception and banquet in the Seminary Commons. In the Anniversary booklet, just tributes were paid to Passavant the Architect, and Wagenhals the Builder of the Seminary. Its early history was reviewed, its benefactors recalled, and its leaders honored. It seemed then as if the Seminary were truly going into its "Golden Age."

But such was not to be. The Fiftieth Anniversary climaxed the work of Dr. Gruber. Only a few weeks later he was confined to bed with a heart ailment, and after a two weeks illness, death came. For fifteen years Dr. Gruber had piloted the destiny of the Seminary; had conserved its strength through trying years, and had built well upon the foundations of the past. He was outstanding as a scholar; as a teacher his influence was felt by many in the pastorate today, and he was an administrator of no mean note. His funeral, in accordance with his wishes, was simple, in keeping with his modest nature. Mrs. Gruber continues her interest in the Seminary, and at this writing, has indicated that she will furnish a dormitory room complete with two sets of furniture. Mrs. Gruber's nephew entered Seminary in this year's Junior class.

In December, 1941, Dr. Armin George Weng, then President of the Illinois Synod, was appointed as acting President of the Seminary, and took over immediately, serving until September, 1942. During this time an Illinois Synod campaign for \$100,000 was brought to a successful conclusion.

For some time it had been obvious that the long postponed campaign for the Seminary was a necessity. In the beginning of 1941, the Seminary indebtedness was \$77,450, including a \$61,000 first mortgage about to come due. The Indiana and Michigan Synods were conducting a campaign with the Seminary as one of the beneficiaries. This campaign eventually realized about \$8,000 for the Seminary. In an independent campaign, the Wartburg Synod produced approximately \$5,000 for the Seminary. It was obvious that if the indebtedness was to be paid, most of the money would have to come from the Illinois Synod.

Dr. Weng, President of the Illinois Synod, was convinced that the supporting synods would not assume the responsibility for major support of the Seminary until the Seminary was legally their institution. He was convinced that the fundamental problem was that, in theory at least, the



Board of Directors was still self-perpetuating. Some progress had been made. The majority of the members of the board were nominated by the synods, but the actual election was still by the board.

At the meeting of the Illinois Synod in Unity Church, Chicago, in 1941, a proposal of the Executive Board of Synod was adopted by Synod. This proposal had the endorsement of Dr. Gould Wickey, Executive Secretary of the Board of Education, Dr. Gruber, and members of the Seminary Board. The Synod voted to conduct a campaign for \$100,000 for the Seminary, and to increase the annual budget proposal to \$24,000 a year. The Seminary, on its part, agreed that all members of its Board of Directors were to be elected directly by the supporting Synods. This was a turning point in the history of the Seminary, because it marked actual ownership of the institution by the supporting synods. No longer was the Seminary dependent upon individual contributions for its major support.

The successful campaign did much more than raise funds. It increased interest in the Seminary and in its important task of training pastors to serve the congregations of the supporting synods. The clerical chairman of the campaign, was Dr. Weng; the lay chairman was John F. Schuerman, of Faith Church, St. Louis. The financial secretary, who followed through on collections, was Erwin H. List, at this writing a member of the Executive Board of the United Lutheran Church.

As a result of the campaign, all the indebtedness was liquidated. A sufficient amount was left over to begin the task of cataloging the library and renovating the Seminary buildings, work which could not be done during the depression years. It was at this time that the tile roofing on all the buildings was removed because of its excessive weight and replaced with asphalt shingles. Paint brightened the buildings and gave them a clean appearance.

It was also while Dr. Weng was acting president that arrangements were made with Mrs. Gruber for the eventual possession by the Seminary of Dr. Gruber's collection of ancient manuscripts. Always a lover of scholarly lore, Dr. Gruber had early become interested in old manuscripts and original editions of important works particularly those published during the century of the Reformation. The collection is reputed to be the second largest collection of its type in the United States. There are two hundred and fifty separate items.

Again the Seminary was confronted forcibly with its lack of a library, for there was no suitable place in which to store this valuable collection. The collection was temporarily housed in a Chicago bank vault to await such time as a Seminary library would be built, and a proper room constructed for the Gruber collection.

The task of cataloging this collection was given to Dr. Robert Neumann, Professor at Carthage College, and long-time member of the Seminary Board, for when cataloged the collection would be of vastly increased value both to the Seminary and to scholars all over the world. Dr. Neumann also assumed responsibility for translating numerous mono-

graphs in the collection. Unfortunately Dr. Neumann died before the work was completed.

Now began a period of transition for the Seminary. Gradually the complexion of the faculty was to change through retirement and resignation. Dr. Krauss, now well advanced in years, was made Professor Emeritus. He continued as Dean of the Extra-Mural department and later at the request of the new President, Dr. Charles B. Foelsch, continued teaching Greek. Students remember dear old Professor Krauss as definitely a gentleman of the "old school" alas, today a vanished phenomena in America! They recall his unfailing pronunciation of the word "idiosyncrasy" as *idio-syn-crazy* to drive home the point that idiot originally meant someone different, unique, and therefore strange. Professor Eckert resigned, after many years of service, and accepted a call to South Haven, Michigan. Dr. Schaeffer resigned and accepted a pastorate in Florida. Dr. Davis continued on as Professor in the Functional Department and became the senior professor.

Several assistant professors and instructors were immediately called to begin service. Dr. J. Roy Strock, missionary to India, was called to the chair of English Bible and Missions. After a year he heeded the appeal of the Board of Foreign Missions for special service which before long led him back to India. The Rev. Victor I. Gruhn, assistant pastor at North Austin Church, took over for several years the work in Hebrew and Old Testament courses. The Rev. E. Theodore Bachmann was called as Assistant Professor of Church History. This was the faculty which began to serve when Dr. Charles B. Foelsch became the new President.

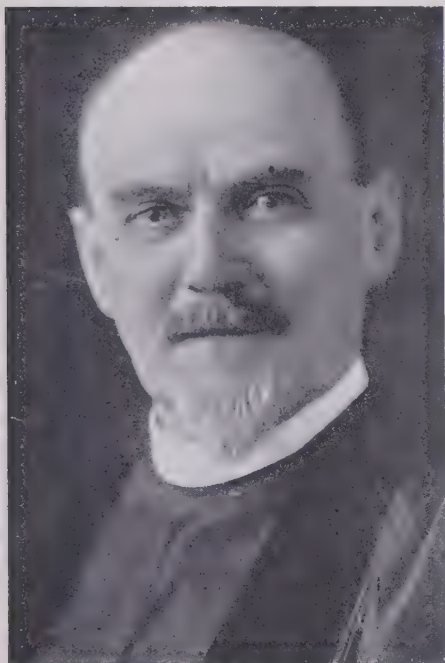
Dr. Foelsch was called as President in 1942. He was a graduate of the Chicago Seminary, and had served in some of the leading churches in the south and east. He was a brilliant preacher and brought to the Seminary distinguished church leadership. Under his direction, a new, young, and vigorous faculty was to be built and welded into an effective and efficient unit.

1943 brought the arrival on the campus of a brilliant young theologian, the Rev. Joseph Sittler, as Assistant Professor of Systematic Theology. He had been serving ably in a pastorate in Cleveland, was an inspirer of youth, impressed all with his scholarly mind, and gave every indication of being an up-and-coming young theologian.

In 1944, Dr. Carl Umhau Wolf, of Baltimore, was called as Assistant Professor in the field of Old Testament. Dr. Wolf was a graduate of Capital Seminary. He had served in the chaplaincy of the United States Army for two years, had seen overseas service in England, Scotland, and North Africa. He became a prisoner of war interrogator, and his knowledge of Arabic was put to good use. He had done extensive graduate work in the field of his specialization, and brought to the Seminary youth and enthusiasm as well as competence in his field.

In 1945, Dr. Charles W. Kegley joined the faculty. The previous summer he had been a guest instructor in the Summer Session, and was

## PRESIDENTS OF THE SEMINARY — 1915 - 1947



REV. ELMER F. KRAUSS, D.D.  
President, 1915-1920



REV. J. E. WHITTEKER, D.D., LL.D.  
President, 1920-1925



REV. L. FRANKLIN GRUBER, D.D., LL.D.  
President, 1926-1941



REV. CHARLES B. FOELSCH, D.D., Ph.D.  
President, 1942-1947

so well received that he was speedily invited to join the faculty. He was to serve in the field of Philosophy and New Testament. Dr. Kegley had been pastor to Lutheran students in the Chicago area, and was familiar with the student mind. He had also been director of religious activities at Northwestern University. At the time of Professor Kegley's election, Drs. Bachmann, Sittler and Wolf were also made full professors.

In 1943, Dr. Paul H. Krauss, pastor of Trinity Church, Fort Wayne, Indiana, and son of Dr. Elmer F. Krauss, was elected President of the Seminary Board. Dr. Krauss and his congregation had long been staunch friends and supporters of the Seminary. A few years previous, the Misses Abbie and Sophia Pfeiffer of Trinity Church had provided a \$50,000 professorship from which they were to receive \$3,000 yearly annuity. In January, 1944, they relinquished their claim to the annuity, and thereby became automatically the donors of \$3,000 a year to the Seminary's budget. Yearly, their generosity substantially benefits the Seminary.

A \$1,000 gift was received to furnish the President's office and to purchase equipment for the general office. Miss Alice Nelson, now Mrs. Walter Bett, secretary to Dr. Foelsch, became office manager and ably accomplished the reorganization of office procedure. An annual memorial gift was begun in the early 40's by Mr. Ernest Ehresman, who yearly contributes \$100 to the library for new books in memory of his mother, Mrs. Jacobina Ehresman. This on-going memorial has continued to come to the Seminary since that time. At the annual Seminary dinner in 1944, Dr. and Mrs. William Shepfer of Defiance, Ohio, presented a \$1,000 gift to the Student Aid Fund, and after her death it was designated as a memorial to Mrs. Shepfer. Dr. Shepfer is an alumnus of the Seminary. \$600 was received from the Luther League of Illinois for the refurnishing of dormitory rooms on a \$500 quota.

In 1943, under the leadership of Dr. Paul Krauss, as president of the Board, and Dr. Foelsch, as president of the Seminary, there was begun an active program to erect a chapel and library building. Preliminary architect's studies were made for a church and a chapel. The church was to serve the needs of the community as well as the Seminary; a cloister would connect the church and the chapel. The architects prepared the preliminary plans but war forbade any hope of building operations. In the October, 1943, issue of the *Record*, there appeared sketches of the preliminary plans for both the church and chapel unit and the anticipated library building. Since the chapel could only be a dream of the future,

"While we await what we need,

Let us beautify what we have."—Walter Pater

In 1944, the student body took on the project of rebuilding the chancel in the Commons building. On the left, the organ was recessed, and on the right there was built a sacristy room. In this way, a nine foot deep chancel was acquired. Simple furnishings were received as gifts, and the whole project paid for by the students.

Trinity Church, Fort Wayne, in its usual aggressive manner, took to heart the Seminary's need for a chapel, and in 1944 inaugurated a cam-



paid for \$25,000. The slogan of the campaign was, "Give a War Bond. A Loan to Your Country; A Gift to Your Church." As a result of this campaign, the Seminary holds in its account some \$17,000 against the day when the chapel shall be erected.

As other things were overhauled, so too was the curriculum. By 1935 all students were taking the Standard Course, though the catalog still continued to carry the outline of the English Course. The English Course was finally dropped from the catalog in 1942, in which year there began a revision of the curriculum which continued in process for several years so as to include certain needed courses to meet new conditions.

The educational philosophy of the Seminary was moving along with the times. Text book teaching had largely been discarded and in its place there was considerable collateral reading and research introduced as an integral part of the courses in every department. This meant an increased use of the library which necessitated an increase in the library hours. By now the whole of the second floor of the administration building was used for library purposes. The library had professional supervision, and Miss Alice Dagan was the first full-time librarian. The larger use of the library was a distinct academic advance.

Inevitably war affected the Seminary's program. Selective Service policy made it necessary to accelerate the program and put students on a twelve-month basis. For the first time in history, then, in 1944, there was a summer quarter for undergraduate students. The first war time Commencement was held in February, 1945. The address was given by Mr. Leslie Popp, son-in-law of J. B. Franke, generous benefactor of the Seminary. The war, too, brought a low in enrollment. Some students went directly from college into war time service. Students already at the Seminary left to serve their country.

But though undergraduate students were few, the Seminary recognized its mission of education and set about to serve the pastors in the field. In 1944, there was inaugurated a three week Summer Session, in which the student could complete the work of a full course. Guest professors were invited to the campus to teach, along with some of the resident professors. Forty-three students were enrolled at this first session which was to be the start of the Seminary's highly successful and recognized Summer Graduate School.

In 1944 the Seminary family joined in honoring Miss Wilhelmina Linden, who had served faithfully for twenty-five years as matron on the campus. A smorgasbord dinner was held in her honor and an appropriate gift presented for the occasion. Several years later Miss Linden suffered a broken hip in a fall which resulted in her death.

After forty-five years of active service on the Seminary faculty, Dr. Krauss retired in 1945. A dinner was given in Dr. Krauss' honor. He had been a member of the Seminary's faculty over a longer period than any other man in the history of the institution. Though no longer a teacher, he continued to be related to the Seminary as professor emeritus.

Dr. Krauss died in 1946 at the age of eighty-three, at the home of

his daughter. His funeral was held on the campus. With the death of Dr. Krauss, the last personal bond with the honored past was severed.

The Board, in order to make the most of the potential of its new faculty, set up a new system of sabbatical leave in 1944. Professors were granted a leave for advanced study for two regular quarters of the school year, once in every five years. The system has been in effect since that time with some modification. Leave is now granted about every seven years. The system assures the Seminary of a faculty which keeps abreast of the times, up to date in its teaching, and revitalized and refreshed for its labor.

In 1944-45, an extension section of the Graduate School was held in Detroit, Michigan. Dr. Wolf journeyed once a month to Detroit to teach a course in Old Testament Theology to the pastors of the Detroit area. The experiment has not been repeated, because of the extra burden now laid on the professors by the enlarged student body, but it holds possibilities for the future.

The Rev. Berthold Korte, was appointed registrar in 1945. Pastor Korte had been connected with the Seminary since 1935 when he had come as an instructor in German. He has also taught courses in Greek and other subjects as his services were needed.

Under the leadership of Dr. Foelsch, the Seminary Guild was organized in the fall of 1945. Seventy-five women attended the initial meeting and membership the first year reached one hundred and seventy-five. This organization has proved a mighty arm of the Seminary ever since its inception. Its purpose is to foster interest in the Seminary among the women of the churches, to fill certain designated needs as they are indicated, to promote the welfare of Seminary, and to encourage young men and women to enter full time Christian service. The organization has, in its short existence, refurnished the lounge in both dormitories, provided drapes and spreads for dormitory rooms, provided a radio-victrola for the students, tables for the refectory, secured tickets for students for cultural events in the city, maintained first aid chests, and secured for the Seminary numerous memorial gifts. The most outstanding and ambitious venture is the refurnishing of the dormitory rooms at a cost of \$285 per set of furniture. This is a long term project continuing into the present. Total gifts to the Seminary by the Guild have amounted to over \$5,000, to date.

Student welfare has always been a chief concern of the Seminary. In the early 40's, following in the footsteps of industry, the Seminary took up the great American institution of mid-morning coffee. With breakfast at 6:45 and lunch not until 12:30, and with four long class hours between, plus chapel, it was a long stretch for young and vigorous young men. At the mid-morning break, coffee and rolls were served in the Administration Building. The students were kept alive until dinner time, and also it offered an opportunity for fellowship. The plan was dropped later because of the inconvenience of carrying food from the Refectory. When Dr. Weng assumed the presidency, lover of coffee as he is,

the custom was reinstituted, this time in the Refectory to facilitate service.

What better place than here to relate a story concerning Dr. Frick, early instructor at the Seminary, and long-time secretary of the Board!

When a certain student was sent to preach for Dr. Frick at Milwaukee, his classmates decided to play a trick on him. They knew that Mrs. Frick hated coffee, so he was told that when he got to the Frick parsonage and was asked what he would have to drink for supper, he should say, "I like good strong coffee," since the Frick's were great lovers of coffee. He did as directed and also began to orate on the virtues of coffee. Without answering him, Mrs. Frick called Dr. Frick aside and said in more than an aside, "The hog likes coffee. Go out and buy a pound."

Early in 1945 there came an offer to the Seminary which was to hold in abeyance for several years any further expansion on the Maywood campus. The offer came from Northwestern University to relocate the Seminary on the campus of that institution, and an attractive piece of real estate was offered directly across from the Garrett Biblical Institute. Almost immediately the University of Chicago came into the picture, proposing to give the Seminary not only a plot of ground, but certain buildings which seemed basically suitable for the Seminary's occupancy. The offer was so attractive that it was decided to explore it further. The findings of the investigation seemed to warrant the preparation of a tentative agreement, looking to the relocation of the Seminary on the Chicago University campus. A resolution giving general approval to the relocation was adopted by the five supporting synods, though in the final consideration of the plan, the Executive Boards of the supporting synods were to have a voice.

Since the buildings offered to the Seminary were occupied by the Orthogenic Clinic, the University planned to house this clinic temporarily until after the war, when it would proceed with the erection of a new structure. However, the University changed its plans at the sudden ending of the war, and determined to proceed immediately with the new structure in an effort to avoid moving the clinic a second time. The Seminary would have to wait to occupy its buildings until the completion of that new structure. As the negotiations proceeded further, the University set certain restrictions and requirements and qualifications, which gradually changed the complexion of the picture, giving the Seminary just cause for a reconsideration of the whole proposition. While there might be some advantages to move, there was also much to be lost. There followed months of uncertainty and insecurity on the whole situation. Students hesitated to enroll in an institution whose future was indefinite, and the University was no closer to building its clinic. Only a chapel building would have been immediately available for the use of the Seminary. The proposition looked less and less bright, and in 1947 it was announced that the proposed removal to the University campus was a dead issue, and that the Seminary would remain in Maywood. Thus, another crisis was passed.

In the years of uncertainty as to the future location of the Seminary, the institution continued to improve its program and to pioneer in new ventures. The end of the war offered a new avenue of service. An unusual problem had developed, for the armed forces disbanded so rapidly

and chaplains returned so fast and in such numbers that it was not possible to absorb all of them into congregational work as rapidly as they returned to the United States. The Seminary at Maywood, recognizing the need, took a courageous step and organized a school for chaplains, where men returning from service could enroll for a refresher course before assuming pastoral duties. Two quarters of special work in residence were given in addition to the work of the regular summer session of the Seminary's Graduate School. It was not necessary to enroll for all three quarters. Tuition of the chaplains was paid by the United States Veterans Administration as provided in the GI Bill of Rights. The school was highly successful, serving far more men than had been anticipated, and was received with deep gratitude by those who had to orient themselves anew to beginning life in a pastorate. The Chicago Seminary was the only United Lutheran Seminary which embarked on such a program for the men who had answered the nation's call. The program, which continued for two years, had the hearty approval of the Board of Education and was recommended by the National Lutheran Council to returning chaplains.

In 1946 the Seminary began to enjoy a new status, when it was given an accredited rating by the American Association of Theological Schools. A representative of the Association was sent to look over the institution, "from cellar to garret" to investigate its facilities, its faculty, its program, and to report to the accrediting commission in New York. Accreditation by this commission is extremely valuable, and puts the Seminary in the ranks of the best institutions of its kind. Such accreditation of seminaries by this commission was first begun about 1940.

Gifts continued to come to the Seminary as interest increased. The Women's Union of Trinity Church, Fort Wayne, gave a motion picture machine at a cost of \$420.00. The Seminary Guild purchased the tables for the Dining Hall and a \$500 gift came in toward a piano for the chapel. The library, too, received gifts. The Jena and Weimar editions of the works of Luther were acquired. These are valued for their research as well as their antiquarian value.

Both students and faculty rejoiced when, for the first time since 1943, there was to be a vacation season in the summer of 1947. This marked the end of the accelerated program. During the wartime emergency, the accelerated schedule had been accepted though it was deemed no blessing in undergraduate theological education. Forced feeding of the intellect the year around in the class room is ill calculated to help theologs to attain the best stature of mind and soul. The summer vacation, with opportunity to engage in field work, to do some quiet thinking, and for the mind to assimilate the year's work, is of far more value. For the good of the students, the Seminary rejoiced that an accelerated program was no longer necessary.

In 1947, Dr. Foelsch resigned as President of the Seminary to accept a call to Trinity Church, New York City, where he succeeded to a pulpit well known for its distinguished preachers. Once again Dr. Armin George Weng, President of the Illinois Synod, served as acting president, beginning November 1, 1947.





ARMIN GEORGE WENG  
President

A call was extended to Dr. Weng by the Board, as it had been at the previous vacancy, to accept the Seminary presidency. This time he accepted the call to become the sixth president of the Chicago Seminary.

For an estimate of the sixth incumbent of this office, we modestly quote the *Record* of April, 1948, from an article written by the faculty, "He brings gifts of a high order in administration and churchmanship, gifts proven in his ten years presidency of the Illinois Synod, in his work as Commissioner of the National Lutheran Council, and what is even more relevant to the Seminary, his two terms on the Board of Education of the United Lutheran Church, a period in which intense studies in many phases of theological education have been made."

Dr. Weng came to the Seminary as no outsider. He knew its history, its problems, and he knew its present status. He also knew that in his heart was the conviction that the Seminary had a great future, and so he came. The official inauguration did not take place until December, 1948. By that time his influence in the Seminary was already being felt, and the institution was slowly undergoing change.

Dr. Paul Krauss, had in 1947, resigned as president of the Board, because of ill health though he continued in service on the Board. Dr. Harmon J. McGuire had been elected as his successor. But when Dr. Weng was elected president of the Seminary it was Board president McGuire who was elected to succeed him as president of the Illinois Synod. As president of the Synod, Dr. McGuire could no longer serve as president of the Board. Therefore in 1948 a new Board president was elected, the Rev. Lyman Grimes, of Quincy, Illinois. Pastor Grimes has brought unusual business ability as well as dynamic leadership to the Board presidency.

Treasurer of the Seminary since 1940 has been Mr. Arthur C. Droege-mueller. An accountant by profession, not only has Mr. Droege-mueller given hours of time to the work of the Seminary, but his knowledge of securities and financing has proved invaluable. Actually, it would be impossible for the Seminary to pay for the kind of service which Mr. Droege-mueller is so freely giving. At various times Mr. and Mrs. Droege-mueller have been the donors of substantial gifts.

Particular loyalty to the Seminary has been indicated by special gifts each year by certain congregations, among them Trinity, Fort Wayne, Indiana; Luther Memorial, Quincy, Illinois; Trinity, Mt. Morris, Illinois; Unity, Chicago, Illinois; First Church, Warren, Pennsylvania; St. Luke's, Chicago, Illinois.

By no means has it been possible to include mention of all of the gifts given to the Seminary during the years, but those cited are indicative of the spirit of the people, and the place theological education holds in the



Inauguration of Dr. Armin G. Weng as Sixth President of the Seminary

Left to right: The Rev. Millard H. Stiles, Secretary of Board; Dr. Franklin C. Fry, President of the U.L.C.A.; Dr. Armin G. Weng; The Rev. Lyman H. Grimes, President of Board; Dr. Gould Wickey, Secretary of Board of Education, U.L.C.A.

affections of loyal church members. One other, however, should be mentioned.

It was in 1949 that the Pittsburgh Synod officially became one of the supporting synods of the Chicago Seminary. In that year the Pittsburgh Chair of Missions fund was completed, with the receipt of a check for \$32,993, and the Seminary was placed on the budget of synod for \$2,000 a year. The amount has since been increased to \$3,000 a year. Chicago Seminary then is one of the official schools of Theology of the Pittsburgh Synod. It is fitting that it should be so, since the founder of the Seminary was a member of the Pittsburgh Synod—the great Dr. Passavant.

The Seminary is now controlled by the following synods of the United Lutheran Church in America: Illinois, Wartburg, Indiana, Michigan and Pittsburgh. These Synods, in a proportionate measure, elect a Board of Directors. The Executive Secretary of the Board of Education of the United Lutheran Church is an advisory member of the Board, and the presidents of supporting synods are ex-officio members of the Board.

A crying necessity when Dr. Weng assumed the presidency was an immediate rehabilitation program, for the possibility of removal to the Chicago University campus had curbed any repair or major renovation in the plant. The rehabilitation program was, in reality, a complete modernization, insofar as it was possible. Under the personal supervision of Mr. Fred Drinhaus, of Chicago, the tremendous task was accomplished. The project included new paving for the campus driveway; liberal use of paint on building exteriors; parking areas provided; new fluorescent lighting in the buildings; asphalt tile floors in corridors and dormitory rooms; the redecorating of the president's office and the general office; the creation of a professor's lounge and smaller offices; the complete electric re-wiring of all the buildings; the repair and redecoration of the professors' homes. There were no halfway measures in any of the work. When completed, the Seminary had a physical plant of which it could well be proud.

Modernization of the offices has also included modernization of equipment. New dictaphone, mimeograph, adding machine and addressograph, have been acquired. A waxing machine has been purchased to help maintain the tile of the flooring. A gift was made to the Seminary of a very fine wire recorder to be used in the speech department, and the Seminary also was given some valuable visual aid equipment.

Appeals for gifts were made for the Rehabilitation Fund. One of the largest was a \$1,000 gift from Holy Trinity Church, Elgin. By the spring of 1949, about \$34,000 of the rehabilitation cost had been met with funds received as gifts designated for the purpose, as undesignated gifts, and as legacies. By 1950, the total cost had been met. Actually, the Seminary had received \$44,000 worth of work at a cost of \$40,000, because of the astute business management of Mr. Drinhaus.

In 1948, for the first time, the beauty of the campus could be enjoyed by night as well as by day, for the tower of the Administration Building was flood-lighted. The tower can now be seen for a number of



blocks as one approaches the Seminary on 11th Avenue. A tower of light against a dark sky, it is a symbol of the Seminary's mission in a world of darkness.

To complete the modernization of the dormitories, the Seminary Guild, in 1948, undertook the refurnishing of the dormitory rooms with Simmons' steel furniture. It is to be a long term project of the Guild, and to date sixteen sets of furniture are in use, three of which were purchased with the funds raised by the Luther League of Illinois several years previously. The Guild will continue with the project until the mission has been accomplished. Two sets of furniture are gifts of congregations—Holy Trinity, Elgin, and Holy Trinity, Chicago,—made through the Guild.

With a "new look" in all of the buildings, the old class room chairs looked shoddy, so in 1949 the old round back chairs with the desk arm were retired, and replaced with new blonde chairs. The old professors' desks and chairs have been retained as remnants of a by-gone day, and as reminders of the great professors of the past.

A fine altar with carving by Alois Lang was dedicated on January 11, 1948. This altar was the gift of former President Charles B. Foelsch in memory of his father, Henry Foelsch, Lutheran pastor for half a century. The Seminary was close to the heart of Dr. Foelsch and he had, during the term of his presidency, made several large gifts to the Seminary. Gifts had also come from his mother, Mrs. Henry Foelsch. The dorsal curtain used behind the altar is a gift of Mrs. H. Grady Davis, wife of Professor Davis.

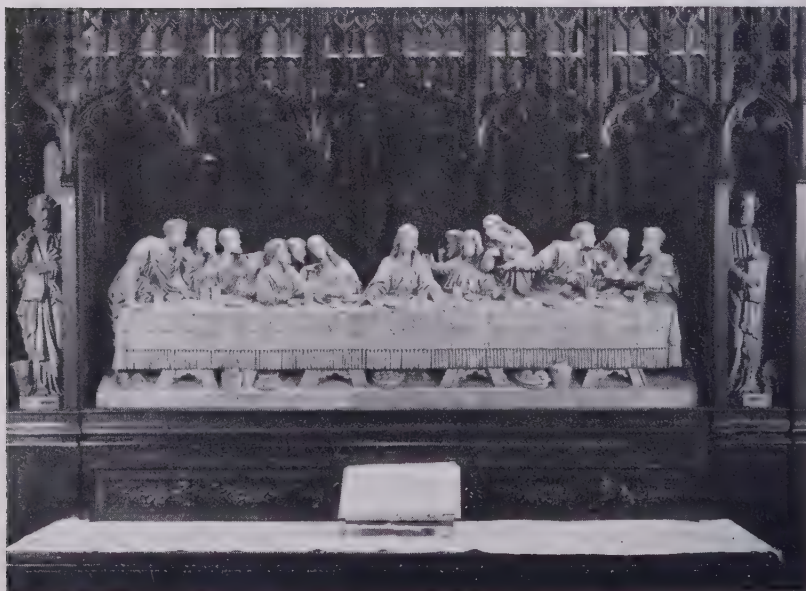


HENRY B. FOELSCH  
MEMORIAL ALTAR

It was at the time of the rehabilitation that Dr. Weng began referring to the Commons Building as the "refectory." A refectory was originally an ecclesiastical term denoting a dining hall in a monastery or convent. As such, the term is more appropriate than "Commons." The name has taken hold at the Seminary, and it is in common usage by the students.

A unique feature in the refectory is the array of wooden plaques on the walls, indicating the many colleges and universities from which the students at the Seminary have been graduated. The custom was started in 1948, and each year new plaques are added when men come from schools not yet represented. The students were also desirous of having one larger plaque for the Seminary, bearing the Seminary seal. In 1950, student Jack Ehlers made such a plaque of plaster of paris, painted in the school colors, green and gold. It hangs above the refectory doors. Olive green and gold were authorized as the official Seminary colors in 1916.

Details from the Henry B. Foelsch Memorial Altar  
in the Seminary Chapel



The Seminary is proud of the cosmopolitan atmosphere of its student body. About 60% of the students are graduates of church colleges, and about 40% are graduates of universities. In recent years the incoming classes have been composed of students coming from 20 to 25 different institutions. Such a variety of background brings to the Seminary an atmosphere which is neither provincial nor narrow.

The Board in 1948 received with regret the resignation of Dr. Bachmann, who left to accept an appointment with the American Military Government in Germany as deputy chief of Religious Affairs. Dr. Bachmann had made a fine contribution to the Seminary, and only his sense of duty to serve the stricken people of Europe took him from the Seminary. He and his family were honored at a Faculty dinner before his departure. Dr. Bachmann had been largely responsible for the first School of Christian Service.

In that same year there came to the Seminary faculty a man of rare scholarship who was a distinct addition to the already distinguished faculty. Dr. Arthur Vööbus, in exile from his native land, had been a professor in a theological school at the University of Tartu, Estonia. His work is in the New Testament Field. Dr. Vööbus is a prolific writer in many languages and an outstanding New Testament research scholar. Dr Vööbus came to fill the chair vacated by Dr. Foelsch.

Dr. Robert H. Fischer came to the Seminary faculty in 1949 to succeed Dr. Bachmann as Professor of Christian History. He is the son of Dr. M. Hadwin Fischer, long time professor at Gettysburg Seminary. His election brought to the Seminary another young scholar to join the ranks of a faculty rapidly making a name for itself in the Church. Dr. Fischer also does a significant piece of work in directing the choir. With about thirty-five voices, the choir has been molded into a well-balanced and capable ensemble. In 1950 the group went on a five-day, six hundred mile tour and did much to further the interests of the Seminary in the territory visited.

There was to be one more change before the Faculty was stabilized. Dr. Charles Kegley resigned in the spring of 1949 to become Professor of Philosophy at Wagner College. Philosophy had always been the first love of Dr. Kegley, and though he enjoyed his Seminary teaching, he felt that in a college situation he would be influencing a larger number of young people. Dr. Kegley had been an able director of the Graduate Studies Department of the Seminary, and under his guidance the program had moved steadily forward.

One of the students whose seminary days overlapped both Dr. Foelsch's and Dr. Weng's administrations makes this observation: "Every Seminary professor has something about him a student never forgets—Dr. Foelsch's voice and preaching; Dr. Kegley's foot-stamping humor; Dr. Wolf's "thank you" at the end of every class period; Dr. Davis' warm pronouncements "boys" as only he could say it; Dr. Fisher's penchant for historical exactness; Dr. Vööbus' intense passion against communism; Dr. Weng's story-telling abilities; Dr. Sittler's ability to "articulate". These

are fond memories of recent grads."

Memories of professors occasionally go back to pre-Seminary days, where often it is the Seminary professor who influences a boy into the ministry. One evening, a Chicago pastor took a group of Luther Leaguers down town to hear Dr. E. Theodore Bachmann. In the group was a boy still wondering what to do with his life. So great was the impression that Dr. Bachmann made on him that he decided that night that he would enter the ministry, and ten years later he still remembers Dr. Bachmann's sermon topic, "Jesus Calls Us—Or the Tumult".

Today, the faculty, which Dr. Weng considers his "team," consists of Drs. Davis, Fischer, Sittler, Vööbus, and Wolf. The men have helped to thrash out problems, to work cooperatively in revising old procedures and to build policy for the Seminary. In 1948, there was held the first Faculty Retreat. This innovation consists of two days at a hotel away from the campus, in which president and faculty work intensively at revising the curriculum and developing plans for the advancement of the Seminary. There is careful self-examination and study of every member's work, a complete sharing of new ideas, and constructive criticism that there might be a more perfect integration of the various departments of the curriculum. The Faculty Retreat has become an annual affair, and combined with the Faculty meetings, it gives a large measure of cooperative administration, thereby making the best use of all the minds of those vitally concerned in the administration of the Seminary.

Each Faculty member, in addition to his teaching duties, has additional responsibility. Dr. Davis is Director of Worship and Dean of Admissions. Dr. Fischer is Secretary of the Faculty and Director of the Choir. Dr. Sittler is Dean of Students and Director of Field Work. Dr. Wolf is Director of Graduate Studies and Dr. Vööbus is the Seminary Representative on the Editorial Board of the Lutheran Quarterly.

The Seminary also enjoys the services of Pastor Harold Reisch, lecturer in Social Missions, of Mr. Charles E. A. Moore in the field of speech, of Dr. John Body, lecturer in Slovak Liturgy, and of Dr. Charles Bachmann, who supervises the hospital program. For the past several years there has been a desire on the part of the Board to call a professor in the field of Christian Education. As this has not yet been accomplished, the Rev. Glenn Gilbert will serve in that field as a part time instructor beginning in the fall of 1951. Pastor Gilbert will teach the course on Christian Education and Catechetics.

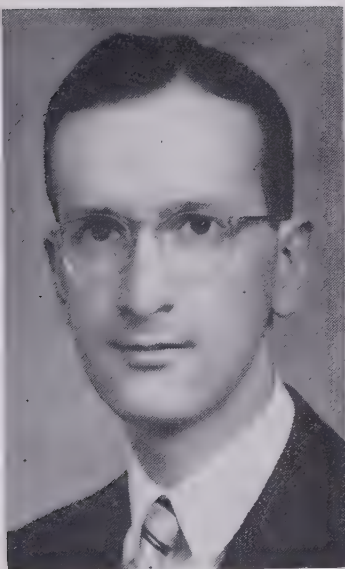
To this group of men falls the task of educating for the ministry a student body which is more than *five* times larger than it was in 1947. In many ways it is a staggering thought and a terrific responsibility. Of course, it is obvious that an expanding enrollment must of necessity mean an expanding faculty, if the high standards of the Seminary are to be maintained. The Seminary Board sees this as one of its major problems in the next few years.

As the student body has expanded, so too, has it been necessary to



# THE PRESENT FACULTY

## Professors



PROF. ROBERT H. FISHER



PRES. ARMIN G. WENG



PROF. JOSEPH SITTLER



PROF. ARTHUR VÖÖBUS



PROF. C. UMHAU WOLF



PROF. H. GRADY DAVIS

# THE PRESENT FACULTY

## Instructors



REV. HAROLD REISCH



REV BERTHOLD KORTE



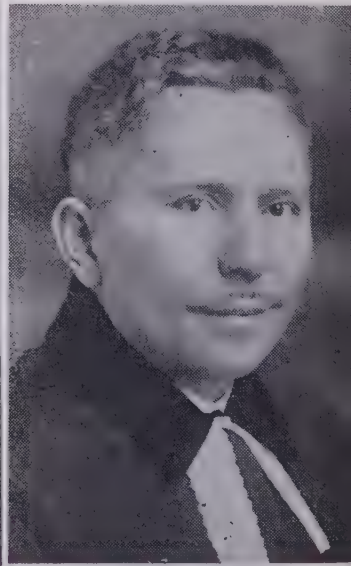
REV. GLENN G. GILBERT



DR. C. CHARLES BACHMANN



MR. CHARLES E. A. MOORE



DR. JOHN BODY

expand the administrative personnel, to include a full time assistant in the library, Mrs. Gertrude E. Brown; and a secretarial assistant in the general office, Mrs. Blanche Wasmer. An accountant, Kenneth Kvistad, gives two full days to the complicated task of keeping the books of the Seminary. Also important functionaries to keep the Seminary operating efficiently are Mr. Fred Meyer, caretaker, Mrs. A. H. Leeseberg, dietician and Mrs. Christine Ruppel, housekeeper. The staff today is a far cry from the early Seminary at Lake View, when there were but two professors and a janitor!

A terrific housing problem confronted the Seminary, needless to say. But bit by bit the way was opened, and new housing was acquired. In addition to the Weidner-Kuhns House, two of the professors' homes were converted to student use. That necessitated the purchase of two professors' homes off campus, both directly opposite the Seminary. Two off-campus apartment dwellings were acquired for married students with children.

The enlarged student body has meant problems in other areas. The temporary wall between the chapel and the refectory was removed, and a heavy velvet curtain hung east of the original location of the wall. While this enlarged the refectory end of the room, it necessarily cut down the size of the chapel, but it was the only solution.

Expansion also brought problems in the Boarding Club. Hardly equipped to handle a group of nearly one hundred, since many of the Seminary wives eat their evening meal on the campus, the Boarding Club during the last year acquired a new stove for the kitchen, ventilating system, sink, new dishes, a potato peeler, and many other items to ease the tremendous burden laid on the dietician, with the increased enrollment. Mrs. Leeseberg came to the Seminary in the fall of 1948 as dietician, and her culinary efforts have met with unusually hearty approval.

The present Seminary curriculum is no "cinch" proposition. A young man preparing for the ministry at Chicago Seminary studies—and studies hard. Students discover after the first few days that the Seminary is no place for a "slouch." One student, feeling the strain of the first day felt he wanted nothing more than a cigarette, but his pack was empty, so he started to walk down Harrison Street. He stopped at the grocery store but it was closed. He went on, stopping next at the confectionery, but they had no license to sell. Soon he found a package liquor store so he went in and tried again. With luck, he managed to get a whole carton and the man placed it in a sack. He also bought a bottle of Pepsi which was placed in the sack too. Starting out the door he ran face to face with Dr. H. Grady Davis. Here he was, caught red-handed, walking from a package liquor store with a big sack, all rounded and shaped, and this his first day at the Seminary! Apologetically, he said to the good doctor, "This was the only place I could get cigarettes." The reply was strictly Rogerian, "Umm, huh."

The present curriculum gives little opportunity for electives. The aim is to give the students a broad base from which they can later di-



verge to follow their particular interests. Four main fields of theological study are explored: The Biblical, the Historical, the Theological, and the Functional. The chief purpose of the Seminary is to produce good pastors for the congregations they will serve who will have sufficient background in academic branches that they may know and preach the Gospel.

Practical experience is provided in the program for clinical training and pastoral internship which is an integral part of the Seminary course. An assignment for Field Work is required of every student. Dr. Sittler ably directs the program—an extensive responsibility with so large a student body. Two plans of field work are offered, and each student must complete one of these before the second quarter of his senior year. Under one plan the student works in the local parishes of greater Chicago. Training is given in Sunday School work, youth work, liturgical reading, preaching, pastoral visitations, and counselling. There is a nominal remuneration for the work, but the experience gained is the greater reward.

Under the other plan, the student takes a full year of service out in the field before graduation. Students are assigned on a full time basis to serve as assistants to selected pastors, or to work under the Council for Clinical Training which supervises work in institutions. Under either plan, students are required to report in writing on the progress of their work to the Director of Field Work. Likewise, pastors give a report on the progress of the student.

The Field Work program also includes hospital work. Every senior must spend one day per week for a term in Billings Hospital at the University of Chicago, working under the supervision of Dr. Charles Bachmann, of the Social Missions Society. This is another pioneer effort of the Seminary, which has won the high esteem of the hospital medical staff.

The School for Christian Service, which opened in 1948, blazed a new trail in theological education. Courses were open to lay men and lay women preparing for or engaged in full time Christian Service. The course was designed primarily to meet the needs of those interested in the Student Service work of the National Lutheran Council, in welfare work, parish work, etc. It was a three week session and ran concurrently with the first week of the Summer Graduate Session. A Baacalaureate degree was required, and there were fourteen enrolled the first year. In 1949 the name of the program was changed to the Graduate School for the Laity. Requirements were set up, and a program worked out to lead to a Masters of Arts Degree. In 1951 the school was no longer a separate entity, but became an integral part of the Summer Session of Graduate Study.

Under the fine leadership of Dr. Wolf, the Division of Graduate Studies has continued to maintain high standards. By 1943, it was no longer possible to earn a degree in the Extra-Mural Department. Home study courses became a part of the Division of Graduate Study, but only a limited number could be applied toward a degree. The instructional cost to the student is at the present time \$18.00 per course. Each spring and fall about thirty pastors come to the Seminary for resident work and in



the six weeks summer session, a total of about ninety students is enrolled each year.

Devotional life follows the pattern of earlier years with daily chapel services conducted by the students, at which the meditations are also delivered by the students as well as by professors and invited guests. Dr. Davis, Chaplain of the Seminary, directs the program, in cooperation with a student chapel committee. The chapel service on Thursday makes use of the full service and a full length sermon is preached by one of the students. In addition, at the request of the Devotional Life Committee of the student body, many evening discussion groups are arranged, at which students gather informally in professor's homes or one of the lounges of the dormitory. These free and open discussions have been valuable in the development of the spiritual life of the student. Each student arranges his own private devotions. Some have private altars in their rooms; others prefer their personal devotions to be more informal. The aim is to develop a true inner spiritual life which neither makes of devotions a fetish nor a form.

1949 brought another unique feature into the program—the housing of married students with children, on the campus. The old President's House, renamed the Weidner-Kuhns House, in honor of the first president as well as of the benefactor who had erected the building, was converted to student use. Dr. Weng continued to live in his own home in Park Ridge. Four families with children were housed in this capacious president's dwelling. Already during Dr. Foelsch's time, dormitory space had been allotted to married couples. Lindop Dormitory continues to be used for single students, and Passavant Dormitory for married students. At the time of the conversion of Weidner-Kuhns House for student use, the old front porch was removed, for its weight, borne by the front wall, had brought strain on the structure.

What a far cry is the attitude today toward married students from that of Dr. Weidner's day! The Doctor did not seem to have too much sympathy with married students with financial struggles. One particular married student, with two children to support, purchased jointly with his roommate one copy of an expensive text book, and they sat together to use the book. But on one unfortunate occasion he was separated from his partner, who had the book. When called upon, he had to make explanation. Dr. Weidner answered, "It is all right to save, but you're saving at the wrong end." This was always a mystery to the student, for on one end he wore a 50 cent hat, on the other end a 5 cent pair of socks, and a pair of shoes costing \$1.50. In between the two extremities was a fire sale suit costing six dollars!

The presence of so many wives on the campus awakened the Seminary to an educational opportunity and responsibility. In 1949, there were begun informal meetings of wives and fiancées of the students to help them become successful "ladies of the parsonage". The program was enthusiastically received and endorsed, and the Seminary wives' group was organized. Programs are arranged by members of the group, and topics

selected to suit their own needs. Faculty members and other resource leaders are called on to lead discussions. The programs in the past have covered the problems of the pastor's wife, home making, the pastor's wife in relation to the organizations in the church, the understanding of church doctrine, the parsonage family, how best to be a pastor's help-mate, etc. Thus, the pastor's wives of tomorrow are preparing themselves to become more in tune with the life's work they have chosen to share with their husbands. The Seminary wives' group also cooperates with the student body by serving at social functions and assisting in programs of various sorts.

The war, in large measure responsible for so many married students, brought a change in the character of the student body. Older, more mature students, with an unusual seriousness of purpose as a result of their war experience, were enrolled. Younger students are reflecting the influence of the more mature men. Forty-three men in the present student body have records of service in the Armed Forces.

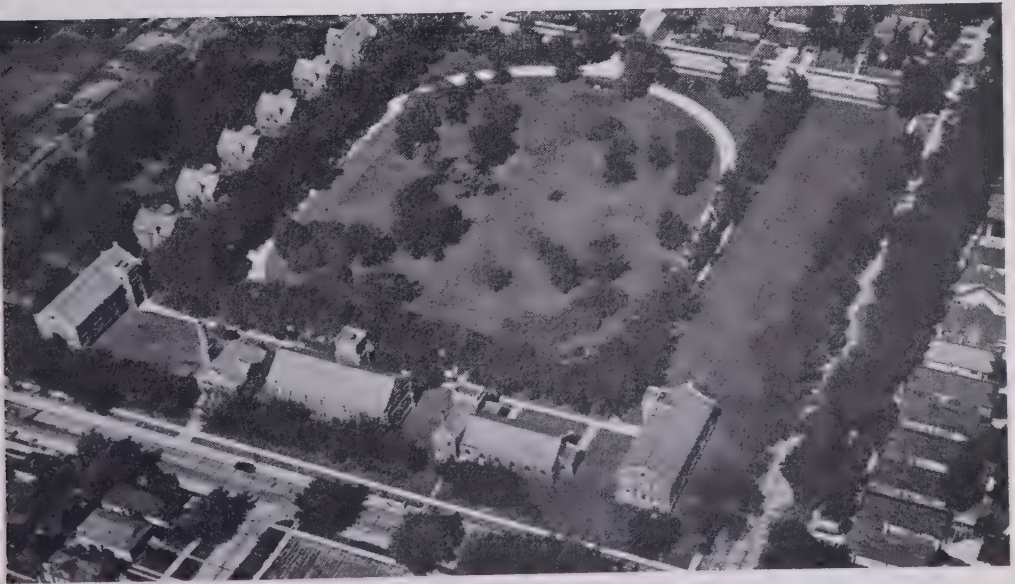
The larger student body, has to some degree, limited the number of social activities. No longer is it possible for the professor's to entertain the entire student body in their homes. Dr. and Mrs. Weng entertain at receptions in the refectory; Dr. Davis conducts weekly music hours in his home for those students interested; other professors hold "Open House" on a come-and-go basis. The Student Body plans the annual Christmas Party, and any other functions they desire to sponsor. The Seminary wives group has entertained the professor's wives at a tea; and all men students at an evening social. In this group, there are occasional parties, baby showers, etc.

On the premise that Seminary students are mature individuals, the Seminary has no prohibitive rules. The sole basis of conduct is that each student shall conduct himself as a Christian gentleman. Matters relating to the problems of group living are efficiently handled by the Student Council. The Student Council was organized in 1949, or perhaps it should be said re-organized, for there had been one at an earlier date. The present Council is composed of six members: the President of the student body, the Vice-President, the Secretary-Treasurer; and one representative of each class along with the President of the Seminary and the Dean of Students. This is another evidence of cooperative administration, and the Council is a real force in the smooth operation of the institution.

The library, 25,000 volumes by now, not only occupied the entire second floor of the Administration Building, but had over-flowed into the corridors. Books were shelved in every conceivable place, and large numbers of new books were being added annually. In 1948 there was great concern when it was discovered that there was a weakening of the floors on the second floor of the Administration Building, as a result of the weight of the books. An engineer was called in and it was learned there was actual danger to the building itself. Temporary measures were advised, which involved the shifting of many of the books from the center of the floor to the walls, where the beams gave support. In addition, many of the books were removed to the attic and placed in safe locations determined



SEMINARY CHOIR — 1950



WINGS OVER THE CAMPUS

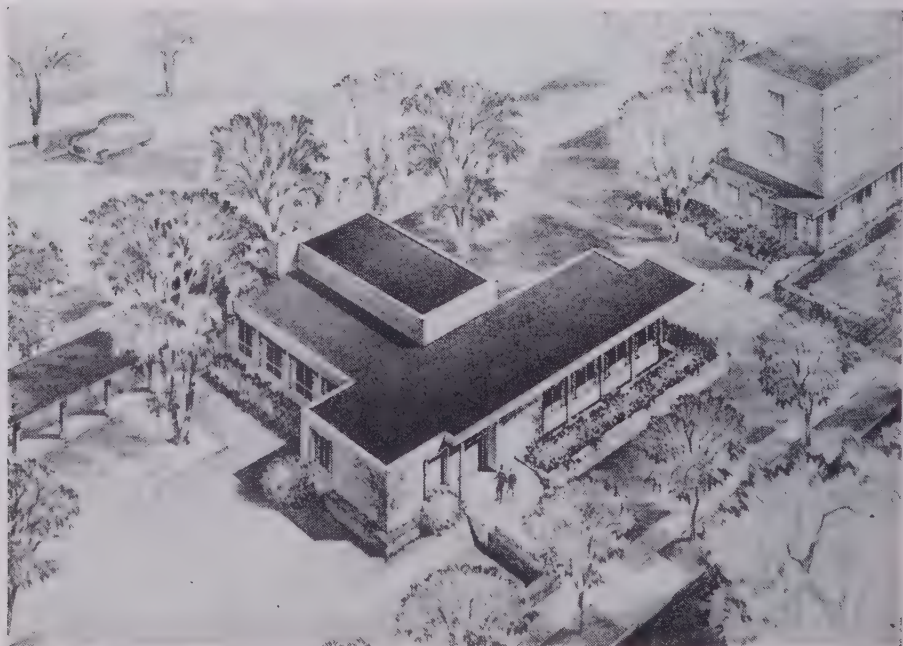


## AFTER FORTY YEARS

South East View of Campus.  
Ev. Lutheran Seminary.  
Maywood, Ill. No. 2438.



A NEW CAMPUS — 1910



A NEW LIBRARY — 1951



by the location of beams. But at best, this was a make-shift arrangement. Too, in order to keep an accredited rating, annual accessions of a certain amount were necessary. A new building was no longer just a desired expansion, but an absolute necessity.

When the United Lutheran Church in America in convention assembled in Philadelphia in October, 1948, determined to seek \$5,000,000 for colleges and \$1,000,000 for its seminaries, Chicago Seminary rejoiced. From this campaign the Seminary was to receive \$100,000 for the erection of a new library building. The dream of a new chapel was still held in mind, but the library had to take precedence.

A film was prepared to aid in the CHEY campaign entitled, "*Your Seminary*." It was produced by Religious Film Service, and Dr. Everett Mitchell of the National Broadcasting Company was the narrator. Dr. Mitchell was also international lay chairman of the CHEY appeal, of which Dr. Franklin Clark Fry was chairman. The picture shows Seminary life as it really is and was prepared so that, following the CHEY campaign, it could be used for publicity purposes. It was made available for the use of organizations and congregations.

Since early results justified the anticipated successful conclusion to the CHEY campaign, architects were engaged in 1950 and preliminary plans drawn for the new building. When completed, the building will be the first educational building erected on the campus since the original plant was constructed in 1910. Ground-breaking ceremonies were held on April 11, 1951, and the corner-stone laying took place August 5th, 1951. For both services it rained. Dr. McGuire, speaker at the ground-breaking service remarked, "The angels of heaven must be crying for joy that, at last, after forty years, a new building is to be erected on the Maywood campus." It is heartening to all to know that this building will be completed in the year in which the Seminary will have the largest enrollment in its history.

In the President's report for 1948, Dr. Weng stated, "Enrollment will not grow by leaps and bounds, but there should be a consistent growth from year to year." Little did anyone realize what tremendous growth there would be, taxing to the limit the capacity of the buildings, necessitating an expansion totally unexpected.

In 1947 when the enrollment was 17, an enrollment of even 30 seemed large. The President privately hoped that the enrollment might reach 50 within a five year period. Beyond all expectations, enrollments soared, as indicated below.

| 1947 | 1948 | 1949 | 1950 | 1951 |
|------|------|------|------|------|
| 17   | 28   | 52   | 73   | 95   |

The present glory is pleasantly thrilling, yet frightening. God has opened doors widely and is giving the Seminary the high privilege of training more men for the ministry than ever before. In large measure its future depends upon its financial support. Now is the time to strengthen

## THE NEW LIBRARY



Groundbreaking — April 11, 1951

Dr. Harmon J. McGuire, Dr. H. Grady Davis, and the Rev. Berthold Korte



Cornerstone Laying — August 5, 1951

Dr. J. Allen Leas and Dr. Armin G. Weng

weaknesses, to expand facilities, to build toward an even greater Seminary. Faithful in service in years past, ever more fruitful to serve in the present, the Seminary is limited in its future service only in proportion to the support rendered by her constituent synods.



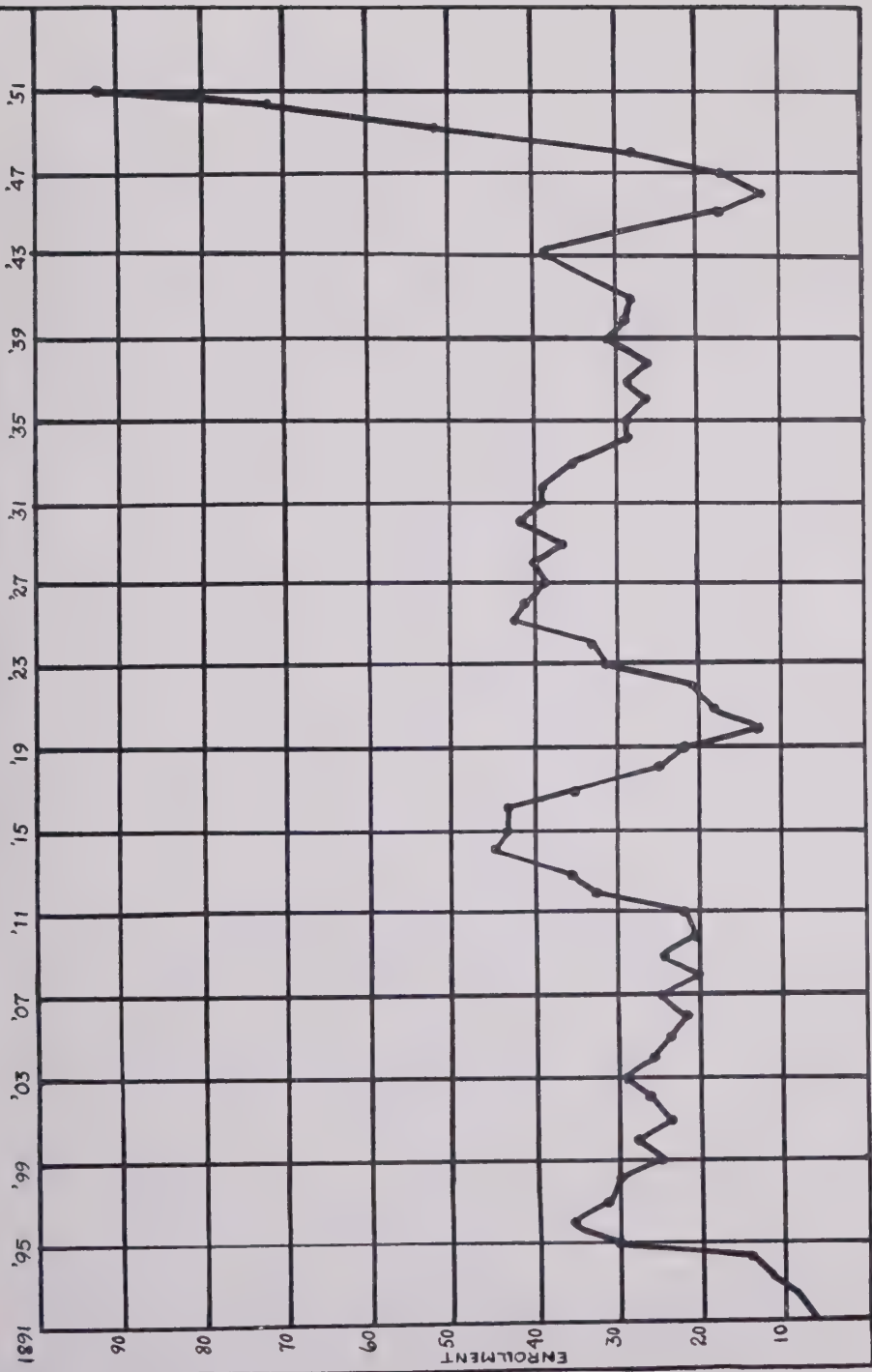
## ACKNOWLEDGEMENTS

The following Alumni and former students contributed items of interest for this publication:

|                        |                                |
|------------------------|--------------------------------|
| J. Allen Leas '95      | Matthew F. Benko '17           |
| Isaiah E. Whitman '96  | Edwin Johnson '24              |
| Frank E. Jensen '97    | Leonard I. Johnson '24         |
| Merrell E. Boulton '98 | Paul E. Schmidt '24            |
| G. Franklin Gehr '00   | William W. Klover '31          |
| W. H. Shepfer '01      | Paul H. Weihl '33              |
| Pleasant E. Monroe '01 | Ewald G. Berger '34            |
| Brady L. Stroup '06    | Roland G. Reichmann '35        |
| R. O. Sigmond '07      | Paul K. Nordsiek '35           |
| Charles E. Read '08    | Aksel C. Larsen '36            |
| Herman Wennermark '09  | Charles W. Kegley '36          |
| Valdemar S. Jensen '11 | Elmer E. Bosserman '42         |
| William A. Kiser '12   | Edward A. Cooperrider '46      |
| John S. Albert '13     | L. Jack Ehlers '50             |
| John B. Moose '14      | Ralph Ryberg '50               |
| Herman C. Getter '14   | Ruth E. Christensen '50 (M.A.) |
| Charles L. Grant '14   | Irl C. Schahrer '51            |
| Isadore Schwartz '17   | C. O. Bengtson                 |
| Grover Swoyer '17      |                                |



# ENROLLMENT - 1891 - 1951



## THE BOARD OF DIRECTORS

President: Rev. Lyman H. Grimes

Vice-President: Mr. Harold Jordan

Secretary: Rev. Millard H. Stiles

The Rev. K. K. Olafson

Mr. Gerald Powers

Dr. John J. Meyers

Mr. Fred Drinhaus

Mr. G. H. Heine

The Rev. Robert Boulton

The Rev. John Zerhusen

The Rev. Charles Landwere

Prof. Lawrence Olson

The Rev. Paul Renz

Dr. Paul H. Krauss

### Synodical Presidents:

Dr. Harmon J. McGuire (Illinois)

Dr. Fred M. Hanes (Indiana)

The Rev. Alfred G. Belles (Michigan)

Dr. Robert R. Belter (Wartburg)

Dr. G. Lawrence Himmelman (Pittsburgh)

Treasurer: Mr. Arthur C. Droegemueller

Advisory Member of the Board: Dr. Gould Wickey

President of the Seminary: Dr. Armin G. Weng



## SEMINARY DIRECTORY

|                                                          |                         |
|----------------------------------------------------------|-------------------------|
| Seminary Office, 1644 South Eleventh Ave., Maywood, Ill. | Maywood 350             |
| Office Manager, Mrs. Alice Bett                          | Home Phone Maywood 1380 |
| Librarian, Miss Alice Dagan                              | Maywood 350             |
| East Dormitory (Mabel Cummings Lindop Memorial)          | Maywood 9562            |
| West Dormitory (Charles Sidney Passavant Memorial)       | Maywood 9561            |
| Weidner-Kuhns House                                      | Maywood 5192R           |
| Dormitory, 1624 South Eleventh Ave.                      |                         |
| Dormitory, 1630 South Eleventh Ave.                      | Maywood 3666            |
| Off-Campus House, 1114 S. 3rd Ave.                       | Maywood 632             |
| Off-Campus House, 1912 S. Eighth Ave.                    |                         |
| Caretaker, Mr. Fred Meyer                                | Maywood 4016            |
| Dietician, Mrs. A. H. Leeseberg                          | Maywood 4378            |

\* \* \*

|                                            |                     |
|--------------------------------------------|---------------------|
| President: Dr. Armin G. Weng               | Office, Maywood 350 |
| Residence: 800 S. Clifton Ave., Park Ridge | TAlcott 3-2003      |

### Faculty members:

|                                                |               |
|------------------------------------------------|---------------|
| Professor H. Grady Davis, 1612 S. 13th Ave.    | Maywood 1693  |
| Professor Robert H. Fischer, 1612 S. 11th Ave. | Maywood 5192M |
| Professor Joseph Sittler, 1606 S. 11th Ave.    | Maywood 3039  |
| Professor C. Umhau Wolf, 1618 S. 11th Ave.     | Maywood 6973  |
| Professor Arthur Vööbus, 1607 S. 10th Ave.     | Maywood 2593  |

\* \* \*

### President of the Alumni Association:

|                                                    |                |
|----------------------------------------------------|----------------|
| The Rev. Eldred H. Trede, 2645 N. Francisco Avenue |                |
| Chicago 49, Ill.                                   | BElmont 5-0240 |

### President of the Seminary Guild:

|                                         |                 |
|-----------------------------------------|-----------------|
| Mrs. Everett Mann, 3445 Bosworth Avenue |                 |
| Chicago, Ill.                           | LAkeview 5-5607 |



LEVEL  
ONE

The  
Chicago Lutheran  
Theological Seminary  
Record

Catalog Number



Vol. 57, No. 1

January, 1952

# CHICAGO LUTHERAN THEOLOGICAL SEMINARY

## The Sixty-Third Academic Year 1952 - 1953

### Registration and Orientation

|                                         |                                              |
|-----------------------------------------|----------------------------------------------|
| for New Students                        | Fri., Sat., Mon. Aug. 29, 30, Sept. 1, 1952  |
| Registration for Middlers and Seniors   | Fri., Sat., Mon., Aug. 29, 30, Sept. 1, 1952 |
| Opening Service                         | 10:30 a.m., Tuesday, September 2, 1952       |
| Fall Quarter's Classes begin            | 1:30 p.m. Tuesday, September 2, 1952         |
| Fall Quarter ends                       | 12:30 noon, Friday, November 14, 1952        |
| Winter Quarter begins                   | 8 a.m., Monday, November 17, 1952            |
| Thanksgiving Recess begins              | 12:30 noon, Wednesday, November 26, 1952     |
| Thanksgiving Recess ends                | 8 a.m., Monday, December 1, 1952             |
| Christmas Recess begins                 | 12:30 noon, Friday, December 19, 1952        |
| Christmas Recess ends                   | 8 a.m., Monday, January 5, 1953              |
| Senior Comprehensive Examinations begin | Monday, February 2, 1953                     |
| Winter Quarter ends                     | 12:30 noon, Friday, February 13, 1953        |
| Spring Quarter begins                   | Monday, February 16, 1953                    |
| Day of Preparation for Lent             | Monday, February 16, 1953                    |
| Matriculation Service                   | Ash Wednesday, February 18, 1953             |
| Holy Week Recess begins                 | 12:30 noon, Friday, March 27, 1953           |
| Holy Week Recess ends                   | 8 a.m., Tuesday, April 7, 1953               |
| Meeting of the Board of Directors       | 10 a.m., Wednesday, May 6, 1953              |
| Commencement                            | 8 p.m., Thursday, May 7, 1953                |
| Spring Quarter ends                     | 12:30 noon, Friday, May 8, 1953              |

### GRADUATE STUDIES

THE FALL SEMESTER, SEPTEMBER 9, 1952 TO DECEMBER 16, 1952  
*(Lectures and class sessions on Tuesdays.)*

THE SPRING SEMESTER, JANUARY 6, 1953 TO APRIL 28, 1953  
*(Lectures and class sessions on Tuesdays.)*

*Omit Tuesday of Holy Week, March 31, 1953)*

### THE 1952 SUMMER SESSION

FIRST TERM, MONDAY, JULY 7 to FRIDAY, JULY 25, 1952

SECOND TERM, MONDAY, JULY 28 to FRIDAY, AUGUST 15, 1952

THE SUMMER CONVOCATION, WEDNESDAY, 8 P.M. AUGUST 13, 1952

*Two lectures or class sessions daily in each course.*

### TRANSPORTATION TO THE SEMINARY

*Chicago, Aurora and Elgin electric railway provides transportation from its station on Wells Street near Jackson Blvd., Chicago, to Eleventh Avenue Station, Maywood, two blocks north of the Seminary campus. If one has heavy bags to carry, it may be desirable to get off at the Fifth Avenue Station, Maywood, where cab service can be secured. Running time is thirty minutes.*

*Garfield Park C.T.A. elevated trains in Chicago's loop provide transfer to a C.T.A. Maywood-Westchester bus. The Seminary stop is Madison Street and Eleventh Avenue, three blocks north of the campus. Running time is forty-five minutes.*

*Bluebird busses marked "Maywood" leave State and Randolph Streets in Chicago at frequent intervals. Get off at Eleventh Avenue and Washington Street, Maywood, and walk south five blocks to the campus. Running time is thirty-five minutes.*

## CONTENTS

|                                                             | <i>Page</i>          |
|-------------------------------------------------------------|----------------------|
| Calendar .....                                              | Inside Front Cover   |
| Library Building .....                                      | 2                    |
| Faculty .....                                               | 3, 16, 17            |
| General Information .....                                   | 4, 5                 |
| <br>Standard Three Year Theological Course                  |                      |
| Requirements for Admission .....                            | 6                    |
| Pre-Seminary Studies .....                                  | 6, 7                 |
| Requirements for the Degree of Bachelor of Divinity ..      | 8-10                 |
| Expenses .....                                              | 10-11                |
| Student Self-Help ..                                        | 12                   |
| Student Aid .....                                           | 12                   |
| <br>Studies Leading to Master of Arts Degree                |                      |
| Requirements for Admission .....                            | 13                   |
| Requirements for the Degree of Master Arts .....            | 13                   |
| General Information .....                                   | 14                   |
| Fields of Theological Study ....                            | 15, 18               |
| Courses of Instruction for Resident Seminary Students ..... | 18-25                |
| Field Work .....                                            | 25, 28               |
| Campus Plan .....                                           | 26, 27               |
| Degree of Bachelor of Divinity for Pastors in Service ..... | 29                   |
| <br>Graduate Studies for Pastors                            |                      |
| General Information .....                                   | 30                   |
| Requirements for Admission .....                            | 31                   |
| Expenses .....                                              | 31                   |
| Requirements for Degree of Master of Sacred Theology ..     | 31, 32               |
| Requirements for Degree of Doctor of Sacred Theology ..     | 33, 34               |
| Graduate Study Courses—1951-52 .....                        | 34                   |
| 1952 Summer Session .....                                   | 34-36                |
| Home Study Department .....                                 | 37-39                |
| Register of Students .....                                  | 40-49                |
| Summary of Student Enrollment ....                          | 50                   |
| Degrees Conferred 1951 .....                                | 51                   |
| Board of Directors .....                                    | .. Inside Back Cover |



*Library Building for the Chicago Lutheran Theological Seminary*



## THE FACULTY

ARMIN GEORGE WENG, *President; American Church History; Church Administration; Librarian*

B.D. Lutheran Theological Seminary in Philadelphia; M.A., University of Pennsylvania; Ph.D., Yale University; D.D., Carthage College; Pastorates in Pennsylvania, Connecticut and Illinois, 1922-1939; President of the Illinois Synod of the ULCA, 1937-1948.

HENRY GRADY DAVIS, *Functional Theology; Director of Worship; Dean of Admissions*

*Synod of the Northwest Professorship of Practical Theology.*

A.B., Roanoke College; graduate Lutheran Theological Seminary in Philadelphia; D.D., Wittenberg College; graduate study University of Tennessee and University of Chicago; President, Weidner Institute, Mulberry, Indiana. Pastorates in New Jersey, Tennessee, Indiana, 1916-1937.

ROBERT HARLEY FISCHER, *Historical Theology; Missions; Secretary of the Faculty; Director of Choir.*

*Pittsburgh Synod Passavant Memorial Professorship of Missions.*

*District Synod of Ohio Professorship of Historical Theology.*

A.B., Gettysburg College; B.D., Gettysburg Seminary; Ph.D., Yale University; Pastorates in Vermont and Pennsylvania, 1944-49.

JOSEPH SITTLER, *Systematic Theology; Dean of Students; Director of Field Work*

*Chicago Synod Weidner Memorial Professorship of Systematic Theology.*

*The Louisa Bobn Franke Chair of English Bible.*

A.B., Wittenberg College; B.D., Hamma Divinity School; D.D., Wagner College; graduate study at Western Reserve, Chicago, and Heidelberg. Pastorate in Ohio, 1930-1943.

ARTHUR VÖÖBUS, *New Testament Interpretation*

*Sophie S. and Abbie Pfeiffer Professorship of New Testament Interpretation.*

Cand. Theol., University of Tartu, Estonia; Mag. Theol., Dr. Theol. University of Tartu; Research Fellow at the Theological Faculty, University of Tartu, 1934-1940; Professor of Ecclesiastical History at Tartu, 1942-1944; Professor in Baltic University (in exile), Hamburg, 1946-1948; Pastorates in Tartu and in exile.

CARL UMHAU WOLF, *Old Testament Interpretation; Director of Graduate Studies*

*M. L. Deck Professorship of Old Testament Interpretation.*

A.B., Johns Hopkins University; A.M., Ohio State University; B.D. and S.T.M., Lutheran Theological Seminary, Capital University; Ph.D., Hartford Seminary Foundation; graduate study, Harvard, Johns Hopkins, Chicago. Pastorates in Ohio, 1937-1940, 1945-1946. Chaplain U.S. Army, 1941-1944. Executive Sec'y YMCA Johns Hopkins University, 1943-1944; Fellow American School of Oriental Research, Jerusalem, 1949-50.

HAROLD REISCH, *Lecturer in Social Missions*

A.B., Wagner College; B.D. and S.T.M., Lutheran Theological Seminary in Philadelphia; Supt. United Lutheran Social Mission Society of Illinois.

CHARLES E. A. MOORE, *Speech Correction*

A.B., Wabash College; Ph.M., University of Wisconsin; graduate Study, Southern California, Northwestern; Speech and Hearing Clinic, Proviso High School, Maywood; Private practice in speech and hearing, Maywood; Speech and Hearing Consultant, Div. of Service to Crippled Children, University of Illinois.

JOHN BODY, D.O., *Lecturer in Slovak Liturgy; Pastor, St. Peter and St. Paul Lutheran Church, Chicago*

GLENN G. GILBERT, *Lecturer in Christian Education*

B.S., Lewis Institute; M.A., Northwestern University; B.D., Chicago Lutheran Theological Seminary; Pastor, Faith Church, Glen Ellyn, Illinois.

C. CHARLES BACHMANN, *Director of Institutional Service*

A.B., Carthage College; B.D., Chicago Lutheran Theological Seminary; Graduate study, Princeton University; Ph.D., Boston University; Chaplain, U.S. Navy, 18 months; City Missionary, Social Mission Society of Illinois.

## ADMINISTRATIVE ASSISTANTS

MRS. ALICE NELSON BETT, *Office Manager and Secretary to the President*

MRS. BLANCHE WASMER, *Secretarial Assistant*

KENNETH A. KVISTAD, B.S., *Accountant*

BERTHOLD KORTE, S.T.M., *Registrar*

ALICE MABEL DAGAN, *Assistant Librarian*

MRS. GERTRUDE E. BROWN, *Library Assistant*

# THE CHICAGO LUTHERAN SEMINARY RECORD

---

VOL. LVII

MAYWOOD, ILLINOIS, JANUARY, 1952

No. 1

---

Entered as Second-Class Matter at the Post Office at Maywood, Illinois,  
under Act of March 3rd, 1879.

---

The Chicago Lutheran Seminary RECORD is published on the 15th of January, April, July and October.

Subscription in the U.S.A. and Canada, 25 cents (stamps or money order).

Address: The Chicago Lutheran Seminary, 11th Avenue and Van Buren St., Maywood, Illinois.

Editor: Dr. Armin G. Weng.

---

## CHICAGO AND THEOLOGICAL STUDY

### The Metropolitan Area

The Chicago Seminary is fortunate in its location in a great metropolitan area. Because of its superb location on Lake Michigan, its position of leadership in rail and air transportation, Chicago is today one of the world's great cities. The Seminary is located in Maywood, a suburb of 35,000 population, directly west of Chicago's Loop. Thus, the student, although living in a quiet suburban atmosphere, is nevertheless within easy distance of the life of a teeming metropolis.

The pastor must deal with all sorts and conditions of men. The Chicago area, with four millions of people, and with a rich agricultural hinterland beginning only a few miles west of Maywood, offers an unusual opportunity to the student to learn to know people in all walks of life. The student also has first hand contact with institutions which the church operates, such as social mission agencies, children's homes, in order that it might minister in the name of Christ and relieve human suffering.

Chicago is a great Lutheran center. With some four hundred congregations and a baptized membership in excess of a quarter million, Lutheranism is the leading Protestant group in Chicago. Nowhere in America are there as many Lutherans in one urban community as in Chicago. All branches of Lutheranism are represented. Thus, the Chicago Seminary offers unique opportunities for the student to learn to know the whole of the Lutheran Church. In addition, the student comes in contact with all major churches of Christendom.

Chicago is significant also as the world's leading center of theological study. Fifteen seminaries are in the Chicago area as well as two great universities and twenty colleges and professional schools. The libraries of the Chicago area are famed as repositories of human knowledge.

## The Seminary

The Chicago Lutheran Seminary was founded in 1891 in a small mission chapel of the Pittsburgh Synod on Addison Street, near Sheffield Avenue, Chicago. The Seminary opened with six full-time and one part-time student and two faculty members, Dr. Revere Franklin Weidner and Dr. Henry Warren Roth. The real founder was Dr. William A. Passavant, the famous founder of hospitals and welfare institutions, who in 1886, induced the General Council of the Evangelical Lutheran Church to establish a Seminary in Chicago. In 1893 the seminary buildings at Sheffield and Waveland were completed. These buildings were used until 1910 when the Seminary campus became Wrigley Field, the home of the Chicago Cubs. In that year, the present fifteen-acre campus at Maywood was secured and most of the buildings that constitute the present Seminary plant were erected. The present buildings include the Administration Building, two dormitories, heating plant and residence for caretaker, and residences for professors. A library building, now under construction, will be completed for use in this next fall—1952. Three large homes, formerly occupied by professors, provide additional student housing on the campus while off-campus housing is provided in two multiple dwelling houses a short distance from the campus.

From the day of its founding, the Seminary has enjoyed favorable relations with pastors and laymen of the various Lutheran bodies. Among its 782 graduate and postgraduate alumni are pastors and missionaries in practically every Lutheran body in the United States and Canada.

From its earliest beginnings, under the eminent Dr. Weidner, the Seminary has dared to pioneer. Always the Seminary has demanded high academic standards, stressing at the same time that it is a professional school training men to become efficient ministers. The Chicago Seminary pioneered in Extra-Mural study for pastors, a Graduate School of Theology with sessions during the academic year and during the summer, and a school for chaplains at the close of World War II. In the summer of 1948 the Seminary again pioneered in the establishment of a school for laymen and women, particularly those contemplating or engaged in full-time Christian service.

## Control

The Seminary is controlled by the following synods of the United Lutheran Church in America: Illinois, Wartburg, Indiana, Michigan and Pittsburgh. These synods in a proportionate measure elect the Board of Directors. As other synods join in the support of the Seminary, representation on the Board will be given them. The executive secretary of the Board of Education of the United Lutheran Church is an advisory member of the Board, and the presidents of the supporting synods are ex-officio members of the Board.

## THE SEMINARY

The Seminary is a professional school on the graduate level offering courses to two groups of students.

1. The standard three-year theological course leading to the B.D. degree prepares young men for ordination to the gospel ministry.

2. A core group of courses leading to a Master of Arts degree is open to men and women who are engaged in or preparing for service in a church agency or some related field where specialized religious studies are desirable.

The academic year is divided into three quarters, each of approximately eleven weeks. The year begins early in September, and ends early in May. The summer quarter for students in the three year theological course is free for practical work under the supervision of the Director of Field Work. For students working toward a Master of Arts degree two three-week summer sessions are conducted.

### The Standard Three Year Theological Course REQUIREMENTS FOR ADMISSION

The degree of Bachelor of Arts, or its equivalent, from a recognized college or university, is a primary requirement for admission. Application blanks for admission may be secured from the Seminary Office. A transcript of credits and an official letter of recommendation from the institution from which the student was graduated is required. A student transferring from another Seminary must furnish a letter of honorable dismissal and a transcript of credits from the Seminary he attended. The first two quarters after entrance are a probationary period. After approval by the faculty students are formally admitted to the Seminary at a matriculation service.

### PRE-SEMINARY STUDIES

The student's pre-seminary studies should serve to prepare him for the specific disciplines of the seminary curriculum and for the work of the ministry. Major and minor courses should be elected toward this end. Such preparation should include adequate studies in English language and literature, since access to and the communication of the Christian heritage depend upon such knowledge. It should include social studies, particularly history, since only through such studies can one come to an understanding of mankind's struggles and predicaments, and become aware of the relevancy of the message addressed to these in the Gospel. It should include courses in at least one of the natural sciences, since such studies nurture a respect for disciplined knowledge, and humility before the inexorable facts of an ordered universe. It should include classical Greek and Latin, since these constitute the foundation of modern language and thought, they record



western man's amplest spiritual experience, they provided the language and ideas which cradled the Gospel, and are the vehicles of its first literature.

More important than the courses taken in college, however, is the concern that the student shall grow toward becoming a man of mature general culture whose interests are broadly and wisely developed. The above counsel is in line with the suggestion of the American Association of Theological Schools, of which this seminary is a member, that the pre-theological student elect those college courses which will advance him toward: 1) The ability to use the tools of the educated man. 2) The ability to write English clearly, correctly, precisely. 3) The ability to think clearly. 4) The ability to read at least one foreign language.

The following is a suggested Pre-Seminary Curriculum prepared by the Association. The fields of study are selected as potentials which will lead toward the results which have been indicated.

It is suggested that a student acquire a total of 90 semester hours or that he complete approximately three-fourths of his college work in the area listed below. This listing, however, does not constitute a body of rigid pre-requisites, but is, rather, presented as a guide to students in planning their pre-seminary training.

| <i>Fields</i>                      | <i>Semesters</i> | <i>Sem. hours</i> |
|------------------------------------|------------------|-------------------|
| English                            | 6                | 12-16             |
| Literature, Composition and Speech |                  |                   |
| Philosophy                         | 3                | 6-12              |
| At least two of the following:     |                  |                   |
| Introduction to philosophy         |                  |                   |
| History of philosophy              |                  |                   |
| Ethics                             |                  |                   |
| Logic                              |                  |                   |
| Bible or Religion                  | 2                | 4- 6              |
| History                            | 3                | 6-12              |
| Psychology                         | 1                | 2- 3              |
| A foreign language                 | 4                | 12-16             |
| At least one of the following:     |                  |                   |
| Latin                              | French           |                   |
| *Greek                             | German           |                   |
| Hebrew                             |                  |                   |

\* It is distinctly to the advantage of the student to take one year, and if possible, two years of Greek. The student who enters the Seminary without Greek is admitted to a beginning Greek course to make up the deficiency.

The student who shows a degree of proficiency in the first quarter of Greek at the Seminary may, at the discretion of the professor, be excused from second or third quarters, or both.

A knowledge of Greek is essential in theological study, since all exegetical work in the middler and senior year is based upon the Greek.

|                        |   |      |
|------------------------|---|------|
| Natural sciences       | 2 | 4- 6 |
| Physical or biological |   |      |

Social sciences 2 4- 6

At least two of the following:

Economics

Sociology

Government or political science

Social psychology

Education

### ORIENTATION PROGRAM

All new students spend three days on the campus in an orientation program, in advance of the regular openings of the fall quarter. This program is designed to familiarize the student with the spirit, aims, and methods of instruction of the Seminary. For this academic year 1952-53 the dates for the orientation program are August 29, 30, and Sept. 1st.

### REQUIREMENTS FOR THE DEGREE OF BACHELOR OF DIVINITY

145 hours

JUNIOR YEAR

#### First Quarter

| <i>Course No.</i> | <i>Title of course</i>          | <i>Hours per week</i> |
|-------------------|---------------------------------|-----------------------|
| 111               | Teachings of Jesus              | 3                     |
| 211               | How to Study the Bible          | 3                     |
| 311               | Readings in New Testament Greek | 5                     |
| 411               | European Church History I       | 3                     |
| 811               | Liturgical Materials            | 3                     |
|                   |                                 | 17                    |

#### Second Quarter

|      |                                 |    |
|------|---------------------------------|----|
| 112  | New Testament Introduction I    | 3  |
| 212  | History of Israel I             | 3  |
| *312 | Readings in New Testament Greek | 5  |
| 412  | European Church History II      | 3  |
| 712  | Sermon Construction             | 3  |
|      |                                 | 17 |

#### Third Quarter

|      |                                 |    |
|------|---------------------------------|----|
| 113  | New Testament Introduction II   | 3  |
| 213  | History of Israel II            | 3  |
| *313 | Readings in New Testament Greek | 3  |
| 413  | European Church History III     | 3  |
| 513  | History of Christian Thought I  | 3  |
| 813  | Liturgical Speech               | 3  |
|      |                                 | 18 |

Total hours, Junior Year 52

\* A student who evidences proficiency in Greek 311 (First Quarter) may at the discretion of the professor be excused from Greek 312, 313 or both.

## MIDDLER YEAR

## First Quarter

|      |                                 |       |
|------|---------------------------------|-------|
| 221  | Hebrew I                        | 3     |
| *331 | New Testament Exegesis I        | 3     |
| 521  | History of Christian Thought II | 3     |
| 524  | Systematic Theology I           | 3     |
| 621  | Parish Education I              | 3     |
| 991  | Field Work                      | 1     |
|      |                                 | <hr/> |
|      |                                 | 16    |

## Second Quarter

|      |                           |       |
|------|---------------------------|-------|
| 222  | Hebrew II                 | 3     |
| *332 | New Testament Exegesis II | 3     |
| 525  | Systematic Theology II    | 3     |
| 622  | Parish Education II       | 3     |
| 822  | The Church and the Arts   | 3     |
| 992  | Field Work                | 1     |
|      |                           | <hr/> |
|      |                           | 16    |

## Third Quarter

|                          |                                                   |       |
|--------------------------|---------------------------------------------------|-------|
| 223                      | Hebrew III                                        | 3     |
| 523                      | Symbolics                                         | 3     |
| 526                      | Systematic Theology III                           | 3     |
| 623                      | Catechetics                                       | 3     |
| *723                     | The Evangel and Its Communication<br>in Preaching | 5     |
| 993                      | Field Work                                        | 1     |
|                          |                                                   | <hr/> |
|                          |                                                   | 18    |
| Total hours Middler Year |                                                   | 50    |

## SENIOR YEAR

## First Quarter

|           |                                                   |       |
|-----------|---------------------------------------------------|-------|
| 231       | Old Testament Theology                            | 3     |
| 431       | Christian Missions                                | 3     |
| 434       | The Church in Asia and Africa                     | 3     |
| 631 & 994 | Pastoral Care                                     | 3     |
| *731      | The Evangel and Its Communication<br>in Preaching | 5     |
|           |                                                   | <hr/> |
|           |                                                   | 14    |

## Second Quarter

|      |                                                   |    |
|------|---------------------------------------------------|----|
| 432  | The Church in America I                           | 3  |
| 632  | Church Administration                             | 3  |
| *732 | The Evangel and Its Communication<br>in Preaching | 5  |
| 532  | Ethics                                            | 3  |
|      |                                                   | —  |
|      |                                                   | 14 |

## Third Quarter

|                         |                                    |    |
|-------------------------|------------------------------------|----|
| 233                     | Old Testament Introduction         | 3  |
| *333                    | New Testament Exegesis III         | 3  |
| 433                     | The Church in America II           | 3  |
| 633                     | The Ministry of Word and Sacrament | 3  |
| 933                     | Social Missions                    | 3  |
|                         |                                    | —  |
|                         |                                    | 15 |
| Total hours Senior Year |                                    | 43 |

\* The courses starred are in a four quarter cycle. All students will receive at least 3 quarters of each course.

The Bachelor of Divinity Degree is the normal under-graduate divinity degree granted after the completion of the standard three year curriculum. The degree of *Bachelor of Divinity* is awarded to all students who complete the required courses with credit and pass the final comprehensive examinations.

The degree of *Bachelor of Divinity cum laude* may be awarded to students who complete the required courses and comprehensive examinations with an average grade of 90 or above, and present an acceptable thesis showing ability to work in a special field with a minimum of supervision.

The diploma of the Seminary is granted to students who successfully complete the prescribed courses of the Seminary but who do not attain a satisfactory grade on the Comprehensive Examinations.

## EXPENSES

Rooms are available in the two Seminary dormitories, which are steam heated, have asphalt tile flooring and modern lighting fixtures. The charge for single men two to a room, is \$25.00 each per quarter for light, heat, water, and dormitory linen. For married couples the room service charge is \$60.00 per couple per quarter. Lindop Dormitory is reserved for single men, Passavant Dormitory for married couples, and three converted campus homes provide additional dormitory space.



Apartments are available for married couples with children in Weidner-Kuhns House on the campus, and in two off-campus houses near the Seminary. Fees are on a monthly basis and range from \$32 to \$50 depending on the number of rooms and facilities offered.

The Seminary provides a refectory, with well-equipped kitchen and dining hall for the students. The Boarding Club is operated at cost by the students and includes all student residents in the dormitories. The management of the Club is under rules approved by the Seminary. No meals are served on Saturday evenings or Sundays. Cost of meals was approximately \$9.50 per week during last year.

Students buy their own books, and share the cost of mimeographed materials used in the course.

*Tuition:* The tuition charge for full-time students is \$330 per academic year of three quarters (\$110.00 per quarter). There is a proportionate charge for part-time students. *However at the discretion of the faculty, upon application, tuition charges may be cancelled for students who are certified for this cancellation by proper synodical or other ecclesiastical authority.*

A *contingent fee* of \$7.50 per quarter, is charged all students. This includes library and campus fee.

A *graduation fee* of \$10 is payable prior to graduation.

The estimated cost of books and supplies is \$90 per year.

All fees and charges are payable in advance. Dormitory students furnish their own blankets and other bed coverings, except linens, which are provided by the Seminary. Dormitory rooms may be occupied during the summer recess by special permission. Apartments are occupied on a year round basis.

#### TABULATION OF COSTS EXCLUSIVE OF TUITION

|                                         | Year     |
|-----------------------------------------|----------|
| Registration Fee—payable on entry ..... | \$ 5.00  |
| Contingent Fee .....                    | 22.50    |
| Board (depending on food prices) .....  | 300.00   |
| Room Service Charge .....               | 75.00    |
|                                         | <hr/>    |
|                                         | \$402.50 |

#### Financial Help for U. S. Veterans

The general educational costs will be paid by the United States Veterans Administration in keeping with the terms of the G. I. Bill of Rights. This provision includes all tuition charges, contingent fees, and cost of necessary books. In addition, the government provides a subsistence allowance of \$75

per month for single men, and of \$105 per month for veterans with dependents. From his subsistence allowance, the student will pay the Seminary Boarding club for his meals. Rates are based on prevailing food costs.

## STUDENT SELF-HELP

Students requiring additional funds may earn part of their expenses through work in the refectory under the direction of the Boarding Club, or through work scholarships, supported by funds described in the next section. A work scholarship nets about \$90 per year. There are also odd jobs of various kinds at the Seminary and in Maywood paid on an hourly basis. During the summer, the Seminary employs several students for maintenance of campus and buildings. There are opportunities in Maywood, also, for part-time employment.

## WORK SCHOLARSHIP FUNDS

The income of certain special funds—usually in the form of a work scholarship—is designated for the assistance of students in need of financial aid. Application for a scholarship may be made to the President who will also on request give information as to special rules and limitations set up by the donor in establishing his fund. The income from the following funds is available:

The *Charles Sidney Passavant Foundation* of \$5,000, established in 1894 by Mrs. Jane R. Passavant as a memorial to her husband.

The *Oliver P. Board Foundation* of \$1,000, established in 1894 by Mrs. Johanna P. Board as a memorial to her son.

The *Henry Jarecki Foundation* of \$10,000, established in 1897 by Mrs. Elizabeth Jarecki as a memorial to her husband.

The *Oscar O. Smith Memorial Fund* of \$1,000, established in 1916 by Mr. and Mrs. C. A. Smith as a memorial to their son.

The *John C. Hager Clerkship* of \$1,000, established in 1916 by a bequest of Mrs. Margaret H. Hager.

The *John W. Rumple Memorial Fund* of \$2,000, established by Mrs. Rumple as a memorial to her husband, the Rev. John W. Rumple, Ph.D.

The *Charles A. Fondersmith Fund* of \$5,000, established by Mrs. Charles A. Fondersmith as a memorial to her husband.

The *Mrs. Emma Barr Fund* of \$200, established by a gift of Mrs. Emma Barr, Lancaster, Pa.

The *Miss Mary Reiber Fund* of \$3,000, established by a bequest of Miss Mary Reiber, Butler, Pa.

The *Mrs. Marie Shambaugh Fund* of \$5000, established by a bequest of Mrs. Marie Shambaugh, Jewett, Ohio.

The *Mrs. William Meyer Fund* of \$650, established through a gift from Mrs. William Meyer, Chicago, Ill.

The *Miss Martha E. McCulley Fund* of \$2,000, established by a bequest of Miss Martha E. McCulley, Lancaster, Pa.

The *Shepfer Memorial Fund* of \$1,000, established in 1944 by the Rev. Wm. H. Shepfer, D.D., as a memorial to his wife, Mrs. Ida Steiner Shepfer.

## Studies Leading to the Master of Arts Degree

The work is designed for the professional or volunteer lay worker in the many enterprises of the church, e.g., student service, parish work, evangelism, missions, education, social work and other related fields. It seeks to provide such study as will meet specific needs in these areas of Christian service.

### REQUIREMENTS FOR ADMISSION

Graduates of approved institutions, holding the Bachelor of Arts degree, or its equivalent are eligible for admission, upon approval by the Faculty. A transcript of credits is required.

An application blank may be secured from the Office of the Seminary.

### REQUIREMENTS FOR THE DEGREE OF MASTER OF ARTS

(1) A minimum of nine courses totaling 27 hours of credit is required. Seven of these nine courses must be taken in resident; the remaining two may be taken in the Home Study Department. Transfer of credit from other graduate institutions will be accepted upon recommendation of the faculty.

(2) The student must elect a major and a minor fields. These fields are listed in the body of the catalog. In the field of the major, no fewer than four courses must be taken. In the field of the minor, three courses are required. The remaining two courses must be in the two fields not elected for special study.

(3) The students will be admitted to candidacy upon the completion, with satisfactory grade, of 6 hours of credit in residence.

(4) Upon being admitted to candidacy the student shall apply for the appointment of an advisor who will (a) supervise the remainder of his study; (b) direct the preparation of his thesis; (c) present him for comprehensive examination.

(5) Following admission to candidacy the student, in consultation with his advisor shall begin the preparation of an acceptable thesis, the subject of which must be approved by the Faculty Committee.

The thesis requirement must be fulfilled within two years after the completion of all course requirements for the degree.

(6) Candidates are required to pass a comprehensive examination (usually oral) in the field in which they majored and wrote their thesis. This examination must be completed by May 15 preceding Convocation.

### GENERAL INFORMATION

Students seeking a Master of Arts degree may register for the regular academic year or for the summer session of the Seminary. Students in residence during the regular academic year may elect any course listed in this catalog except those dealing specifically with skills and duties of the pastor.

Students planning to attend the 1952 Summer Session will find details of these courses on page 36. Each class in the summer session meets two hours daily for a total of 30 lecture or discussion periods.

A period of two years including one summer session should be adequate for the completion of the required courses and the preparation of the thesis.



## THE FIELDS OF THEOLOGICAL STUDY

### 1. The Biblical Field

The basic aim in this field is to confront the student with the living reality of Jesus Christ. The course in the teaching of Jesus, together with the other biblical studies of the Junior year are a first means to this end. The facts about our Lord as the divine-human Saviour are sought in the Scriptures. These courses are listed first in the curriculum, for they set its key and tone. The intention is to help the student to a steadily maturing faith in his Lord, through an intimate, detailed study of the Word.

Exegetical courses, on the basis of the original languages, constitute the second group of studies in this department. Selected portions of scripture are brought under close scrutiny, to complement the survey of the Junior year's courses.

Hebrew is studied as an aid to understanding the background, the linguistic color and the meaning of the Old Testament. It also sheds light on the New Testament which is, linguistically, in debt to the old.

The study of the New Testament in Greek is imperative for the theological students. By study of the documents in the original language, the student gains practice in an exegetical method which will implement his life-long concern with the New Testament.

### II. The Historical Field

Throughout the history of Christendom runs a great theme with many variations showing how the living Christ and His Gospel have been at work in the world. Christian history, as a special field of study, endeavors to set forth the formative factors in the Church's past and to relate these to the faith of believers today. In this respect Christian history provides background for studies in such varied yet related subjects as theology, education, missions, worship, and the arts. The courses in this field aim to give the student a perspective and sense of balance as he faces the needs confronting his fellowmen.

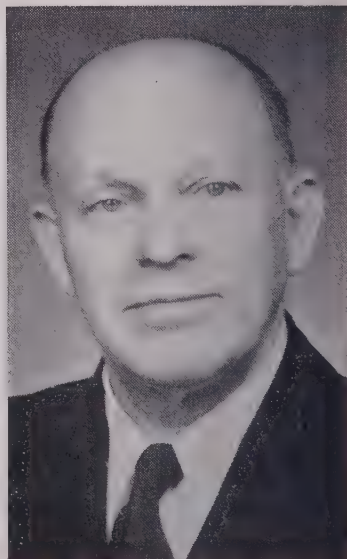
### III. The Theological Field

The aim of the courses in this field is to describe the leading themes of evangelical faith according to specifically theological categories. The structure of Lutheran theology is traced in its emergence from the general theological tradition of Christendom, examined in its relation to western philosophical ideas, and placed critically over against differing theological and religious structures of the present day.



PRES. ARMIN G. WENG

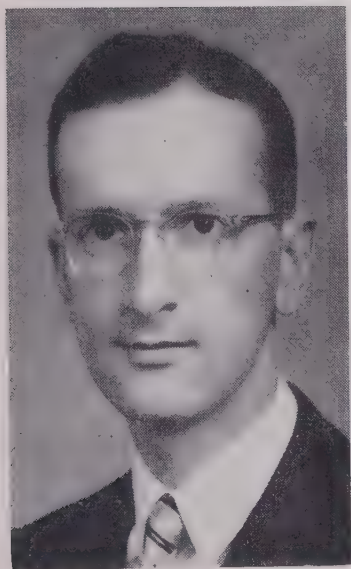
THE FACULTY  
CHICAGO LUTHERAN  
THEOLOGICAL SEMINARY



PROF. H. GRADY DAVIS



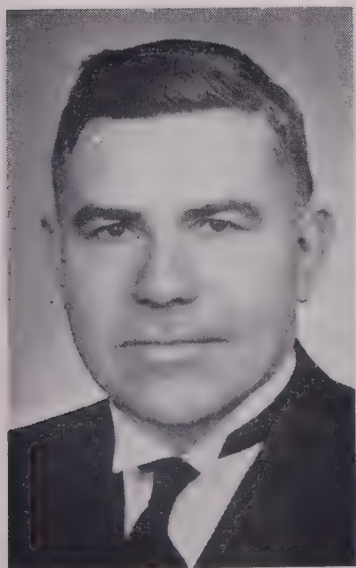
PROF. ARTHUR VÖÖBUS



PROF. ROBERT H. FISHER



PROF. JOSEPH SITTLER



REGISTRAR BERTHOLD KORTE



PROF. C. UMHAU WOLF

## IV. The Functional Field

The purpose in this field is to equip the student to perform the important specific tasks of the Christian ministry. It is called the functional field because the proper performance of these tasks requires the application of all that is learned in the other courses of study. A proper equipment necessarily includes fundamental principles and skills in preaching, teaching, evangelism, worship, missions, administration, and pastoral work. But the Seminary's ideal of a well prepared minister is that of a servant who above all else represents his Lord with entire devotion, and carries on his work not only with technical effectiveness but also in the spirit of his Master.

## THE COURSES OF INSTRUCTION FOR RESIDENT SEMINARY STUDENTS

A student completing the requirements for the degree of Bachelor of Divinity must earn a total of 145 quarter-hour credits with the proper number of credits in each field. This total, as well as the proportion of hours assigned to any field, may from time to time be changed at the discretion of the Faculty.

NOTE: The following is the scheme of course numbering: Courses numbered 100 to 999 are undergraduate courses—English Bible, 100–199; Old Testament, 200–299; New Testament, 300–399; Historical Field, 400–499; Theological Field, 500–599; Education, 600–699; Preaching, 700–799; Liturgics 800–899; Missions, 900–999. In the Graduate School, the basic scheme is the same, but the residence courses are numbered from 1100 to 1999, and the Home Study courses from 2100 to 2999. Certain courses in the standard three year curriculum are open for graduate credit upon application to the Director of Graduate Studies and approval of the instructor in charge.

All course requirements, as set by the professors, are to be completed not later than the closing date of each term. A course with unfulfilled requirements will be graded a failure.

## I. The Biblical Field

### THE OLD TESTAMENT

211. HOW TO STUDY THE BIBLE. Three hours a week. First Quarter. Juniors.

An introduction to the book-method of Bible Study. Emphasis is placed upon the basic reformation principles of Scriptural interpretation. The use of the concordance is taught through laboratory assignments. One Old Testament Book and one Psalm are studied experimentally. In the last half of the quarter a survey is made of the poetical books of the Old Testament.

212. HISTORY OF ISRAEL I. Three hours a week. Second Quarter. Juniors.

The origin of the Hebrews is traced against the background of the history of the ancient Near East. Consideration is given to the Egyptian sojourn, the exodus, the conquest of Canaan, and the settlement from the standpoint of biblical, historical and archaeological materials. The historical portions of Genesis, Exodus, Numbers, Joshua, and Judges are thoroughly studied, together with the critical problems of authorship and date.



213. HISTORY OF ISRAEL II. Three hours a week. Third Quarter. Juniors.

The story of Israel among the nations; describing the glories of David and Solomon, and the vicissitudes of the divided Kingdom. The exile and the rise of Judaism are seen as they set the stage for Christianity. Consideration is given to the historical books and the prophets in their historical setting.

221. FUNDAMENTALS OF HEBREW. Three hours a week. First Quarter. Middlers.

The fundamentals of Hebrew grammar and a basic vocabulary are studied to permit an introduction to the world of the Old Testament and its concepts. Grammar is taught through the student-centered, eye-training method used in the military language courses in World War II. The vocabulary and sentences, from the second lesson on, are thoroughly biblical in origin.

222. READINGS IN HEBREW. Three hours a week. Second Quarter. Middlers.

Readings in Hebrew of some of the simpler and shorter books of the Old Testament as an introduction to narrative, prophetic and poetic style. Word studies are made of important theological terms. The beginnings of exegetical methods are made. Ruth, Amos and portions of the Psalms are translated.

223. OLD TESTAMENT LECTIONS. Three hours a week. Third Quarter. Middlers.

A selected portion of the lessons in one of the major pericopes for a season of the Church Year is studied. Translation, interpretation and exegesis in relation to the Christian faith and the Church year.

231. OLD TESTAMENT THEOLOGY. Three hours a week. First Quarter. Seniors.

A. A study is made of the essential unity of the revelation of God in the Old Testament. Special attention is given to those words and doctrines which are basic to an understanding of the New Testament and necessary to an adequate Christian faith.

B. Exegesis of important portions of Hebrew Scriptures which have special theological interest, e.g. Genesis 1-3, Joshua 24, Psalms 8, 51, 110, Isaiah 1, Jeremiah 31, etc.

233. OLD TESTAMENT INTRODUCTION. Three hours a week. Third Quarter. Seniors.

A. The origin and critical problems of the Old Testament books are considered by means of the historical method. The principles of textual criticism and the work of the Massoretes are studied. A brief survey is made of the rise of the canon and the apocrypha.

B. Selected portions of the Scriptures are interpreted on the basis of the Hebrew text.

291-292-293. ELECTIVE IN OLD TESTAMENT STUDIES. Three hours a week. Any quarter. Middlers and Seniors only.

Qualified Middlers and Seniors may elect advanced work in Old Testament, such as: Comparative Semitic Grammar, Aramaic, Ugaritic, Archaeology, Bible Life and Customs, Advanced Hebrew Exegesis, English Bible. A minimum of three students is required.

## THE NEW TESTAMENT

III. THE TEACHINGS OF JESUS. Three hours a week. First Quarter. Juniors.

Lectures, a scheduled program of readings, and a classroom investigation on the basis of the synoptic Gospels, of the main themes enunciated in the words and works of Jesus.

112-113. NEW TESTAMENT INTRODUCTION. Three hours a week. Second and Third Quarters. Juniors.

An explicit study of the New Testament writings in their historical setting. The critical problems involved are examined and the value of each document for its own time as well as the permanent religious interest is discussed.

311-312-313. GREEK. Five hours a week, First and Second Quarter. Three hours a week, Third Quarter. Juniors.

The fundamentals of New Testament Greek, for the sake of the acquaintance with the New Testament in its original language. Translation and interpretation of the Gospel of John and the Acts of the Apostles.

Students in Greek 311, First Quarter, are divided into two sections—beginners and advanced students. Advanced students who show a degree of proficiency in Greek, may at the discretion of the professor, be excused from the second or third quarter, or both, of this course.

331. NEW TESTAMENT EXEGESIS: The Acts of the Apostles. Three hours a week. First Quarter. Middlers and Seniors.

A study in the rise of the Christian Community, in the primitive kerygma, the role of the Spirit and the new ethos created by the Christian faith. Selected periods of Paul's work are emphasized.

332. NEW TESTAMENT EXEGESIS: The Epistle to the Galatians. Three hours a week. Middlers and Seniors.

A translations and critical interpretation of the Greek text, including a special study of the Law and the Gospel.

333. NEW TESTAMENT EXEGESIS: The Church in the Letter to the Ephesians. Three hours a week. Middlers and Seniors.

A study in new Testament ecclesiology based on thorough exegesis of Ephesians and other pertinent passages in the New Testament, and illustrative of methods to be pursued by the student in approaching similar studies in New Testament theology.

334. NEW TESTAMENT EXEGESIS: The Epistle to the Romans. Three hours a week. This course is given from time to time, in lieu of 331, 332, or 333. Middlers and Seniors.

A study of the doctrinal sections of this document, particularly the fundamentals of the Christian faith.

391-392-393. ELECTIVE NEW TESTAMENT STUDIES. Three hours a week. Any quarter. Middlers and Seniors only.

Qualified Middlers and Seniors may elect special work in New Testament during any quarter of the year. A minimum of three students is required.

NOTE: Biblical material is also presented in other fields, for example in The Evangel and Its Communication in Preaching there are included two hours of Greek exegesis.

## II. The Historical Field

411. EUROPEAN CHURCH HISTORY I. Three hours a week. First Quarter. Juniors.

From apostolic times to the early Middle Ages.

412. EUROPEAN CHURCH HISTORY II. Three hours a week. Second Quarter. Juniors.

From the early Middle Ages to the Reformation.

413. EUROPEAN CHURCH HISTORY III. Three hours a week. Third Quarter. Juniors.

From the Reformation to modern times.

Courses 411-413 are intended to give the first-year student a general acquaintance with the field of Christian history from the time of its beginnings down to the status of Christianity in modern Europe.

431. CHRISTIAN MISSIONS. Three hours a week. First Quarter. Seniors.

The expansion of Christianity beyond Europe and America, studied in the context of the social, economic and religious environments which Christianity has had to face. Emphasis is laid upon present-day problems of the Younger Churches and the missionaries.

432. THE CHURCH IN AMERICA I. Three hours a week. Second Quarter. Seniors.

From the planting of the Church in the Western hemisphere in the sixteenth and seventeenth centuries to the great Revival on the American frontier in the early nineteenth century.

433. THE CHURCH IN AMERICA II. Three hours a week. Third Quarter. Seniors.

From the nineteenth century to the Church of the present day.

In courses 431-433 the modern outreach of Christianity, stemming from European backgrounds, is set forth in global proportions. The extension of Lutheranism both in the Americas and in the Orient receives special attention.

491-492-493. ELECTIVE STUDIES IN HISTORICAL THEOLOGY. Three hours a week. Any Quarter. Middlers and Seniors only.

Qualified students in their Middler and Senior years may elect one or more quarters of special work in historical theology. A minimum of three students is required for any course or seminar to be conducted.

NOTE: Historical material is also presented in the other three fields, for example, the courses in History of Christian Thought, Symbolics, Social Missions, History of Israel.

### III. The Theological Field

513. HISTORY OF CHRISTIAN THOUGHT I. Three hours a week. Third Quarter. Juniors.

This course surveys the development of the thought-forms in which the Christian message has been expressed. Attention is given to environmental influences, the great theologians, the formulation of official dogmas, theological trends.

Part I of this course deals with the Early Church and the Middle Ages.

521. HISTORY OF CHRISTIAN THOUGHT II. Three hours a week. First Quarter. Middlers.

This course is a continuation of 513. It deals with the Reformation, emergence of the Modern Period, contemporary trends.

523. SYMBOLICS. Three hours a week. Third Quarter. Middlers.

Lutheran Confessions, together with an account of the communions and sects constituting the Church Universal. Lectures, readings, and discussions.

524-525-526. SYSTEMATIC THEOLOGY. Three hours a week. The year. Middlers.

A course of study in the doctrinal content of the classical divisions of Christian theology: revelation, anthropology, theology, soteriology, pneumatology, eschatology. The course is designed to confront the student with a biblically grounded, proportional, and mature description of the Christian faith in its evangelical theological form. The substance of Christian doctrine is studied in its relation to the Scripture, and in the light of its ecclesiastical and confessional career. Each division is given an historical orientation in order that a grasp of the past may advance the student toward the achievement of a sound theological method for critical judgment of current issues. Lectures, readings, papers.

532. ETHICS. Three hours a week. Second Quarter. Seniors.

An enquiry into the specific nature of Christian Ethics and a survey of leading ethical themes according to the directives and dynamics of evangelical ethics.

591-592-593. ELECTIVE RESEARCH. Three hours a week. Any Quarter. Middlers and Seniors only.

NOTE: Theological material is also presented in the other fields; for example, the courses in the Evangel and its Communication in Preaching, and Old Testament Theology.

### IV. The Functional Field

621-622. PARISH EDUCATION. Three hours a week. First and Second Quarters. Middlers.

This course is designed to give the student a grasp of the aims in view in Christian instruction, the best methods of teaching, the work of enlisting



and training leaders, administering the church's schools, using prepared literature, and managing young people's work. Lectures, reading, and study of prepared literature.

623. CATECHETICS. Three hours a week. Third Quarter. Middlers.

Instruction in organizing and teaching classes both of children and of adults, using materials and planning lessons in Luther's Small Catechism, and preparing courses for adults. Lectures, studies, and original work by students.

631 & 994. PASTORAL CARE. Three hours a week. First Quarter. Seniors.

A study of the ministry to individuals. The theory of pastoral counseling, its objectives and techniques, is studied in relation to the proper functions of an evangelical ministry. Lectures, text books, readings, and case work. Actual work as chaplain's assistant is required of all students. (For details, see p. 28—Institutional Service).

632. CHURCH ADMINISTRATION. Three hours a week. Second Quarter. Seniors.

The aim of this course is to help the prospective pastor become an efficient church administrator, who, working well with the people, is able to give leadership and inspiration to the organizations of a congregation and is able to manage the business affairs of a parish with effectiveness and dispatch. A study is made of ULCA, synodical, and congregational constitutions, the polity of other denominations, and the fundamentals of law as they apply to the churches in the United States.

633. THE MINISTRY OF WORD AND SACRAMENT. Three hours a week. Third Quarter. Seniors.

This course aims to give the student an understanding of the doctrine and theory of the evangelical ministry, the attitudes and procedures that make for successful pastoral leadership. It includes a study of the chief pastoral functions, centering in the ministry of the Word and Sacraments. Lectures, readings, and reports.

691-692-693. ELECTIVE RESEARCH. Three hours a week. Any Quarter. Middlers and Seniors.

712. SERMON CONSTRUCTION. Three hours a week. Second Quarter. Juniors.

This course aims to help the beginner to establish sound practice in the first essentials of sermon production: how to maintain unity, evaluate the message, plan the strategy, develop the ideas, and cultivate an appropriate oral style. Analysis and study of a large number of sermons and sermon plans, including those prepared by the class.

723-731-732. THE EVANGEL AND ITS COMMUNICATION IN PREACHING. Five hours a week. Three Quarters. Middlers and Seniors.

The aim of this course is to seek mastery in homiletical method which shall proceed by an organic sequence from the words of Scripture to the mind of the worshipper. The whole of the communicative process, from perception to declaration, is oriented around a particular body of material and directed to a specific situation. The material is the Bible; the situation is the public service of the worshipping congregation.

Members of the staff, who participate in the course as instructors, contribute what their specific training makes most helpful. In each year one of the traditional pericope-series is used as the material-core for study. The plan for each week is as follows:

- a.—Monday and Tuesday. A detailed exegesis of the appointed Gospel and Epistle from the original text.
- b.—Wednesday. An interpretative summary, on the basis of the preceding exegesis of the Eternal message which, in these lessons, should constitute the substance for sermons.
- c.—Thursday. A study of the ways in which the Word may be organized into clear form and realized in the development and delivery of sermons.
- d.—Friday. Group study and discussion of sermons prepared by members of the class on the pericopes of the preceding week. Class-room preaching. Criticism of content, organization, style, diction, manner.

802-803. GERMAN. Three hours a week. Second and Third terms.

Elective.

The Seminary does not assume responsibility for teaching elementary German, but provides special work in the field of liturgics and homiletics. It aims to develop the reading and preaching ability of students who have at least a fair foundation in the language, in order that they may minister in the German language, and undertake graduate research.

811. LITURGICAL MATERIALS. Three hours a week. First Quarter.

Juniors.

This course aims to familiarize the student with the ideals of Christian worship and with the rich historical worship materials, services, offices, and prayers, in the conviction that effective use requires a broad acquaintance with the liturgical resources of the Church.

812. SPEECH CORRECTION. Individual instruction in voice placement, proper use of voice, and correction of minor defects in articulation.

813. LITURGICAL SPEECH. Three hours a week. Third Quarter. Juniors.

A work-shop course in the proper use of the voice in the public services of the church.

822. THE CHURCH AND THE ARTS. Three hours a week. Second Quarter. Middlers.

An introduction to the function of the arts as expression and communication, and what is required for their understanding and use. Special attention is given to the great historical treasures of Christian architecture, sculpture, painting, and music. Lectures, readings, interpretation of works, audio and visual demonstrations.

852. SLOVAK LITURGY. Elective. For students planning to serve in the Slovak Zion Synod.

933. SOCIAL MISSIONS. Three hours a week. Third Quarter. Seniors.

A study of the Church's historical contribution in the field of welfare work, and of its present status and participation in that field. Special emphasis is given to the theological basis of social missioning, as well as to its practical expression in the work of agencies, institutions, and parish groups. The secular programs of voluntary and governmental agencies with which the pastor may have occasion to deal receive special attention. Lectures, collateral reading in social work, field trips in the Chicago area, reports, and case studies. Visiting lecturers, authorities in their fields, present certain aspects of social welfare work to the class.

## FIELD WORK

A program of clinical training and pastoral internship is an integral part of the seminary course. The several plans available are indicated below. Pastors interested in securing the services of a seminary student during the summer or during the school year should communicate with the Director of Field Work.

991-993. FIELD WORK, full year.

Note: Two plans of field work are offered at the Seminary. Each student must complete one of these alternate plans under the guidance of the Director of Field Work before the beginning of the second quarter of his senior year.

### A. LOCAL ASSIGNMENTS.

Students electing alternate A are required to complete three quarters of field work in the local parishes of greater Chicago. This work may be begun in the Junior year but must be completed, before the second quarter of the Senior year. There is no limit to the number of quarters, beyond the required three, that the student may elect. No student may serve more than three quarters in the same parish.

The work extends throughout three quarters over the week-end period,

1  
2  
3  
4  
5  
6



1, 5, 6 Student Housing  
2, 3, 4 Faculty Residences

*Passavant Dormitory*

*Caretaker's Home and Boiler House*



# SEMINARY CAMPUS



Administration Building      Chapel and Refectory      Lindop Dormitory  
The new library building, made possible through Cbey funds is located  
north of Lindop Dormitory midway in the long rectangular plot.

under the direction of the local pastor and under the supervision of the Director of Field Work. Training is given in Sunday School, Youth Work, Liturgical Reading, Preaching, Pastoral Visitation, and Counseling. There is a nominal remuneration for this work, but the student should consider the experience gained the greater reward.

B. THE INTERNSHIP. The alternate B plan of field work provides for a full year's period of service out in the field before graduation. Students are assigned to local parishes on a full time basis to serve as assistants to selected pastors. Students and pastors are required to make progress reports in writing to the Director of Field Work. A nominal remuneration plus room and board are provided. This full internship year when elected is usually taken between the Middler and Senior years. 994. INSTITUTIONAL SERVICE. One afternoon per week. One Quarter. Seniors. (Integrated with Course 631. Pastoral Care).

Through the cooperation of the United Lutheran Social Mission Society of Illinois, and its director, the Rev. Harold C. Reisch, seniors are given opportunity to serve as assistant chaplains in Billings Hospital at the University of Chicago, or at other institutions. This work is under the direction of the Rev. Charles Bachmann, Ph.D., of the Social Mission Society. One afternoon of work per week throughout one quarter is required. Students make calls as assigned and written reports of their work are evaluated. This course provides actual service in the ministry to the sick and an opportunity to acquire skills in pastoral care.

### ADDITIONAL PLANS FOR FIELD WORK

In addition to the above, the Seminary is aware of other opportunities for practical training, and encourages its students to evaluate these and to propose for Faculty approval any program that commends itself as instructive. Among such generally approved opportunities are those provided under the Council for Clinical Training, the Institute for Pastoral Care, the various courses in practical training offered at Chicago's Augustana Hospital under Chaplain Granger Westberg, the Ministers-in-Industry Project of the Presbyterian Institute of Industrial Relations. The Seminary is intimately connected with plans for a course of study and practical work presently in the discussion stage at Iowa State College. This program is being designed for students who propose to exercise their ministry in predominantly rural America. Details will be made available in the spring of 1952.

## REQUIREMENTS FOR THE DEGREE OF BACHELOR OF DIVINITY FOR PASTORS IN SERVICE

The Bachelor of Divinity Degree is the normal undergraduate divinity degree granted after the completion of the general three-year curriculum described in the earlier section of this catalogue. However, qualified graduates of seminaries who have not been granted this degree may pursue a course at the Chicago Lutheran Seminary leading toward the Bachelor of Divinity Degree.

The procedure is as follows:

1. Requirement for Admission is the Bachelor of Arts or its equivalent from a recognized college or university.
2. Transcripts from university and seminary must be presented to this seminary along with a recommendation from at least one member of the faculty of the seminary previously attended.
3. After examination of the transcripts, a special program will be set up for the candidate which must approximate the B.D. requirements of this Seminary. In no instance shall the work required be less than nine credit hours of resident work plus a comprehensive examination. Admission to candidacy does not commit the institution to the granting of a degree.
4. When admitted to candidacy either through transcript and recommendation or through qualifying examination, an advisor will be appointed to supervise the program of studies as outlined under 3.

## GRADUATE STUDIES FOR PASTORS

### General Information

For almost sixty years the Seminary has offered post-graduate courses in the various theological disciplines. At present, the Seminary offers to pastors courses leading to the graduate degrees of Master of Sacred Theology and Doctor of Sacred Theology. The S.T.M. is considered chiefly an aid to the pastor of superior initiative and intelligence who wishes further to enrich his pastoral service. The S.T.D. is in a particular sense reserved for the student giving promise of developing unusual abilities in and of making original contributions to a specialized field of theological learning.

Pastors and others who wish to study for enrichment but do not contemplate working for a degree may enroll as Special Students. Courses may be audited upon payment of the audit fee of \$10 and the registration fee of \$5.

The student may pursue graduate study in four ways or in a combination of several of these ways:

- (1) As a full time resident graduate student (9 hours per week)
- (2) In the graduate courses offered each Tuesday
- (3) In the Summer Session
- (4) Via home study (limited as noted in requirements)

The full time resident graduate student lives on the campus, takes 9 hours of class work per week, and devotes the major part of his time to his studies. He is subject to the same charges for room and board as the regular three-year students.

Men in the active pastorate spend Tuesdays on the campus. There is a Fall and a Spring Semester with one course offered in the morning and one course offered in the afternoon each semester.

Students attending the Summer Session may attend for three weeks or six weeks. The session is divided into two three-weeks periods. Students may attend either one, or both sessions.

See p. 33 for details of the graduate program for the Spring Semester 1951.

See pp. 35 and 36 for details of the Summer Session 1951.

Reading courses are offered to advanced students with the approval of the instructor and the Director of Graduate Studies and are directed under the personal supervision of the professor. One reading course is offered in each field:

2190 Biblical Reading Course; 2490 Historical Reading Course; 2590 Theological Reading Course; 2990 Functional Reading Course.



## Requirements for Admission

Graduates of approved institutions, holding the Bachelor of Divinity degree, or its equivalent, are eligible for admission to the seminary for graduate studies upon approval by the faculty. An application form may be secured from the Director of Graduate Studies. No action will be taken by the faculty until official transcripts of previous academic work on collegiate levels and above are in the hands of the Director. In no instance may these be returned to the student. Upon action of the faculty the applicant will be notified by the Director of Graduate Studies concerning his admission. Students may enter upon their graduate studies as residents (which is to be preferred) or *via* the Home Study Department.

## Fees and Expenses

A registration fee of Five Dollars is payable with application for admission whether courses are taken for audit or credit. The instructional cost to the student is \$18 per course when taken for credit. Auditors are admitted to classes for a fee of \$10.00 per course. There is a \$4 contingent fee per semester for students registered in the Tuesday classes. A contingent fee of \$11.25 per semester is charged all graduate students in full resident. These programs of study are also approved by the United States Veterans Administration and may be financed in keeping with the terms of the G.I. Bill of Rights. Graduation fees (with diploma) are: S.T.M. \$10.00, M.A. \$10.00, S.T.D. \$15.00. Hoods for graduation are rented to the student at the prevailing rates.

For Reading Courses and courses taken in the Home Study department the fee is \$10.00 per course in addition to the basic five-dollar registration fee. A student may register for only one Home Study Course at a time, and to receive credit for the course must complete its work within one year after registering.

## Requirements for the Degree of Master of Sacred Theology

The procedures for earning the Master of Sacred Theology degree, and the general sequence in which these procedures should be followed and the requirements fulfilled, are as follows:

1. Admission as a graduate student. As the Bachelor of Divinity degree is prerequisite for the Master of Sacred Theology degree, in no instance can a student who does not hold a Bachelor of Divinity degree, or its equivalent, receive credit toward the Master of Sacred Theology degree. Admission to Graduate Studies as a student does not constitute admission to candidacy for any degree.

2. A minimum of nine courses totaling 27 hours of credit, to be completed in a maximum of seven years. (All courses bear uniform credit, namely, three hours). Seven of these nine courses *must* be taken in residence; the remaining two may be taken in the Home Study Department. Transfer of credit from other graduate institutions will be considered by the faculty upon recommendation of the Director of Graduate Studies in the light of this and the following requirements.

3. The fields of study in which the degree may be taken are the Biblical, the Historical, the Theological, and the Functional. In the field in which the student proposes to major he must take no fewer than five courses; one course must be taken in each of the three other fields, the remaining course may be taken in any field.

4. The student may be admitted to candidacy when the following conditions have been fulfilled in this order:

a) The completion, with satisfactory grade, of 6 credit hours of graduate study in resident.

b) Application for examination to the Director of Graduate Studies.

c) The passing of a written Qualifying Examination in the four fields of theological study. A reading List is available which forms a minimum bibliography for this examination. These examinations are given in the first week in May and December of each year. Arrangements may be made to conduct these examinations under proper academic supervision away from the Maywood campus. The student must plan to allow two full days of writing for this examination.

5. Upon being admitted to candidacy the student shall apply for the appointment of a advisor who will (a) supervise the remainder of his study; (b) direct the preparation in his thesis; (a demonstrated reading knowledge of a language other than English, is required if the subject matter of the student's research requires such a knowledge,) (c) present him for comprehensive examination.

6. Following admission to candidacy the student, in consultation with his advisor should begin the preparation of his thesis, the subject of which must be approved by the Faculty Committee at least one year before the student's comprehensive examination. This thesis must be submitted in first draft by April 15, must be approved by the Faculty and two copies in acceptable final form must be deposited with the library by July 15 prior to the Convocation at which the student expects to receive the degree. Moreover, the thesis requirement must be fulfilled within two years after the completion of all course requirements for the degree.

7. The candidate is required to pass a comprehensive examination (usually oral) in the field in which he majored and wrote his thesis. This examination must be completed by May 15 preceding Convocation.

## Requirements for the Degree of Doctor of Sacred Theology

The procedure for earning the Doctor of Sacred Theology degree, and the general sequence in which these procedures should be followed and the requirements fulfilled, are as follows:

1. Admission as a graduate student. As the Master of Sacred Theology degree is the prerequisite for the Doctor of Sacred Theology degree, in no instance can a student who does not hold a Master of Sacred Theology degree or its equivalent, receive credit toward the Doctor of Sacred Theology degree.

2. A minimum of 18 courses totaling 54 hours of credit beyond the Master of Sacred Theology degree, to be completed in a maximum of seven years. Fourteen of these courses must be taken in residence, the remaining four may taken in the Home Study Department. Transfer of credit from other graduate institutions will be considered by the faculty upon recommendation of the Director of Graduate Studies in the light of this and the following requirements.

3. The fields of study in which the degree may be taken are the Biblical, the Historical, and the Theological. In the field in which the student proposes to major he must take no fewer than ten courses.

4. The student may be admitted to candidacy when the following conditions have been fulfilled in this order.

a) Completion with satisfactory grade, of 12 credit hours of graduate study in residence.

b) Application for examination to the Director of Graduate Studies.

c) The passing of a written Qualifying Examination in the four fields of theological study. The field of the student's major will be given special attention in this examination. These examinations are given the first week in May and December of each year. Arrangements may be made to conduct these examinations under proper academic supervision away from the Maywood campus. The student must plan to allow three full days of writing for this examination.

d) Demonstration by written and oral examination, of a reading knowledge of at least one modern research language (e.g. German, French, Swedish) and of at least one biblical or classical language (Greek, Hebrew or Latin), depending on the field of study.

5. Upon being admitted to candidacy the student shall apply for the appointment of an advisor who will (a) supervise the remainder of his study; (b) direct the preparation of his thesis; (c) present him for comprehensive examination.

6. Following admission to candidacy, the student, in consultation with his advisor should begin the preparation of a thesis contributing in an original way to the body of knowledge in its field, and the subject of which must be approved by the Faculty Committee at least one year before the student's comprehensive examination. This thesis must be submitted in first draft by April 15, must be approved by the Faculty and two copies in acceptable final form must be deposited with the library by July 15 prior to the Convocation at which the student expects to receive the degree. Moreover, the thesis requirement must be fulfilled with three years after the completion of all course requirements for the degree.

7. The candidate is required to pass a comprehensive examination (usually oral) in the field which he majored and wrote his thesis. This examination must be completed by May 15 preceding Convocation.

## Graduate Studies — 1951-52

Lectures and class sessions are held at the Seminary on Tuesdays. One course is offered in the morning and one in the afternoon.

### FALL SEMESTER 1951

CHRISTIAN ESCHATOLOGY ..... Professor Joseph Sittler  
ANCIENT SEMITIC TEXTS AND THE BIBLE ..... Professor C. Umhau Wolf

### SPRING SEMESTER 1952

THE RENAISSANCE AND THE CHURCH ..... Professor Robert Fischer  
AMERICAN DENOMINATIONAL POLITY ..... President Armin Geo. Weng

## 1952 SUMMER SESSION

### General Information

The annual summer session affords for properly qualified students a convenient means of earning a limited number of credits each summer toward advanced theological degrees and also the Master of Arts degree. This program has proved especially attractive to students living at a distance and not free to leave their appointed parish or other duties for the long periods of the regular academic year.

The 1952 summer session will again be of two terms, of three weeks each. Students may enroll for either term, or for both. During either term, a full quarter's residence requirements, in one, or at most two courses, may be completed. A course may be taken for *full credit*: thirty lecture hours in three weeks plus completion of all reading assignments, term



papers, etc. A student who elects to do all the work of a course during the three weeks' term, will receive full credit, but may take only one course during the term. Or a student may in a single three weeks' term take not more than two courses for *half-credit*: lectures plus minimum reading. No course, however, may be left at half-credit—the incompleting requirements including assigned reading, term papers, examinations, etc., must be satisfactorily completed prior to the student's next term in residence, and in any case before the first day of the following February. The unit of credit is the *quarter-hour*, and each course, when all assignments relating thereto are completed, will produce three quarter-hour credits.

While students will find the assignments heavy and the work exacting, those who must use their vacation time for this work will have at least some time free for non-academic interests. Chicagoland offers abundant recreational facilities for the refreshment of body and mind and soul. The weekends give opportunity for visits to great churches. Many of Chicago's leading clergy occupy their own pulpits during the summer months and can be heard. Provision is also made for occasional recreational intermissions on the campus in the late afternoon or evening. Guest chaplains conduct the chapel services at noon every day.

## Housing

Dormitory rooms will be available for men and women and for married couples if the wife is also registered as a student. Early enrollment is advisable.

## Expenses

The total cost to the student for one term of the Summer Session will be about \$66 if one course is taken or \$84 if two courses are taken. These estimates are exclusive of transportation, books, and personal extras. Cost of meals will depend on prevailing food costs; will be about \$11 per week. Tabulation of Cost per term:

|                                                      | Course<br>One | Courses<br>Two |
|------------------------------------------------------|---------------|----------------|
| Registration fee .....                               | \$ 5.00       | \$ 5.00        |
| Course fee .....                                     | 18.00         | 36.00          |
| Contingent fee .....                                 | 4.00          | 4.00           |
| Room service .....                                   | 6.00          | 6.00           |
| Meals (6 days per week—<br>no meals on Sunday) ..... | 33.00         | 33.00          |
|                                                      | <hr/>         | <hr/>          |
|                                                      | \$66.00       | \$84.00        |

The \$5 registration fee is payable with application.

## GRADUATE STUDIES — SUMMER SESSION

## Guest Lecturers

|                               |                          |
|-------------------------------|--------------------------|
| Professor Unas Sarnavaara     | Suomi Seminary           |
| Professor William F. Albright | Johns Hopkins University |
| Professor Gerald Brauer       | University of Chicago    |
| Professor Jaroslav Pelikan    | Concordia Seminary       |
| Professor Paul Holmer         | University of Minnesota  |
| Professor Seymour Smith       | Yale University          |

## Resident Faculty

|                          |                         |
|--------------------------|-------------------------|
| Professor H. Grady Davis | Professor Arthur Vööbus |
| Professor C. Umhau Wolf  |                         |

## FIRST TERM, JULY 7 TO JULY 25

## BIBLICAL

The Concept of the Church in New Testament  
and Primitive Christianity ..... Professor Arthur Vööbus

## HISTORICAL

The English Reformation ..... Professor Gerald Brauer

## HISTORICAL

Eastern Christendom ..... Professor Jaroslav Pelikan

## THEOLOGICAL

Finnish Theological Development ..... Professor Unas Sarnavaara

## FUNCTIONAL

Liturgical Materials ..... Professor H. Grady Davis

## SECOND TERM, JULY 28 TO AUGUST 15

## BIBLICAL

The Geography of the Near East ..... Professor C. Umhau Wolff

## HISTORICAL

The Faith of Israel ..... Professor William Albright

## THEOLOGICAL

The Significance of Kierkegaard ..... Professor Paul Holmer

## FUNCTIONAL

Religion in Higher Education ..... Professor Seymour Smith

For an enrollment blank or other information, address: Chicago Lutheran Theological Seminary, Maywood, Illinois.

Each course meets daily Monday through Friday

Each course earns three quarter-hour credits

All courses are open to qualified students, pastors and laity alike.

## THE HOME STUDY DEPARTMENT

### General Information

Courses described below are offered in the Home Student Department. The student may register for only one such course at a time. Fees at \$10 per course.

Supervised reading assignments, research work, term papers, and the like, are the major responsibilities of home study courses. To complete a course with academic credit, the prescribed assignments must be met and evidence of their mastery furnished in criticism, digests, carefully prepared note-books, and in some instances examinations. Students submit reports regularly.

The Seminary's aim is to give the student a thorough grounding in the body of literature relevant to a particular course. This necessarily involves the study of notable books related to the course and of books of varying view points. It is expected that students shall in their reports demonstrate the ability critically to interpret the argument in relation to the evangelical theological tradition. A student is expected to purchase the required books.

Home Study students may arrange to borrow books from the library upon payment of a deposit of ten dollars. The deposit entitles students to borrow a maximum of three books at one time. Upon completion of the course, and upon the return of all books, the deposit will be refunded upon request.

## HOME STUDY COURSES

For a key to course numbering scheme, see NOTE on page 18.

### 1. The Biblical Field

#### 2190. BIBLICAL READING COURSE.

2241. ARCHEOLOGY AND THE OLD TESTAMENT. The student shall make a serious attempt to comprehend the aims and methods of archaeology and its relation to the history, culture, and religion of the Old Testament. Book reports and an examination on the readings will be required.

2242. OLD TESTAMENT THEOLOGY. Special works on the Theology of the Old Testament will be studied by the student, and papers submitted on special theological problems. An essay, developed from the readings, on the relevance of the Old Testament for Christian faith will be required.

2243. HEBREW EXEGESIS. A critical and exhaustive study of the text, and interpretation of selected portions of the Old Testament. The results of a thorough working through of the text with lexicons and commentaries will be required in evaluating the students' work.

2244. OLD TESTAMENT CRITICISM AND INTRODUCTION. The historical and literary work dealing with the interpretation and canonization of the Old Testament literature will be read. Reports will be made on the readings.

A paper dealing with the Problem of Introduction of one selected book of the Old Testament will be required.

2245. THE POETRY OF THE OLD TESTAMENT. Selected portions of the poetry of the Old Testament will be studied in the Hebrew with the help of lexicon and commentary. A report on the devotional value of the English versions of the Poetical books will be required. A selected bibliography will be read and reported upon.

2353. THE FORMATION, LANGUAGE AND TEXT OF THE NEW TESTAMENT. An advanced study of present-day literature in the field of canonicity, and of the materials and methods of textual criticism. The student's task: to present, in a course paper, the student's own conclusions on the basis of his study of recent findings and theories in this field.

2365 THE SYNOPTIC PROBLEM. A study of the history of synoptic criticism. The student's task: to evaluate proposed solutions of the problem, with special attention to Form Criticism

## II. The Historical Field

2410. THE ANCIENT CHURCH. A study of the early centuries of Christianity, from the age of Augustus to the pontificate of Gregory the Great. Reports on assigned readings and a course paper on some selected topic.

2430. THE RENAISSANCE AND THE REFORMATION. A broad approach to one of the great eras of change, in whose pattern one discerns the beginnings of modernity. Special emphasis on the Lutheran aspects of the Reformation. Reports on assigned readings and a course paper on some selected topic.

2450. CHRISTIANITY IN THE WESTERN WORLD. The story of the spread of Christianity to the Americas and of its subsequent growth. The western hemisphere is seen as a whole, due recognition being given to the dominance of Romanism in Latin American and of Protestantism in North America. Reports on assigned readings and a course paper of some selected topic.

2460. THE LUTHERAN CHURCH IN AMERICA. A survey of the planting, growth and nature of Lutheranism in America from colonial times to the present. Reports on assigned readings and a course paper on some selected topic.

2490. HISTORICAL READING COURSE.

## III. The Theological Field

2512. TWENTIETH CENTURY STUDIES IN THE NATURE OF THE GOSPEL. A survey of constructive evangelical studies in the nature of the Gospel which have been produced by a reaction to the 19th century psychological-sociological interpretations of the mission and message of Jesus.



2522. **READING IN CHRISTIAN ANTHROPOLOGY.** A selective reading in the literature of the Christian doctrine of man from its Biblical basis in Old Testament anthropology, through the teachings of Jesus, the letters of St. Paul, the writings of Augustine, Luther, and the modern existential theologians.

2524. **THE WORK OF CHRIST.** A course designed to acquaint the student with the modern theological literature produced by the contemporary concentration upon and reworking of the doctrine of the atonement. Required: reports on assigned readings; a course paper on a selected topic.

2540. **THE IDEA OF THE KINGDOM.** A course designed to acquaint the student with the methods and results of modern scholarship as these bear upon the idea of the Kingdom in the gospel narratives. Post-exilic apocalyptic literature, Hebrew eschatology, and near-Oriental religious ideas are examined for the purpose of learning and estimating their influence upon the desires and hopes which constituted the religious mood of the first century. Required: reports on required reading; a course paper on a selected topic.

2590. **THEOLOGICAL READING COURSE.**

#### IV. The Functional Field

2610. **THE NATURE OF CHRISTIAN INSTRUCTION.** A restudy of instruction in home and parish, in the attempt to get behind existing programs to the essential task. The aim is to take at least a step or two toward an adequate philosophy of Christian education. Requirements: Reports on assigned readings.

2710. **PREACHING THE CHRISTIAN GOSPEL.** An examination of the nature and content of the classical Christian Gospel, as it was preached in New Testament times and afterward at critical points in history, including our own time. The Gospel is viewed in its relation to moral idealism on the one hand and to Christian thought on the other, and is used as a teststone for both. Assigned readings and reports.

2810. **WORD AND SACRAMENT IN CHRISTIAN WORSHIP.** A study of the organization of Christian worship about its central meanings, with particular emphasis on the various lines of Protestant tradition. Required: reports on assigned readings and problems.

2910. **SOCIAL WORK AND THE LUTHERAN CHURCH.** Designed to acquaint pastors with the general field of social work, and to provide them with a practical knowledge of the facts and possibilities of the Church's Social Mission. Selected readings are from a variety of secular and religious assignments in case studies and community surveys. The student may choose either rural or urban social work for his major concentration in this course.

2990. **FUNCTIONAL READING COURSE.**

## STUDENTS IN RESIDENCE

*(The Sixty-second Academic Year, 1951-1952)*

## Seniors

|                                                                    |                            |
|--------------------------------------------------------------------|----------------------------|
| Cooperrider, Loy William                                           | Maywood, Illinois          |
| A.B., St. Olaf College                                             |                            |
| Endres, David H.                                                   | Carthag, Illinois          |
| A.B., Carthage College                                             |                            |
| Engen, Robert Howard                                               | Chicago, Illinois          |
| A.B., Carthage College                                             |                            |
| Forde, Norman Peter                                                | Ferryville, Wisconsin      |
| A.B., Luther College                                               |                            |
| Hartman, Burnell Walter                                            | Blue Hill, Nebraska        |
| A.B., Midland College                                              |                            |
| Knudsen, Dale Leon                                                 | Cedar Falls, Iowa          |
| B.S., University of Iowa                                           |                            |
| Oestreich, Lawrence E.                                             | Maywood, Illinois          |
| A.B., Carthage College                                             |                            |
| Peterson, Burnell James                                            | Albert City, Iowa          |
| A.B., Augustana College                                            |                            |
| Riedesel, Ralph Henry                                              | Davenport, Iowa            |
| A.B., Augustana College                                            |                            |
| Rolik, Daniel Stephen                                              | Muskegan Heights, Michigan |
| A.B., Capital University                                           |                            |
| Scherer, James                                                     | Fort Wayne, Indiana        |
| A.B., Yale University<br>Union Seminary                            |                            |
| Schaar, Howard H.                                                  | Chicago, Illinois          |
| A.B., Carthage College                                             |                            |
| Shintay, Rudolph Stephen                                           | Trenton, New Jersey        |
| B.S., State Teachers College, Trenton<br>M.A., New York University |                            |
| Slagle, Lester Edward                                              | Salem, Ohio                |
| A.B., Wittenberg College                                           |                            |
| Thalman, Norman Joseph                                             | Detroit, Michigan          |
| A.B., Thiel College                                                |                            |
| *Thoresen, William                                                 | Chicago, Illinois          |
| A.B., Luther College                                               |                            |
| Walters, John William                                              | Hazleton, Pennsylvania     |
| A.B., Muhlenberg College                                           |                            |
| Wise, Stephen Paul                                                 | Dunbar, Pennsylvania       |
| A.B., Hope College                                                 |                            |
| Zimmerman, Theodore                                                | Browntown, Minnesota       |
| A.B., Gustavus Adolphus College                                    |                            |
| Zinger, Don Herbert                                                | Davenport, Iowa            |
| A.B., Augustana College                                            |                            |

## Middlers

|                          |                    |
|--------------------------|--------------------|
| Billow, William D.       | Saint Joe, Indiana |
| A.B., Wittenberg College |                    |
| Bremer, Otto             | Addison, Illinois  |
| B.S., Harvard University |                    |
| Eklof, C. Carl           | Waukegan, Illinois |
| A.B., Carthage College   |                    |

|                                                   |                         |
|---------------------------------------------------|-------------------------|
| Erickson, Paul E.                                 | Phoenix, Arizona        |
| A.B., Arizona State College                       |                         |
| Fincher, James M.                                 | Tujunga, California     |
| A.B., Midland College                             |                         |
| Freedlund, Carl Ogden, Jr.                        | Wheaton, Illinois       |
| A.B., University of Illinois                      |                         |
| Hoch, Roy Calvin                                  | Butler, Pennsylvania    |
| A.B., Capital University                          |                         |
| Hultgren, Dale William                            | Garnavillo, Iowa        |
| A.B., Carthage College                            |                         |
| Iverson, Orville B.                               | Mound, Minnesota        |
| A.B., Gustavus Adolphus College                   |                         |
| Jacobi, Frederick                                 | Davenport, Iowa         |
| A.B., Augustana College                           |                         |
| Kieffer, Alan John                                | Arcadia, Ohio           |
| A.B., Ohio State University                       |                         |
| Krueger, Donald Leslie                            | Chicago, Illinois       |
| A.B., Carthage College                            |                         |
| LaFountain, William Louis                         | Michigan City, Indiana  |
| A.B., Valparaiso University                       |                         |
| Nelson, Robert Leroy                              | Glenn Flora, Wisconsin  |
| A.B., Gustavus Adolphus College                   |                         |
| Nyland, Albert Fredrick III                       | Chicago, Illinois       |
| A.B., Carthage College                            |                         |
| Otten, Richard Eugene                             | Sioux City, Iowa        |
| Concordia Seminary                                |                         |
| Proefrock, Carl Kenneth (on full year internship) | Springfield, Illinois   |
| A.B., Carthage College                            |                         |
| Ranlett, Grant                                    | Sacramento, California  |
| A.B., University of California                    |                         |
| Rasmussen, Peter Robert                           | Woodstock, Illinois     |
| A.B., Carthage College                            |                         |
| Romeis, David                                     | Elgin, Illinois         |
| Ph.B., University of Chicago                      |                         |
| Ruud, Carl Edward                                 | Milwaukee, Wisconsin    |
| A.B., Carthage College                            |                         |
| Schlichter, Robert Elmer                          | Topeka, Kansas          |
| A.B., Midland College                             |                         |
| Schroeder, Burton Winfield                        | Woodstock, Illinois     |
| A.B., Carthage College                            |                         |
| *Shaffer, George Franklin                         | Plymouth, Ohio          |
| A.B., Wittenberg College                          |                         |
| Sherman, Franklin E.                              | Allentown, Pennsylvania |
| A.B., Muhlenberg                                  |                         |
| Whitenack, Robert Leonard                         | Fort Wayne, Indiana     |
| A.B., Wittenberg College                          |                         |
| Wise, Gerald Clifford                             | Kent, Illinois          |
| A.B., University of Dubuque                       |                         |
| Ziebell, Carlton Otto                             | Oshkosh, Wisconsin      |
| A.B., University of California                    |                         |

### Juniors

|                                |                      |
|--------------------------------|----------------------|
| Amend, Edward W.               | Stillwater, Oklahoma |
| A.B., Oklahoma A. & M. College |                      |

|                                               |                          |
|-----------------------------------------------|--------------------------|
| Auer, Thomas L. ....                          | Seattle, Washington      |
| B.S., University of Washington                |                          |
| Baumann, Clifford W. ....                     | Harvard, Illinois        |
| A.B., Carthage College                        |                          |
| Brunk, Robert K. ....                         | Pittsburgh, Pennsylvania |
| B.S., University of Pittsburgh                |                          |
| Burchett, Roger P. ....                       | Decatur, Illinois        |
| A.B., Carthage, Illinois                      |                          |
| Cross, William M. ....                        | Chicago, Illinois        |
| A.B., Valparaiso University                   |                          |
| M.A., University of Chicago                   |                          |
| Deege, Edward P. ....                         | Liberty, Illinois        |
| B.Mus., Northwestern University               |                          |
| M.Mus., Northwestern University               |                          |
| Doering, Paul O. ....                         | Vandalia, Illinois       |
| A.B., Muhlenberg College                      |                          |
| Dossi, Gilbert ....                           | Wilmington, California   |
| A.B., University of Arizona                   |                          |
| Dow, Donald M. ....                           | Elkhart, Indiana         |
| A.B., Indiana Central College                 |                          |
| *Daniels, Walter ....                         | Milwaukee, Wisconsin     |
| A.B., Carthage College                        |                          |
| Fahner, Edward (as of 3d quarter) ....        | Chicago, Illinois        |
| A.B., Roosevelt College                       |                          |
| Freitag, Walter H. ....                       | Bashaw, Alberta, Canada  |
| A.B., Carthage College                        |                          |
| Frantilla, William L. ....                    | Seattle, Washington      |
| B.S., University of Washington                |                          |
| Gramps, Owen K. ....                          | Laurens, New York        |
| A.B., University of Nebraska                  |                          |
| Grosenbacher, Clifford ....                   | Summersville, Missouri   |
| A.B., Midland College                         |                          |
| Hartmann, Harold ....                         | Percy, Illinois          |
| A.B., Carthage College                        |                          |
| Hefty, Leslie ....                            | Detroit, Michigan        |
| Hungarian College, Passau, Germany            |                          |
| Hite, Robert H. ....                          | Kent, Ohio               |
| A.B., University of Pittsburgh                |                          |
| Jeffers, Vern D. ....                         | Richmond, California     |
| A.B., Carthage College                        |                          |
| Johnson, O. Franklin ....                     | Detroit, Michigan        |
| A.B., Wittenberg College                      |                          |
| Larkin, Kenneth D. ....                       | Davenport, Iowa          |
| A.B., Augustana College                       |                          |
| Meissner, Earl H. ....                        | Racine, Wisconsin        |
| A.B., Carthage College                        |                          |
| Nijim, Bassim K. ....                         | Jerusalem, Jordan        |
| St. George's School, Jerusalem                |                          |
| Olson, Donald J. ....                         | Missoula, Montana        |
| A.B., M.A., Montana State University          |                          |
| Preis, Richard (on full year internship) .... | Chicago, Illinois        |
| A.B., Carthage College                        |                          |
| Scherf, Royce J. ....                         | Garnavillo, Iowa         |
| A.B., University of Iowa                      |                          |



|                                |                         |
|--------------------------------|-------------------------|
| Sindahl, Harvey J.             | Cedar Rapids, Iowa      |
| A.B., Carthage College         |                         |
| Smith, Howard E.               | Centralia, Illinois     |
| A.B., Carthage College         |                         |
| Thiel, Harry C.                | Oak Park, Illinois      |
| A.B., Augustana College        |                         |
| Varblow, Robert                | Missoula, Montana       |
| A.B., University of California |                         |
| Walker, Robert G., Jr.         | Raleigh, North Carolina |
| A.B., Lenoir Rhyne College     |                         |
| Weng, Armin G.                 | Park Ridge, Illinois    |
| A.B., St. Olaf College         |                         |

\*Indicates attendance first quarter only.

### For the Degree of Master of Arts

|                                            |                        |
|--------------------------------------------|------------------------|
| Christenson, Evelyn                        | Kingsburg, California  |
| A.B., University of California             |                        |
| Jensen, Gertrude Rogness                   | Minneapolis, Minnesota |
| A.B., Augustana College, Sioux Falls, S.D. |                        |
| Oestreich, Kathryn                         | Maywood, Illinois      |
| A.B., Carthage College                     |                        |

### Special Students

|                                               |                                |
|-----------------------------------------------|--------------------------------|
| Cross, James Clinton                          | Addison, Illinois              |
| A.B., Valparaiso University                   |                                |
| N.A., University of Indiana                   |                                |
| Derek, Koloman                                | Maywood, Illinois              |
| C.S.R., University of Prague                  |                                |
| Hanscom, Joseph                               | Broadview, Illinois            |
| Flint Junior College                          |                                |
| Herborn, Walter                               | Maywood, Illinois              |
| S.T.L., Catholic University, Washington, D.C. |                                |
| Hoog, George                                  | Maywood, Illinois              |
| A.B., Bethany College                         |                                |
| B.D., Augustana Seminary                      |                                |
| Ide, Naohiko                                  | Zeze, Otsu City, Japan         |
| The Fifth Higher School, Tsuboi Kumamoto      |                                |
| Lutheran Theological Seminary of Japan,       |                                |
| Saginomiya, Nakano Tokyo                      |                                |
| Pfenner, Alfred J.                            | Lancaster, New York            |
| B.S., Heidelberg College                      |                                |
| Philadelphia Seminary                         |                                |
| Schmid, Hans                                  | Rottweil, Wuerkenberg, Germany |
| University of Tübingen                        |                                |

### Spring Semester 1951—Graduate Students

|                                         |                        |
|-----------------------------------------|------------------------|
| Allen, Wilbur E.                        | Mishawaka, Indiana     |
| A.B., M.A., Earlham College             |                        |
| B.D., Northwestern Theological Seminary |                        |
| Bartling, William L.                    | Melrose Park, Illinois |
| A.B., Concordia College                 |                        |
| B.D., Concordia Seminary                |                        |

- Brosche, Theodore W. .... Elmwood Park, Illinois  
 A.B., Wheaton College  
 B.D., Chicago Lutheran Theological Seminary  
 S.T.M., Chicago Lutheran Theological Seminary
- Bryngelson, Paul W. .... Chicago, Illinois  
 A.B., University of Minnesota  
 North Park Theological Seminary  
 B.D., McCormick Theological Seminary
- Eissfeldt, Raymond ..... Sycamore, Illinois  
 Concordia College, Milwaukee  
 Concordia Seminary
- Flesner, Dorris A. .... Valparaiso, Indiana  
 A.B., Carthage College  
 B.D., Hamma Divinity School
- Frenk, Martin L. .... Joliet, Illinois  
 Concordia College, Milwaukee  
 B.D., Concordia Seminary, St. Louis
- Grotheer, Kurt V. .... Itasca, Illinois  
 Concordia College, Milwaukee  
 Concordia Seminary  
 A.B., Concordia Seminary  
 B.D., Chicago Lutheran Seminary
- Hafermann, C. F. .... Chicago, Illinois  
 Wartburg College  
 Wartburg Seminary
- Jordan, Bertrand ..... Gibson City, Illinois  
 Luther College, St. Paul  
 A.B., Augustana College  
 Luther Seminary  
 B.D., Chicago Lutheran Theological Seminary
- Kooistra, Elbert ..... Oak Park, Illinois  
 A.B., Calvin College  
 Calvin Theological Seminary
- Kramer, Herold G. .... LaGrange, Illinois  
 St. Paul's College, Concordia  
 Concordia Seminary  
 B.D., Chicago Lutheran Theological Seminary
- Keljo, Karlo J. .... De Kalb, Illinois  
 B.S., Northern Illinois State Teachers College  
 Suomi College and Theological Seminary
- Lee, Donald G. .... Villa Park, Illinois  
 A.B., Luther College  
 C.I., Luther Seminary
- Pittelko, E. H. .... Hinsdale, Illinois  
 Concordia College  
 B.D., Concordia Seminary  
 Th.D., American Bible College
- Salstrom, Alden L. .... Chicago, Illinois  
 A.B., Carthage College  
 M.A., University of Iowa  
 B.D., Hamma Divinity School
- Schmidt, Robert C. .... Racine, Wisconsin  
 A.B., Carthage College  
 B.D., Chicago Lutheran Theological Seminary
- Scheer, P. H. .... Hinsdale, Illinois  
 Concordia College, Ft. Wayne  
 Concordia Seminary
- Sutherland, John E. .... Elgin, Illinois  
 A.B., Augustana College  
 B.D., Augustana Seminary
- Svendsen, Edwin A. .... McNabb, Illinois  
 A.B., University of Minnesota  
 B.D., Trinity Seminary, Blair

Roennfeldt, Victor ..... Warracknabeal, Victoria, Australia  
 Adelaide University  
 Immanuel Theological Seminary,  
 North Adelaide, Australia

Wolf, George W. .... Chicago, Illinois  
 A.B., Carthage College  
 B.D., Chicago Lutheran Theological Seminary

Wietzke, Walter ..... Chicago, Illinois  
 A.B., Capital University  
 B.D., Capital University Theological Seminary

### Summer Session 1951—Graduate Students

Baalson, Elmo O. .... Waterville, Iowa  
 A.B., Luther College  
 B.D., S.T.M., Luther Theological Seminary

Bartling, William L. .... Melrose Park, Illinois  
 A.B., Concordia, Milwaukee  
 B.D., Chicago Lutheran Theological Seminary

Bird, Chester S. .... Bridgeport, Ohio  
 A.B., Wittenberg College  
 B.D., Hama Divinity School

Blenker, Edward J. .... Skokie, Illinois  
 A.B., University of Wisconsin  
 B.D., Northwestern Seminary

Brauer, Herman E. .... Summit, Illinois  
 A.B., Concordia College, Milwaukee  
 Concordia Seminary

Bryngelson, P. W. .... Chicago, Illinois  
 A.B., University of Minnesota  
 A.M., University of Northwestern  
 B.D., McCormick Seminary

Carlsen, Fred ..... Cedarville, Ohio  
 A.B., York College  
 B.D., Bonebrake Theological Seminary

Chell, Arthur L. .... Canno Falls, Minnesota  
 A.B., Gustavus Adolphus College  
 B.D., Augustana Seminary

Christenson, Evelyn .... Kingsburg, California  
 A.B., University of California

Coad, Carl, Jr. .... Dayton, Ohio  
 A.B., Wittenberg College  
 B.D., Hama Divinity School

Cobb, John W. .... Bethlehem, Pennsylvania  
 A.B., Lenoir Rhyne College  
 B.D., Southern Seminary

Dudley, Noel W. .... Chicago, Illinois  
 A.B., University of Redlands

Engelhardt, Milton .... Batesville, Indiana  
 A.B., Carthage College  
 B.D., Chicago Lutheran Theological Seminary

Engelbrecht, Ruth .... Lafayette, Indiana  
 A.B., Wartburg College

Erlander, Alice .... Beresford, South Dakota  
 A.B., St. Olaf College

Falk, Alex E. .... Battle Lake, Minnesota  
 A.B., Concordia College  
 B.D., Augustana Seminary  
 S.T.M., Luther Seminary  
 S.T.D., Chicago Lutheran Theological Seminary

Hammann, Geraldine .... Oak Park, Illinois  
 A.B., University of Kansas

- Hassold, William ..... Chicago, Illinois  
A.B., Concordia College, Milwaukee.  
B.D., S.T.M., Concordia Seminary
- Hersch, Paul T. .... Carthage, Illinois  
A.B., Carthage College  
B.D., Chicago Lutheran Theological Seminary
- Hoog, George ..... Maywood, Illinois  
A.B., Bethany College  
B.D., Augustana Seminary
- Jordan, Bertrand ..... Gibson City, Illinois  
A.B., Augustana College  
B.D., Chicago Lutheran Theological Seminary
- Karnatz, Walter ..... Chicago, Illinois  
Ph.B., De Paul University
- Kautz, Darrel ..... Forest Park, Illinois  
A.B., Valparaiso University  
B.S., Concordia College, River Forest
- Keljo, Karlo ..... Jamaica, New York  
A.B., Northern Illinois State Teachers College  
Suomi College and Theological Seminary  
B.D., Chicago Lutheran Theological Seminary
- Kildegaard, Axel C. .... Des Moines, Iowa  
A.B., University of Iowa  
Cand. Th., Grand View Seminary  
S.T.M., Yale Divinity School
- Klepper, Robert F. .... Prospect Heights, Illinois  
A.B., Elmhurst College  
B.D., Union Seminary  
S.T.M., Princeton Seminary
- Klover, William W. .... Salina, Kansas  
A.B., D.D., Midland College  
B.D., Chicago Lutheran Theological Seminary
- Kramer, H. .... LaGrange, Illinois  
A.B., Concordia College, Missouri  
B.D., Chicago Lutheran Theological Seminary
- Korte, Berthold F. .... Bellwood, Illinois  
Brekum-Kropp  
B.D., Chicago Lutheran Theological Seminary  
S.T.M., Chicago Lutheran Theological Seminary
- Kukkonen, Walter J. .... Hancock, Michigan  
B.S., Northern Illinois State Teachers College  
Suomi Seminary  
S.T.M., Chicago Lutheran Theological Seminary
- Lee, Donald ..... Villa Park, Illinois  
A.B., Luther College  
B.Th., Luther Seminary
- Leite, Clarice ..... Cedar Falls, Iowa  
A.B., Minot State Teachers College
- Loken, Palmer ..... Vermillion, South Dakota  
A.B., Augustana College  
B.Th., Luther Seminary  
S.T.M., Chicago Lutheran Theological Seminary
- Manz, James G. .... Chicago, Illinois  
A.B., Concordia Seminary  
B.D., Concordia Seminary  
S.T.M. Chicago Lutheran Theological Seminary
- Markhus, Kathryn ..... Ames, Iowa  
B.S., University of Minnesota
- Miller, John ..... Litchfield, Illinois  
A.B., University of Western Ontario  
B.D., University of Western Ontario  
S.T.M., Chicago Lutheran Theological Seminary



- Nelson, Mary Jean .....Pequot Lakes, Minnesota  
B.S., University of Minnesota
- Odegard, Gustav B. ....Hanley Falls, Minnesota  
A.B., St. Olaf College  
B.Th., Luther Seminary  
M.Th., Luther Seminary
- Olson, Iver .....Minneapolis, Minnesota  
A.B., Augsburg College  
M.A., Th.B., University of Minnesota  
Augsburg Seminary
- Olson, Russell J. ....Chicago, Illinois  
A.B., Carthage  
B.D., Union Theological Seminary
- Pittelko, E. H. ....Hinsdale, Illinois  
Concordia College  
B.D., Concordia Seminary  
Th.D., American Bible College
- Roennfeldt, Victor .....Victoria, Australia  
Adelaide University  
Immanuel Theological Seminary, North Adelaide, Australia  
S.T.M., Chicago Lutheran Theological Seminary
- Scheer, P. H. ....Hinsdale, Illinois  
Concordia College, Fort Wayne  
Concordia Seminary
- Schilling, August F. ....Clairton, Pennsylvania  
A.B., Capital University  
Capital University Theological Seminary
- Schieber, Victor L. ....Fostoria, Ohio  
A.B., Capital University  
Capital University Theological Seminary
- Schmidt, Mertice E. ....Duluth, Minnesota  
A.B., Park College, Parkville, Md.  
B.S., in Library Science, University of Illinois
- Shirck, Robert E. ....Bennington, Nebraska  
A.B., Omaha University  
B.D., Central Lutheran Seminary  
S.T.M., Lutheran Theological Seminary at Philadelphia
- Simonson, John F. ....Dollar Bay, Michigan  
A.B., Gustavus Adolphus College  
Augustana Seminary
- Sovik, Ansgar F. ....Northfield, Minnesota  
A.B., St. Olaf College  
C.T., Luther Seminary, St. Paul  
M.Th., Princeton Theological Seminary
- Strohl, Chester E., Jr. ....Fort Plain, New York  
B.S., Albright College  
B.D., Albright Evangelical School of Theology
- Sutherland, John E. ....Elgin, Illinois  
A.B., Augustana College  
B.D., Augustana Seminary
- Tieman, Odean G. ....Ishpenning, Michigan  
A.B., St. Olaf College  
Luther Seminary
- Thies, Clemens .....Chicago, Illinois  
Concordia College  
Concordia Seminary  
B.D., Chicago Lutheran Theological Seminary
- Tolo, Modolf W. ....Lee, Illinois  
A.B., Luther College  
B.Th., Luther Theological Seminary
- Trede, Eldred H. ....Chicago, Illinois  
A.B., Carthage College  
B.D., Chicago Lutheran Theological Seminary

|                                     |                         |
|-------------------------------------|-------------------------|
| Van Boening, Grant                  | Columbus, Nebraska      |
| A.B., Wayne State College           |                         |
| B.D., Central Seminary              |                         |
| Weber, E. P.                        | West Lafayette, Indiana |
| Concordia College                   |                         |
| B.A., Valparaiso University         |                         |
| B.D., Concordia Seminary            |                         |
| M.A., University of Florida         |                         |
| Werling, Henry F.                   | Seward, Nebraska        |
| A.B., Concordia College, Fort Wayne |                         |
| M.A., Indiana University            |                         |
| Concordia Seminary                  |                         |
| Whetstone, John W.                  | Muncy, Pennsylvania     |
| A.B., Gettysburg College            |                         |
| B.D., Gettysburg Seminary           |                         |
| Zerhusen, J. H.                     | Elkader, Iowa           |
| A.B., St. Mary University           |                         |
| B.D., St. Mary University           |                         |
| S.T.B., St. Mary University         |                         |

## Fall Semester 1951—Graduate Students

|                                               |                        |
|-----------------------------------------------|------------------------|
| Allen, Wilbur E.                              | Mishawaka, Indiana     |
| A.B., M.A., Earlham College                   |                        |
| B.D., Northwestern Theological Seminary       |                        |
| Anderson, James M.                            | Lansing, Illinois      |
| A.B., Augustana College                       |                        |
| B.D., Augustana Seminary                      |                        |
| S.T.M., Chicago Lutheran Theological Seminary |                        |
| Bollman, Oscar P.                             | Westchester, Illinois  |
| A.B., De Pauw University                      |                        |
| B.D., Yale Divinity School                    |                        |
| M.S.T., Yale Divinity School                  |                        |
| Brauer, Herman E.                             | Summit, Illinois       |
| A.B., Concordia College, Milwaukee            |                        |
| Concordia Seminary                            |                        |
| Brosche, Theodore W.                          | Elmwood Park, Illinois |
| A.B., Wheaton College                         |                        |
| B.D., Chicago Lutheran Theological Seminary   |                        |
| S.T.M., Chicago Lutheran Theological Seminary |                        |
| Falk, Alex E.                                 | Battle Lake, Minnesota |
| A.B., Concordia College                       |                        |
| B.D., Augustana Seminary                      |                        |
| S.T.M., Luther Seminary                       |                        |
| S.T.D., Chicago Lutheran Theological Seminary |                        |
| Frenk, Martin L.                              | Joliet, Illinois       |
| Concordia College, Milwaukee                  |                        |
| B.D., Concordia Seminary, St. Louis           |                        |
| Grotheer, Kurt V.                             | Itasca, Illinois       |
| Concordia College, Milwaukee                  |                        |
| Concordia Seminary                            |                        |
| A.B., Concordia Seminary                      |                        |
| B.D., Chicago Lutheran Theological Seminary   |                        |
| Hetico, Robert P.                             | Chicago, Illinois      |
| A.B., Wheaton College                         |                        |
| Suomi Theological Seminary                    |                        |
| Hurst, Frank C.                               | Rockford, Illinois     |
| A.B., Carthage College                        |                        |
| B.D., Chicago Lutheran Theological Seminary   |                        |
| Johnson, Neal S.                              | Park Forest, Illinois  |
| A.B., St. Olaf College                        |                        |
| C.Th., Luther Seminary                        |                        |
| Jordan, Bertrand                              | Gibson City, Illinois  |
| Luther College, St. Paul                      |                        |
| A.B., Augustana College                       |                        |
| Luther Seminary                               |                        |
| B.D., Chicago Lutheran Theological Seminary   |                        |

|                                                                                                                                  |                            |
|----------------------------------------------------------------------------------------------------------------------------------|----------------------------|
| Keljo, Karlo J.                                                                                                                  | De Kalb, Illinois          |
| B.S., Northern Illinois State Teachers College<br>Suomi College and Theological Seminary                                         |                            |
| Klepper, Robert F.                                                                                                               | Prospect Heights, Illinois |
| A.B., Elmhurst College<br>B.D., Union Seminary<br>S.T.M., Princeton Seminary                                                     |                            |
| Korte, Berthold                                                                                                                  | Bellwood, Illinois         |
| Brekum-Kropp<br>B.D., Chicago Lutheran Theological Seminary<br>S.T.M., Chicago Lutheran Theological Seminary                     |                            |
| Lee, Donald                                                                                                                      | Villa Park, Illinois       |
| A.B., Luther College<br>B.Th., Luther Seminary                                                                                   |                            |
| Mietke, Gustav                                                                                                                   | Riverside, Illinois        |
| A.B., DePaul University<br>Concordia Seminary                                                                                    |                            |
| Nelson, Olof H.                                                                                                                  | Chicago, Illinois          |
| A.B., Gustavus Adolphus College<br>B.D., Chicago Lutheran Theological Seminary                                                   |                            |
| Olson, Russell J.                                                                                                                | Chicago, Illinois          |
| A.B., Carthage College<br>B.D., Union Theological Seminary                                                                       |                            |
| Pittelko, Elmer                                                                                                                  | Hinsdale, Illinois         |
| Concordia College<br>B.D., Concordia Seminary<br>Th.D., American Bible College                                                   |                            |
| Roennfeldt, Victor                                                                                                               | Victoria, Australia        |
| Adelaide University<br>Immanuel Theological Seminary, North Adelaide, Australia<br>S.T.M., Chicago Lutheran Theological Seminary |                            |
| Salstrom, Alden                                                                                                                  | Chicago, Illinois          |
| A.B., Carthage College<br>M.A., University of Iowa<br>B.D., Hamma Divinity School                                                |                            |
| Scheer, Paul H.                                                                                                                  | Hinsdale, Illinois         |
| Concordia College, Fort Wayne<br>Concordia Seminary                                                                              |                            |
| Sutherland, John                                                                                                                 | Elgin, Illinois            |
| A.B., Augustana College<br>B.D., Augustana Seminary                                                                              |                            |
| Stuckmeyer, Richard C.                                                                                                           | Chicago, Illinois          |
| Concordia College<br>A.B., Butler University<br>B.D., Concordia Seminary                                                         |                            |
| Vatthauer, W. H.                                                                                                                 | Chicago, Illinois          |
| A.B., St. Paul's College<br>Concordia, Springfield, Ill.                                                                         |                            |
| Wietzke, Walter R.                                                                                                               | Chicago, Illinois          |
| A.B., Capital University<br>Capital University Theological Seminary                                                              |                            |

## Special Students In Attendance During Summer Session, 1951

|                                                                                                                |                     |
|----------------------------------------------------------------------------------------------------------------|---------------------|
| Auer, Thomas L.                                                                                                | Seattle, Washington |
| B.S.F., University of Washington                                                                               |                     |
| Bennett, Richard                                                                                               | Maywood, Illinois   |
| A.B., University of Southern California                                                                        |                     |
| Frantilla, William L.                                                                                          | Seattle, Washington |
| B.S., University of Washington                                                                                 |                     |
| Ide, Naohiko                                                                                                   | Otsu-city, Japan    |
| The Fifth Higher School, Tsuboi Kumamoto<br>Lutheran Theological Seminary of Japan<br>Saginomiya, Nakano Tokyo |                     |
| Pfenner, Alfred                                                                                                | Lancaster, New York |
| B.S., Heidelberg College                                                                                       |                     |
| Roennfeldt, Ivy                                                                                                | Adelaide, Australia |

## TABULATION OF STUDENTS ENROLLED

1951 - 1952

## THE SEMINARY

|                |       |
|----------------|-------|
| Seniors .....  | 20    |
| Middlers ..... | 28    |
| Juniors .....  | 34    |
| Special .....  | 8     |
| M. A. ....     | 3     |
|                | <hr/> |
|                | 93    |

## GRADUATE DIVISION

1951 - 1952

|                                            |       |
|--------------------------------------------|-------|
| Spring Semester .....                      | 23    |
| Summer Session .....                       | 85    |
| Fall Semester .....                        | 27    |
| Special Students in Summer Session .....   | 6     |
|                                            | <hr/> |
|                                            | 141   |
| Number Registered for 2 or more sessions.. | 20    |
|                                            | <hr/> |
| Total Number graduate students .....       | 121   |

## SUMMARY

|                                           |       |
|-------------------------------------------|-------|
| Standard Three Year Theological Course .. | 82    |
| For the Degree of Master of Arts .....    | 3     |
| Special .....                             | 8     |
| Graduate Division .....                   | 121   |
|                                           | <hr/> |
| Total .....                               | 214   |



## DEGREES CONFERRED AT SUMMER CONVOCATION

1951

## Doctor of Sacred Theology

Arthur Johann Tolo

Alex Emanuel Falk

## Master of Sacred Theology

August Adolph Skodacek

Victor Carl Hackbarth

Victor George Roennfeldt

Herbert William Veler

Palmer Leonard Loken

## Bachelor of Divinity

William Loepp Gast

Karlo Juhani Keljo

## DEGREES CONFERRED AT COMMENCEMENT

June, 1951

## Bachelor of Divinity

Carroll L. Charles

Ronald H. Lind

William A. Diehl

Clyde R. McCormack

John Stephen Bremer

John P. Petersen

Sidney E. Jorgensen

## Diploma of the Seminary

William Lehman Bell

Milton L. Whitney

Irl C. Schahrer



## THE BOARD OF DIRECTORS

### 1952-1953

#### TERM ENDING 1952:

|                              |                                       |
|------------------------------|---------------------------------------|
| Illinois—Rev. L. H. Grimes   | 230 S. 16th St., Quincy, Ill.         |
| Illinois—Rev. K. K. Olafson  | 151 N. Martin St., Sharon, Ill.       |
| Illinois—Mr. Gerald Powers   | 1 North Ogle Ave., Mt. Morris, Ill.   |
| Pittsburgh—Dr. John J. Myers | R.F.D. 1, Box 370, Wexford, Pa.       |
| Michigan—Rev. F. P. Madsen   | 9601 Sorrento Ave., Detroit 27, Mich. |
| Indiana—Dr. Paul H. Krauss   | 922 Kinnaird Ave., Fort Wayne, Ind.   |
| Wartburg—Mr. Fred Drinhaus   | 1917 Newland Ave., Chicago, Ill.      |

#### TERM ENDING 1953:

|                                |                                          |
|--------------------------------|------------------------------------------|
| Illinois—Rev. M. H. Stiles     | 5316 N. Wayne Ave., Chicago 40, Ill.     |
| Illinois—Mr. Harold H. Jordan  | 100 East Chicago St., Elgin, Ill.        |
| Indiana—Mr. G. H. Heine        | 1719 Forest Park Blvd., Fort Wayne, Ind. |
| Wartburg—Rev. Robert Boulton   | 3250 S. Quincy Ave., Milwaukee 7, Wis.   |
| Wartburg—Rev. John H. Zerhusen | R. F. D. 1, Elkader, Iowa                |

#### TERM ENDING 1954:

|                               |                                   |
|-------------------------------|-----------------------------------|
| Illinois—Rev. C. Landwere     | 303 S. Galena St., Freeport, Ill. |
| Illinois—Prof. Lawrence Olson | 114 West Iowa, Urbana, Ill.       |
| Indiana—Rev. Paul Renz        | 263 Oakwood St., Hammond, Ind.    |

#### SYNODICAL PRESIDENTS:

|                                      |                                                 |
|--------------------------------------|-------------------------------------------------|
| Illinois—Dr. Harmon J. McGuire       | Room 703, 77 W. Washington St., Chicago 2, Ill. |
| Indiana—Dr. Fred M. Hanes            | 445 N. Pennsylvania St., Indianapolis 4, Ind.   |
| Michigan—Rev. Alfred G. Belles       | 10723 Stratman St., Detroit 24, Mich.           |
| Wartburg—Dr. R. R. Belter            | 1941 Sunnyside Ave., Burlington, Iowa           |
| Pittsburgh—Dr. G. Lawrence Himmelman | 610 Smithfield St., Pittsburgh 22, Pa.          |

#### PRESIDENT OF THE SEMINARY:

|                   |                                     |
|-------------------|-------------------------------------|
| Dr. Armin G. Weng | 1644 South 11th Ave., Maywood, Ill. |
|-------------------|-------------------------------------|

#### TREASURER OF THE SEMINARY:

|                         |                                     |
|-------------------------|-------------------------------------|
| Mr. A. C. Droegemueller | 141 W. Jackson Blvd., Chicago, Ill. |
|-------------------------|-------------------------------------|

#### ADVISORY MEMBER OF THE BOARD:

|                  |                                              |
|------------------|----------------------------------------------|
| Dr. Gould Wickey | 744 Jackson Place, N.W., Washington 6, D. C. |
|------------------|----------------------------------------------|

#### OFFICERS OF THE BOARD:

|                                  |
|----------------------------------|
| President—Rev. Lyman H. Grimes   |
| Vice-President—Mr. Harold Jordan |
| Secretary—Rev. Millard H. Stiles |

Dr. O. A. Benson  
43 Belmont St.  
Worcester 5, Mass.

75 Soucaster

## SEMINARY DIRECTORY

|                                                          |                         |
|----------------------------------------------------------|-------------------------|
| Seminary Office, 1644 South Eleventh Ave., Maywood, Ill. | Maywood 350             |
| Office Manager, Mrs. Alice Bert                          | Home Phone Maywood 1380 |
| Librarian, Miss Alice Dagan                              | Maywood 350             |
| East Dormitory (Mabel Cummings Lindop Memorial)          | Maywood 9562            |
| West Dormitory (Charles Sidney Passavant Memorial)       | Maywood 9561            |
| Weidner-Kuhns House                                      | Maywood 5192R           |
| Dormitory, 1624 South Eleventh Ave.                      |                         |
| Dormitory, 1630 South Eleventh Ave.                      | Maywood 3666            |
| Off-Campus House, 1114 S. 3rd Ave.                       | Maywood 632             |
| Off-Campus House, 1912 S. Eighth Ave.                    |                         |
| Caretaker, Mr. Fred Meyer                                | Maywood 4016            |
| Dietician, Mrs. A. H. Leeseberg                          | Maywood 4378            |

\* \* \*

|                                            |                     |
|--------------------------------------------|---------------------|
| President: Dr. Armin G. Weng               | Office, Maywood 350 |
| Residence: 800 S. Clifton Ave., Park Ridge | TAlcott 3-2003      |

### Faculty members:

|                                                |               |
|------------------------------------------------|---------------|
| Professor H. Grady Davis, 1612 S. 13th Ave.    | Maywood 1693  |
| Professor Robert H. Fischer, 1612 S. 11th Ave. | Maywood 5192M |
| Professor Joseph Sittler, 1606 S. 11th Ave.    | Maywood 3039  |
| Professor C. Umhau Wolf, 1618 S. 11th Ave.     | Maywood 6973  |
| Professor Arthur Vööbus, 1607 S. 10th Ave.     | Maywood 2593J |

\* \* \*

### President of the Alumni Association:

|                                                                         |                |
|-------------------------------------------------------------------------|----------------|
| The Rev. Eldred H. Trede, 2645 N. Francisco Avenue,<br>Chicago 47, Ill. | BElmont 5-0240 |
|-------------------------------------------------------------------------|----------------|

### President of the Seminary Guild:

|                                                           |                 |
|-----------------------------------------------------------|-----------------|
| Mrs. Everett Mann, 3445 Bosworth Avenue,<br>Chicago, Ill. | LAkeview 5-5607 |
|-----------------------------------------------------------|-----------------|



LEVEL  
ONE

# The Chicago Lutheran Theological Seminary Record

## Spring Number



PACIFIC LUTHERAN  
THEOLOGICAL SEMINARY  
THE LIBRARY

Vol. 57, No. 2

April, 1952

# CHICAGO LUTHERAN THEOLOGICAL SEMINARY

## The Sixty-Third Academic Year 1952 - 1953

### Registration and Orientation

|                                               |                                              |
|-----------------------------------------------|----------------------------------------------|
| for New Students .....                        | Fri., Sat., Mon., Aug. 29, 30, Sept. 1, 1952 |
| Registration for Middlers and Seniors .....   | Fri., Sat., Mon., Aug. 29, 30, Sept. 1, 1952 |
| Opening Service .....                         | 10:30 a.m., Tuesday, September 2, 1952       |
| Fall Quarter's Classes begin .....            | 1:30 p.m. Tuesday, September 2, 1952         |
| Fall Quarter ends .....                       | 12:30 noon, Friday, November 14, 1952        |
| Winter Quarter begins .....                   | 8 a.m., Monday, November 17, 1952            |
| Thanksgiving Recess begins .....              | 12:30 noon, Wednesday, November 26, 1952     |
| Thanksgiving Recess ends .....                | 8 a.m., Monday, December 1, 1952             |
| Christmas Recess begins .....                 | 12:30 noon, Friday, December 19, 1952        |
| Christmas Recess ends .....                   | 8 a.m., Monday, January 5, 1953              |
| Senior Comprehensive Examinations begin ..... | Monday, February 2, 1953                     |
| Winter Quarter ends .....                     | 12:30 noon, Friday, February 13, 1953        |
| Spring Quarter begins .....                   | Monday, February 16, 1953                    |
| Day of Preparation for Lent .....             | Monday, February 16, 1953                    |
| Matriculation Service .....                   | Ash Wednesday, February 18, 1953             |
| Holy Week Recess begins .....                 | 12:30 noon, Friday, March 27, 1953           |
| Holy Week Recess ends .....                   | 8 a.m., Tuesday, April 7, 1953               |
| Meeting of the Board of Directors .....       | 10 a.m., Wednesday, May 6, 1953              |
| Commencement .....                            | 8 p.m., Thursday, May 7, 1953                |
| Spring Quarter ends .....                     | 12:30 noon, Friday, May 8, 1953              |

### GRADUATE STUDIES

THE FALL SEMESTER, SEPTEMBER 9, 1952 TO DECEMBER 16, 1952

*(Lectures and class sessions on Tuesdays.)*

THE SPRING SEMESTER, JANUARY 6, 1953 TO APRIL 28, 1953

*(Lectures and class sessions on Tuesdays.)*

*Omit Tuesday of Holy Week, March 31, 1953)*

### THE 1952 SUMMER SESSION

FIRST TERM, MONDAY, JULY 7 to FRIDAY, JULY 25, 1952

SECOND TERM, MONDAY, JULY 28 to FRIDAY, AUGUST 15, 1952

THE SUMMER CONVOCATION, WEDNESDAY, 8 P.M., AUGUST 13, 1952

*Two lectures or class sessions daily in each course.*

### TRANSPORTATION TO THE SEMINARY

*Chicago, Aurora and Elgin electric railway provides transportation from its station on Wells Street near Jackson Blvd., Chicago, to Eleventh Avenue Station, Maywood, two blocks north of the Seminary campus. If one has heavy bags to carry, it may be desirable to get off at the Fifth Avenue Station, Maywood, where cab service can be secured. Running time is thirty minutes.*

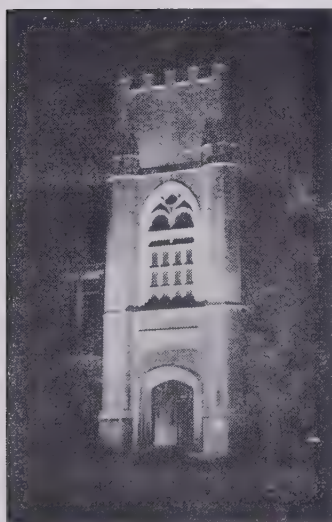
*Garfield Park C.T.A. elevated trains in Chicago's loop provide transfer to a C.T.A. Maywood-Westchester bus. The Seminary stop is Madison Street and Eleventh Avenue, three blocks north of the campus. Running time is forty-five minutes.*

*Bluebird busses marked "Maywood" leave State and Randolph Streets in Chicago at frequent intervals. Get off at Eleventh Avenue and Washington Street, Maywood, and walk south five blocks to the campus. Running time is thirty-five minutes.*

THE CHICAGO LUTHERAN  
THEOLOGICAL SEMINARY RECORD

SPRING NUMBER

In Honor of the  
Class of 1952



SIXTY YEARS OF SERVICE  
TO THE CHURCH





## THE FACULTY

ARMIN GEORGE WENG, *President; American Church History; Church Administration; Librarian*

B.D. Lutheran Theological Seminary in Philadelphia; M.A., University of Pennsylvania; Ph.D., Yale University; D.D., Carthage College; Pastorates in Pennsylvania, Connecticut and Illinois, 1922-1939; President of the Illinois Synod of the ULCA, 1937-1948.

HENRY GRADY DAVIS, *Functional Theology; Director of Worship; Dean of Admissions*

*Synod of the Northwest Professorship of Practical Theology.*

A.B., Roanoke College; graduate Lutheran Theological Seminary in Philadelphia; D.D., Wittenberg College; graduate study University of Tennessee and University of Chicago; President, Weidner Institute, Mulberry, Indiana. Pastorates in New Jersey, Tennessee, Indiana, 1916-1937.

ROBERT HARLEY FISCHER, *Historical Theology; Missions; Secretary of the Faculty; Director of Choir.*

*Pittsburgh Synod Passavant Memorial Professorship of Missions.*

*District Synod of Ohio Professorship of Historical Theology.*

A.B., Gettysburg College; B.D., Gettysburg Seminary; Ph.D. Yale University; Pastorates in Vermont and Pennsylvania, 1944-49.

JOSEPH SITTLER, *Systematic Theology; Dean of Students; Director of Field Work*

*Chicago Synod Weidner Memorial Professorship of Systematic Theology.*

*The Louisa Bohn Franke Chair of English Bible.*

A.B., Wittenberg College; B.D., Hamma Divinity School; D.D., Wagner College; graduate study at Western Reserve, Chicago, and Heidelberg. Pastorate in Ohio, 1930-1943.

ARTHUR VÖÖBUS, *New Testament Interpretation*

*Sophie S. and Abbie Pfeiffer Professorship of New Testament Interpretation.*

Cand. Theol., University of Tartu, Estonia; Mag. Theol., Dr. Theol. University of Tartu; Research Fellow at the Theological Faculty, University of Tartu, 1934-1940; Professor of Ecclesiastical History at Tartu, 1942-1944; Professor in Baltic University (in exile), Hamburg, 1946-1948; Pastorates in Tartu and in exile.

CARL UMHAU WOLF, *Old Testament Interpretation; Director of Graduate Studies*

*M. L. Deck Professorship of Old Testament Interpretation.*

A.B., Johns Hopkins University; A.M., Ohio State University; B.D. ad S.T.M., Lutheran Theological Seminary, Capital University; Ph.D., Hartford Seminary Foundation; graduate study, Harvard, Johns Hopkins, Chicago. Pastorates in Ohio, 1937-1940, 1945-1946. Chaplain U.S. Army, 1941-1944. Executive Sec'y YMCA Johns Hopkins University, 1943-1944; Fellow-American School of Oriental Research, Jerusalem, 1949-50.

HAROLD REISCH, *Lecturer in Social Missions*

A.B., Wagner College; B.D. and S.T.M., Lutheran Theological Seminary in Philadelphia; Supt. United Lutheran Social Mission Society of Illinois.

CHARLES E. A. MOORE, *Speech Correction*

A.B., Wabash College; Ph.M., University of Wisconsin; graduate Study, Southern California, Northwestern; Speech and Hearing Clinic, Proviso High School, Maywood; Private practice in speech and hearing, Maywood; Speech and Hearing Consultant, Div. of Service to Crippled Children, University of Illinois.

JOHN BODY, D.O., *Lecturer in Slovak Liturgy;*

Pastor, St. Peter and St. Paul Lutheran Church, Chicago.

GLENN G. GILBERT, *Lecturer in Christian Education*

B.S., Lewis Institute; M.A., Northwestern University; B.D., Chicago Lutheran Theological Seminary; Pastor, Faith Church, Glen Ellyn, Illinois.

C. CHARLES BACHMANN, *Director of Institutional Service*

A.B., Carthage College; B.D., Chicago Lutheran Theological Seminary; Graduate study, Princeton University; Ph.D., Boston University; Chaplain, U.S. Navy, 18 months; City Missionary, Social Mission Society of Illinois.

## ADMINISTRATIVE ASSISTANTS

MRS. ALICE NELSON BETT, *Office Manager and Secretary to the President*

MRS. BLANCHE WASMER, *Secretarial Assistant*

KENNETH A. KVISTAD, B.S., *Accountant*

BERTHOLD KORTE, S.T.M., *Registrar*

ALICE MABEL DAGAN, *Assistant Librarian*

MRS. GERTRUDE E. BROWN, *Library Assistant*

# THE CHICAGO LUTHERAN SEMINARY RECORD

---

VOL. LVII

MAYWOOD, ILLINOIS, APRIL, 1952

No. 2

---

Entered as Second-Class Matter at the Post Office at Maywood, Illinois,  
under Act of March 3rd, 1879.

---

The Chicago Lutheran Seminary RECORD is published on the 15th of January, April, July and October.

Subscriptions in the U.S.A. and Canada, 25 cents (stamps or money order).

Address: The Chicago Lutheran Seminary, 11th Avenue and Van Buren St., Maywood, Illinois.

Editor of this issue: Dr. Armin G. Weng.

---

## *Grace Note*

By PROFESSOR JOSEPH SITTLER

Maywood, Illinois

March 3, 1952

My Dear Ronnie:

I have your letter in which you tell me of the reasons why in the course of your studies at the University you have been led to think of entering a Seminary next year in preparation for the ministry.

I am pleased of course that you are thinking of this future for your life. I know something of your gifts as well as of your problems; and I know out of how wide a consideration of vocations you have come to this moment. But I feel that if in this reply to you I did no more than tender the usual congratulations and feelings of satisfaction I should be doing less than justice to the confidence your letter demonstrates.

For certain plain facts about the ministry must be put before you. *Now*, and with great clarity! Not because any of these facts or all of them together constitute ground for abandoning the thought, but rather for this purpose, — that you may make your decision in front of the facts and not in ignorance or misinterpretation of them.

First of all, there is an understanding of the ministry which, although very appealing, is so utterly incorrect that it must be destroyed. I am going to talk about it very bluntly because you must see with open eyes and know what you are doing. The ministry is not a coterie of Holy men dispensing redemptive materials to the religious! There are no Holy men. Only God is Holy. He does not hand over to a group of men or to an institution the "stuff" that will redeem men. That means that what redeems will never be in your "possession." You will be a preacher of redemption, — not a dealer in it.

And as a preacher and a teacher you will find that your life in its purely human context may be one of deepening loneliness. For the old communities of men which in the past have constituted the companions and even the allies of the Word of the Gospel, — these have either bowed out or have been violently destroyed. To be precise: There was a time when a minister of the Gospel could count upon a general climate of religiousness among men. To this climate he addressed his message and from it received certain sustaining or confirming responses. It is one of the profoundest facts of our time that exactly *this* expectation is false. I have copied out below a paragraph or so from a letter written by a young German Christian during the days just before his death in a concentration camp in 1944. You know enough History and Philosophy, and you have read enough contemporary literature to evaluate what he says.

"The time when men could be told everything by means of words, whether theological or simply pious, is over, and so is the time of inwardness and conscience, which is to say the time of religion as such. We are proceeding toward a time of no religion at all; men as they are now simply cannot be religious any more. Our whole 1900-year-old Christian preaching and theology rests upon the "religious premise" of man. What we call Christianity has always been a pattern — perhaps the true pattern — of religion. But if one day it becomes apparent that this a priori "premise" simply does not exist, but was a historical and temporary form of human self-expression, that is if men reach the stage of being really radically without religion — and I think this is more or less the case already, how else is it, for instance that this war, unlike any of those before it, is not calling forth any "religious" reaction? — what does that mean for Christianity? It means that the linchpin is removed from the whole structure of our Christianity to date, and the only people left for us to light on in the way of "religion" are the few "last survivals of the age of chivalry," or else one or two who are intellectually dishonest. Would they be the chosen few? Is it on this dubious group and none other that we are to pounce, in fervour, or pique, or indignation, in order to sell them what we have to offer? Are we to fall upon one or two unhappy people in their weakest moments and enforce upon them a kind of religious coercion?

I think that is about the way things stand. And I know, too, that this state of things does *not* mean the end of the Gospel; it rather guarantees that we are moving into a period where the naked, culturally divested and absolute deed of God in Christ (which *is* the Gospel!) will have a new and perilous chance to reach after men who for generations have ignored preachers, churches, and "religion."

And yet I urge you to think and pray and ponder! And I would welcome you with joy into the life which I know as the Christian ministry *just because* the light of God is the more astonishing when we see it out of absolute darkness.

What I am trying to say I can best reveal if I tell you of a strange and decisive experience I had last summer in Europe. I was on my way to a meeting of Christian people at a little town in Switzerland, there to work for some days in an effort to formulate clear statements as to the Church's message to our specific day and its problems. On the way I spent several days in Paris. There are few places in the world I suppose where the achievements, the monuments, the promises and the sheer sparkling delights of humanity are more richly condensed. The place is rich in history, culture, institutions of learning, activities which celebrate what Shakespeare called ". . . the glories of our blood and state." Paris is humanity on the loose in its most ample expression! Sorrow and laughter, poverty and ostentation, earthy human spontaneity and dignified human dreams and effort have left their mark upon the place and its people. I had a wonderful time!

The next night, after an all day train trip I got off at Rolle where I was to begin my work, and walked up the hill toward the private school where the sessions were being held. Other members of the group had arrived during the day and were gathered for an evening period of worship. Paris, the quintessence of the "world" was just behind me; out in front of me, through the open and lighted windows of the small chapel, came the voices of another "world," another understanding of life, and I stopped on the slope to listen.

The song was the ancient *Magnificat*, and it was being sung to one of those old psalm-tones which are so everlastingly *right* because they are neither yesterday nor today, neither romantic nor severe, of no particular national tradition. The music doesn't even belong to history; it seems to arch over and transcend all the particularities of our rich and various cultures.

In my mind and memory was the historic city from which I had just come. The Invalides where Napoleon is buried, St. Clothilde, where Franck played and wrote and praised God, the Boulevards which for a thousand years have carried men's feet on purposes of prayer and brutality, mercy and pride, delight and anguish. And yet it was as close to a Christian mystical experience as I — who as you know am an unecstatic and sober fellow — had ever been. For as I heard this music I knew I had come home! It was where I belonged, — in a way of life, a point of viewing all things, a speaking and replying "community" from which I could never be wrenched loose, and did not wish to be. I thought of the hymn I had sung ever since I was a boy and which you know, too.

O where are kings and empires now,  
Of old that went and came?  
But, Lord, Thy Church is praying yet,  
A thousand years the same.

We mark her goodly battlements  
And her foundations strong,  
We hear within the solemn voice  
Of her unending song.



The ministry, Ronnie, is not a profession. The usual categories don't apply to it. Words like *success* and *advancement* and *achievement* simply make *no* sense here, or perverse sense. The ministry is simply the life of Christian faith carried out in a particular way defined by Christ's Church. If you have heard this "unending song" in such a way that you want full-time and with disciplined life and powers to listen to it, grow in it, be deepened hurt and healed and forgiven and transformed by it, if you have heard this song in such a way that no proud or poignant songs of earth can ever silence it — then you must continue to ask whether perhaps the ministry is your vocation.

Your affectionate Uncle

## *The Significance of the Seminary in the Life of the Church*

by the REV. PAUL H. KRAUSS, D.D.

(Sermon—address delivered at the Sixtieth Anniversary celebration of the Chicago Theological Seminary)

We are gathered here today to note the completion of sixty years of blessed service by a Theological Seminary, to give thanks to God for His goodness toward it, to appreciate its present state, and to "set our sights," under God, for an even better service in the years to come, being confident that He who has blessed us in the past will lead us on.

It is a good thing to give thanks unto God. It is a good thing for us here today to remember with gratitude the vision and sacrifice of our fathers before us, — "a cloud of witnesses" who surround us, — a company of the saints who salute us from the vantage point of their immortality. I rejoice today and perhaps may be allowed a personal reference as I contemplate with grateful wonder the fact that I remember those founders, and am a living link with some of those beginnings. The personalities of the first president, Revere Franklin Weidner, of Henry Warren Roth and William Keller Frick are among my richest memories. My predecessor at Trinity Church in Fort Wayne, the sainted Dr. Wagenhals, was for twenty-five years president of the Board succeeding the founder, Dr. Passavant. He was in turn succeeded by the first lay president of the Board and another member of Trinity Church, Fort Wayne, a layman of great faith and vision, J. B. Franke. And what shall we say of the hosts of the faithful servants of this Seminary, presidents, faculty members, students, alumni, and devoted friends, who, together have made it significant in the life of the Church for the past sixty years, and who now rejoice, whether in the body or out, in the present strength, the great service and the bright promise of growing usefulness.

Chicago Seminary was founded as a missionary seminary. For that matter, every seminary ought to be a missionary seminary. What is a

seminary but a center in which men are trained with missionary hearts committed to the propagation of the gospel. In a broad sense, every mother teaching her children is conducting a seminary. She is planting the seeds of the gospel. Every pastor teaching his congregation the things which Jesus commanded is conducting a seminary, and every congregation which possesses the gospel will have a missionary vision. St. Paul, training Timothy to be "apt to teach," was conducting a seminary. Wherever is planted the seeds of the Wisdom of God, there we have a Theological Seminary, and out of it will come the inevitable impulses to proclaim that Wisdom of God to others.

Therefore, as I contemplate the Seminary in the life of the Church, I find in it the fulfillment of the great commission of Jesus,

"Go ye therefore and teach all nations, — — —  
and lo, I am with you always." Matt. 28:19, 20.

This Seminary exists to fulfill that commission. It was undertaken with that kind of compulsion, — to train men to proclaim "The light of the knowledge of the glory of God in the face of Jesus Christ." That is the unique purpose of any Theological Seminary. Its purpose is to sow seeds, to interpret the gospel with such power that these seeds, like the grain of mustard seed, may grow and expand into a mighty tree in whose shade the harried souls of men may find rest, in whose leaves there are healing and strength for the children of men.

Sixty years ago a great man went up and down this central west. His headquarters were in western Pennsylvania. The judgments of history do badly as they so often qualify the unimportant and neglect the truly great. William Alfred Passavant was a great statesman, a great philanthropist, a great leader of men. Called "the horse and buggy saint" he went up and down organizing churches, founding hospitals, — four of them, — establishing homes for the orphans, aged, and epileptics, leading the life of the church, and not least of all laying the foundation for this Seminary. The history of the institution has been graphically and dramatically told by Mrs. Armin G. Weng. I would emphasize that this was a missionary venture, and in the founding of the Seminary Passavant was fulfilling the Master's commission, "Go — teach." He saw the masses pouring into the Middle West, whole train loads of immigrants disembarking at Chicago to spread out over the fertile plains of the Mississippi basin and to lay the foundations of the great industrial empire with which we are now so familiar. They were strangers in a strange land with their bundles over their backs, but sturdy souls who brought with them religious faith and Lutheran loyalties, these Germans, Swedes, Norwegians and Danes, who have contributed so much to the life of our nation.

Dr. Passavant saw the need for a seminary for training ministers to preach the "faith of the fathers in the language of the land." These newcomers held rigidly to the old customs and the old tongues of the motherland with great devotion. The young people, however, swiftly Americanizing and growing up in contact with the young people of the American

Protestant denominations, not only protested against these national insularities, but left heir father's churches, uncounted numbers of them, to go over into the English-speaking denominations.

Dr. Passavant, therefore, established the Chicago Seminary as an English Seminary which was to be a "bridge seminary" in which theological candidates from all the synods could come and find training in the English language for service in foreign language synods and for the establishment of missions throughout the far-reaching, unchurched areas of the middle west.

So they came, the Swedes, the Finns, the Icelanders, Norwegians, the Danes and the Germans, with the approval and cooperation of their synodical heads to study at Chicago Seminary. From the seminary also, with its missionary vision, there went forth men with zeal to establish English home missions. The Chicago Seminary is literally the mother of the great Northwest Synod, the first secretary of the Board of Directors, William Keller Frick, being the leading spirit in its founding. Let us remember as we review the total service of the Seminary over the years, that more than eight hundred men have gone out to the ends of the earth to fulfill the great commission, "Go — teach all nations."

A Seminary is significant in the life of the church, if it will define and proclaim the gospel to young men and equip them with such passion for souls and such great eagerness to proclaim the good tidings that they become perpetual missionaries, evangelizing, converting, winning souls for Christ. That has been the service of this Seminary, particularly for Lutheranism here in the middle west.

I would pay tribute today to the indomitable spirit of these men, Passavant, Weidner, Roth, Wagenhals, Frick and all the other faithful faculties and leaders who have followed in their train, who spent themselves without counting the cost that the Seminary might flourish. It was my privilege to be the last private secretary of the first great president. My last task for him was to type the complete manuscript of his last published book, "Pneumatology, or The Doctrine of the Holy Spirit." Dr. Weidner was a massive and brilliant personality, a great teacher and a great friend. He refused flattering offers to eminent educational posts in the educational life of this nation, but preferred rather to remain with the school of his church at substantial financial sacrifice. The early faculties and professors not only maintained a high standard of scholarship and scholarly research, but spent their vacation periods raising their own salaries. A Seminary is a seed growing institution, and as I think of the sacrifices of these early servants of the Seminary, I am reminded of Tertullian's classic phrase, "The blood of the martyrs is the seed of the church." We salute them all down all the long years. Whitteker, Krauss, Gruber, Foelsch, with their loyal sacrificial, hard-working faculties, together with grateful acknowledgement of the services of Gerberding, Stump, Ramsey, Reed, friends of other days, whose strength goes on through the contribution of a daughter seminary in the Northwest, down to this present splendid faculty led by President Weng.

Would you see their monument? It is not enough to look about the campus at Maywood. "Their lines have gone out to the ends of the earth."

Wherever men trained here have brought the blessings of the gospel, have helped to heal the hurts of men and return them to their sonship with God, there you will see the fruitage of the holy harvest of this Seminary throughout the years.

An occasion, such as this, should pay tribute to the past. But "the past is only prologue." With the fine physical equipment now being enhanced with a much needed library, and, doubtless, in the days ahead, an attractive chapel suitable both for expression and instruction in the "sweet communion, solemn vows" and heavenly ways of worship, with a faculty and president splendidly equipped and demonstratedly competent to give the spiritual and theological leadership for which the world stands in such sore need, we must go forward. I am sure you will agree with me that our main concern today is not with the past sixty years, but with the days that lie ahead. Some time ago a group of friends celebrated the 75th birthday of the late great architect — Eliel Saarinen — at his home at beautiful Cranbrook School outside Detroit. In the informal talk of friends after the dinner someone asked — "Which do you think is your best architectural work?" And the great architect quickly made the classic reply: "My next." At the age of 75, his best work his next! Let Chicago Seminary's next sixty years be her best.

Let this Seminary make as its great task three things:

To define Theology

To teach that Theology

To apply that Theology

Christianity is essentially a great system of Faith which interprets life. But Christianity's great weakness today is in the fact that men have been confused and groping and uncertain as to the content of that faith. We are not certain about Heaven any longer, not yet about hell. The Christianity of many moderns sums up in being kind to animals and thinking nice thoughts. What is God? The average liberal Christian meets that question with speculative wistfulness. Who is Jesus? Was He God? Was He born of a Virgin? Did He rise from the dead? How is that long-gone Galilean our Atonement and Redemption? Was He a Pacifist? Was He a Communist? Was He a believer in private enterprise? The combined wisdom of Amsterdam, alas, couldn't make up its mind on that one!

It is, in large part, the fault of the Seminaries. Oh, the Universities and Colleges were direct agents of doubt — but we let them get that way. Progressively for seventy-five or a hundred years liberal Christianity has been watering down its convictions to accommodate itself to what it thought were the "facts" of something called "Science." Today "Science" is a little more humble about its claims, and not quite so shrill in its dogmatism as it was even ten years ago. As some wag has put it:

"We thought that lines were straight  
And Euclid true;  
God said, 'Let Einstein Be,'  
And all's askew."

Today we need clearer thinking about Christianity, so that the man in the street can be certain as to what Christianity teaches. We need a



new re-proclamation of the heroic truths of Christianity in such simple, gripping terms as the men of simple mind and heart can grasp, and around which a divided and competitive Christianity can rally. "Free" Christianity needs to become bound again before it can become truly free, bound to something life-giving and compelling, bound to a glorious and blessed faith, called the Gospel.

We need theology and theologians, and theological preaching. That is to say, we need straight thinking, clear defining, and then flaming preaching of the fundamental truths of our religion. For the last decade or so Protestant religious thinking as revealed by its literary out-put has been significant for its lack of theology. It has been concerned about the secondary and peripheral. In characteristically modern and American fashion it has been preoccupied with fruits rather than roots, with techniques rather than theology, with equipment and architecture and altars and methods rather than meanings. Hence the vogue for "Religious Education," "Pastoral counselling," "forms of worship," "pastoral psychiatry," "Sociology," "Psychology." These have been the "popular" subjects in Seminary curricula. It is a commentary on and symptom of our weakness. Are these not important subjects? Yes, — but how can men "educate" unless they believe deeply and have great truths to teach? How shall men "counsel" unless the Bread of Life, with all its implications, is theirs with which to feed hungry souls? Why should men worship, whether with bottle-neck chasubles and surplices or without, unless the thunder of the Nicene Creed is more than ancient poetry? And from where do such great "end-values" come? From great Faith! From great theologies! Above all else today evangelical Christianity stands in need of a mighty re-affirmation of the "faith once delivered to the saints."

The multitudes are not only troubled with skepticism and spiritual chaos, they are still "haunted by the faith of their fathers." I submit that it is the business of the Theological Seminary in the life of the church to make plain, in up-to-date terms, the meaning of the gospel. This will be done, of course, in dogmatics, but every department will simply serve to reveal and communicate that gospel to a spiritually hungry world. American Lutheran Christianity particularly bears an obligation to provide not only a capable ministry but theological leadership to those Lutheran countries of Europe that have been impoverished and exhausted by the ravages of war.

It is the business of the Seminary not only to provide the working pastor with training in preaching and pastoral work, but to continue that service by the supply of current authoritative tools and scholarly helps for the special problems which arise in the life of the church. That is to say, the Seminary should provide the scholarly answers to the questions for which the parish pastor has no time to find the answer. A very prominent leader of a great congregation of the country recently asked me if I could supply him with a clear documentary proof that the doctrine of Apostolic Succession was historically and scripturally untenable. You men in the Theological Seminary should supply us with simple, brief, compelling documentation in problems of this kind. We haven't time to do it, and yet we are the ones who are faced by exactly such problems. We

need today brief, crisp, concise statements on the fundamental doctrines of Christian religion in modern terms and understandable by the "man in the street." In the present Crisis of religio-political relationship precipitated by President Truman's appointment of a Vatican Ambassador, we need a good, clear workmanlike job on the definition of the Church, and the relationship of the church and the state, supported by scriptural and historical evidence and understandable by the common man. May I confess to a feeling at times of impatience that the Seminaries do not contribute this sort of help of the quality and kind for which the present-day church, and we who serve its parishes, are in great need?

We also need to have our seminaries training laymen and laywomen to become directors of Religious Education, leaders of youth programs and Ministers of Music. Efficiency and good sense combine to support the conviction that this is an obvious obligation of the Theological Seminary today, to give these young men the glow and intellectual content of the Gospel, and also to equip them more efficiently with the practical "tools of the trade." Our Seminary should provide comprehensively successful courses in public speaking, evangelism techniques, personal counselling, parish organization, and publicity promotion. It disturbs me to think that the Church must spend too much of the Lord's money on rallies, conferences, mimeographed reports and printed messages instructing hard-pressed parish pastors on how to do things any pastor who deserves to be in the ministry should have learned long ago in the Seminary. Such very earthy activities as the running of a mimeograph, the use of motion picture machines, visiting prospects, laying out publicity and recruiting new pupils, all these are a part of the practical functions that should be better served. As a matter of fact, a good deal of this sort of functional and practical activity has been very sensibly described by Mr. Pleuthner in his good book "Building up the Church." But even yet the "circular file" beside my desk fills almost every day with printed material, ponderously and expensively and piously elaborating the obvious, that should be pretty well taught to every young man in his Seminary courses.

We particularly need to stress the importance, second only, to pulpit preaching and the celebration of the sacraments, of religious education. Teaching the children has been an emphasis sadly lacking, and the source of much of the failure of Protestant Christianity. I noticed the other day a program proposed by the Chief of Chaplains of the Armed Forces to bring the gospel to the men's services, because "they will determine the future." I am very sure that they will, as well as the men and women in the colleges, for I have been both a Navy Chaplain and a college student secretary, and unless these people have had good grounding in religion as children we cannot do much with them in their maturity. The Seminaries should stress the importance and train its clergy in the technique not only of preaching the gospel but teaching the gospel.

Today we are surrounded by "a cloud of witnesses." They had the missionary vision and they laid the foundations well. They obeyed the command "Go—teach all the nations." God grant that we, the privileged and blessed beneficiaries of so glorious a past, may follow in their train.

Amen.

## Matriculation Address

February 27, 1952

by the REV. DONALD R. HEIGES,  
*Executive Secretary, Division of Student Service,  
National Lutheran Council*

The penetrating observation that a student who happens to be a Christian is not the same as a Christian student is attributed to Dr. W. A. Visser't Hooft when he was still serving as General Secretary of the World's Student Christian Federation. During the decade since he made this distinction a lively discussion has taken place among Christians in the college and university world concerning the calling of the Christian student. Within the context of this general subject I should like to make a few comments relative to the vocation of being a seminarian.

It was my ill fortune to be in seminary about the same time as my brother enrolled in medical school. I describe the juxtaposition of these events as being unfortunate because I had to face, in a personal way, the astounding contrast between theological education and the study of medicine. At seminary we led a *laissez faire* existence; the classes and the books were there and the time was available for unlimited intellectual application—for those so inclined. My brother enjoyed no such freedom; he had no respite from a brutal schedule of lectures, laboratories, and sleepless nights of hard study. He had to meet the rigorous intellectual requirements of the school or face peremptory dismissal. If he wanted to practice medicine he had no alternative but to run the gauntlet devised by medical science to assure proficiency in a critical profession.

In those days disturbing questions would force themselves into my mind. Why must my brother sweat blood over his pathology to enable him to prolong physical life while I merely dabble in theology even though my business has to do with life eternal? Why do seminaries not require their students to master the Bible as thoroughly as the medical schools demand that their students master textbooks of anatomy? Why must prospective physicians pass rigorous and exhaustive examinations before they are permitted to tamper with human bodies while prospective pastors are allowed to tamper with human souls after answering a few routine questions posed by a synodical committee? Almost twenty years have come and gone since I received my B.D. degree, but these questions disturb me still.

On the basis of my own experience, considerable observation, and reading in the field I have arrived at a solid conviction which I should like to share with you. Here it is: *Lutheran seminaries should be open only to those students who regard theological education as a serious intellectual undertaking.* Since the burden of proof rests definitely with those who would deny this thesis I shall proceed at once to outline two implications. The first involves seminarians while the second involves seminaries.

I. *It is incumbent upon seminarians to accept honestly and completely their calling as students, and to act accordingly.* Seminarians are, in the first instance, students—not embryonic pastors. I trust that each of you has heard God's call to the ministry, but right now you are not a minister—you are a student!

As I recall my own seminary days, we did not think of ourselves primarily as students. We felt that we had moved out of that category when we left college. Into what category we had moved was not very clear. Borrowing from eschatological terminology, I suppose it could be said that we lived a "foreshortened" existence. The kingdom of the parish was already upon us, and our seminary life was definitely *ad interim*. That our three years "on the hill" constituted an order of life with an integrity of its own and valid claims upon us as *students* apparently did not occur to most of us.

Dr. Keith Bridston, a Lutheran member of the staff of the World's Student Christian Federation, has written some wise words in this connection (from an unpublished manuscript):

"It is one of the marks of our sinfulness that we find it so difficult to take seriously the place and the time in which God has put us. We think about how we could have been a Christian yesterday and we dream how we might be a Christian tomorrow or in some other place. But being a Christian here and now is very difficult for us. This is as true of students as anyone else.

"There has not been sufficient thought given to the question of how one's position as a 'student' may be considered as a Christian vocation. This does not mean merely that 'studentship' has Christian meaning insofar as it is preparing one for a Christian vocation after college days. It means that God has given us our minds and has placed us in a college or university and it is our Christian vocation to use our intellectual gifts in disciplined obedience to God's will in this setting."

These observations are addressed, obviously, to the college or university student, but they are equally applicable to the seminary student. In fact, they apply with double force to the seminarian. If it is important under God for a Christian aspiring to be a chemist or a sociologist or an engineer to take scholarship seriously, how much more so a Christian aspiring to be God's ambassador.

The tragedy is that so many seminarians take a cheap utilitarian view of their theological education. It is merely a means to an end. Admittedly, from a Christian perspective all education ought to be a means to an end, namely, for the glory of God. I am talking about a phenomenon on a much lower level, the phenomenon of a seminarian who evaluates everything in terms of its obvious usefulness to him in the parish, of a seminarian who has his eye constantly on the job ahead of him rather than on the Truth to be apprehended. This utilitarianism may take the form of feverishly collecting sermon ideas, outlines, and illustrations, or of regarding with impatient disdain any curricular requirements which do not promise immediate dividends, or of exaggerated involvement in field work.

In regard to field work, let me make myself clear. Field work is important, very important. I regret that during my seminary days we did not have the extended opportunities now open to you for practical experience in the parish. Furthermore, I am entirely in sympathy with the internship plan to the extent that I wish it were made mandatory. But field work can become an obsession so that it affects adversely a person's ability to meet creditably the academic requirements of his school. Likewise, a



seminarian had better master the rudiments of preaching with clarity and power before he gets into the parish, but let him beware of shortcuts. As for the courses he takes, they ought to pay dividends eventually, if not immediately. The point is this: crass utilitarianism is as dangerous among seminarians as it is among philosophers. The calling of a Christian student is a vocation *sub specie aeternitatis*.

II. *It is incumbent upon seminaries to accept honestly and completely their responsibility for scholarship, and to act accordingly.* A seminary is not a foundling home, nor a reformatory, nor a browsing corner, nor even a citadel of pietism. On the contrary, it is an institution dedicated to intellectual pursuits whose prototype is not the Moody Bible Institute, but any top-ranking graduate school in the field of secular knowledge. I am not proposing that a seminary be dedicated *only* to intellectual pursuits. I am saying that without such dedication it will be guilty of dereliction of duty.

To propose that the prototype for a seminary should be a top-ranking graduate school is to raise a whole series of problems which cannot be discussed here. Let me put the matter in a very practical way. In my conversations with young men considering the ministry I am frequently asked this question: "Why is it that theological students are not granted the doctorate after three years at seminary in view of the fact that a Ph.D. in education or history or chemistry can usually be secured in the same amount of time?" Several years ago I referred this question to the Dean of a graduate school, a university President, and the presidents of two seminaries. Their reactions to my query varied somewhat, but I am sure they all would have given their assent to the comments of the Dean. "The program of a typical denominational seminary does not constitute graduate work as understood by the University. Seminarians by and large are interested primarily in learning the tricks of the trade rather than in engaging in rigorous intellectual work. Bachelor of divinity degrees are sufficient academic recognition for a three-year course in the average theological institution." His judgment is corroborated by Dr. John Oliver Nelson's report that "graduate students in fields other than divinity notoriously assume that seminary study is not up to grade with that in other professional schools" (*Christian Century*, April 26, 1950).

It is common knowledge that theology was once "queen of the sciences," and that a great European university prior to the modern era was unthinkable without a strong theological faculty. Sir Walter Moberly (*The Crisis in the University*, pp. 279-281) points to four stages in the decline of theology in the university world. The initial stage was that of "ecclesiastical monopoly." Then came the stage of "primacy" when, in the words of Rashdall, theology functioned as "the architectonic science whose office it was to receive the results of all other sciences and to combine them in an organic whole." The third stage Moberly calls "equality" inasmuch as theology became merely one discipline among others rather than queen of them all. Finally, there is the present stage of "bare toleration." Moberly concludes his analysis with this observation: "Thus today the older struggle for supremacy has given place to a struggle for existence." It is doubtful whether theology can ever retrace its steps and once again occupy its position as sovereign in the academic world. But certainly theological educa-

tion can never be content with the status of "bare toleration"!

To a large extent the low estate of theology can be traced to the sweeping secularization of all education, and especially higher education. In this secular academic climate it is assumed as self-evident that theology does not constitute a legitimate sphere for disinterested intellectual inquiry. Some of the seminaries have felt this criticism so keenly that they have been tempted to gain academic recognition by substituting for theology the "objective" study of religion as a cultural phenomenon. But here is one place where capitulation to the presuppositions of secular scholarship would be tantamount to suicide—at least for a Lutheran seminary. Rather than capitulate it is imperative that the basic assumption itself be effectively challenged. In addition to the fundamental issues there is still another reason for theology's low estate, namely, questionable academic standards, especially in the denominational schools. Today no seminary which is open to this criticism—and remains vulnerable—has a right to exist. It must be bluntly said that the Lutheran Church cannot afford to maintain such institutions.

By standards I am referring to the criteria governing admissions, curricular offerings, and scholastic proficiency. Our seminaries must be more specific and more rigid in their admission requirements. By being specific I do not mean greater insistence upon majors in Bible or philosophy. On the contrary, undergraduate concentration in natural science, social science, and the arts should be encouraged along with adequate language preparation. When it comes to curricular offerings our seminaries must be cautious at the point of yielding to the pressure for more and more "practical" courses. Preeminence must always be given to Biblical exegesis, dogmatics, and Church history. As for standards of scholastic proficiency, they should be as high as the best graduate schools in the country.

Let me reiterate: Lutheran seminaries should be open only to those students who regard theological education as a serious intellectual undertaking. I do not mean to imply that only men with Phi Beta Kappa keys belong in seminary. Neither do I mean to suggest that men of mediocre training should be barred from the ministry: hundreds of doors are open in the country for preaching the Word. I am proposing, however, that attendance at Lutheran seminaries should be limited to persons with serious intellectual intentions. From this vantage point it follows that seminarians must accept honestly and completely their calling as students—their calling to use their "intellectual gifts in disciplined obedience to God's will." It also follows that seminaries must accept honestly and completely their responsibility for scholarship, i.e., for providing an academic structure and community in which a serious intellectual undertaking is both a possibility and a necessity.

I am aware that I have spoken of only one aspect of the life which should characterize a theological institution. Growth in the understanding of our Christian faith and heritage must obviously be accompanied by growth in spiritual insight. Comprehension and commitment cannot be separated. By keeping them together seminary students should "grow in the grace and knowledge of our Lord and Savior Jesus Christ. To him be the glory both now and to the day of eternity. Amen."

YOU ARE CORDIALLY INVITED TO ATTEND  
**The Events of the Sixtieth Commencement**  
of the  
**CHICAGO LUTHERAN THEOLOGICAL  
SEMINARY**

**BACCALAUREATE SERVICE**

Sunday Evening, May Fourth  
at eight o'clock

IN THE SEMINARY CHAPEL

**SPEAKER: THE REV. HAROLD H. LENTZ, PH.D.**  
President of Carthage College

**COMMENCEMENT EXERCISES**

Thursday Evening, May Eighth  
at eight o'clock

IN ST. PETER'S LUTHERAN CHURCH  
Hannah Avenue and Adams Street  
Forest Park, Illinois

**SPEAKER: PROFESSOR GEORGE ARBAUGH, PH.D.**  
Dean, Augustana College



*The Chicago Lutheran Theological Seminary  
presents  
The Class of 1952*



## *The Class of 1952*

We came to Chicago fresh from a triumphal four years in College and University. We came seeking further instructions in the work we chose for our lives. From as far east as New Jersey and as far west as Nebraska we came in search of more education and instruction. We were neophytes in every sense of the word, but our memories fluttered back a few months to the day when we were the lords of the college campus. Now we were neophytes.

Why had we come? If you had asked us you would have received as many answers as there were individuals to ask. All would have been different. We came from every background, with college majors ranging from Bible to drama and chemistry. We came from German, Swedish, Norwegian, Slovak and Danish ancestry. We were a melting pot representing eleven states and fourteen colleges and universities. Who we were and from where we had come were matters soon forgotten and put aside. We were here and part of the Seminary Family which reached out, cut the strings of time and place, and welcomed us sincerely. This confidence and friendliness was indeed infectious to the extent that we were welded into a close bond with the upper classmen. It took little time for us to realize how much we *didn't* know even with our B.A. and B.S. degrees! We were not completely helpless, however, for at every bend of the Seminary road which we were destined to follow through three years there were the helping hands of the faculty members. They were willing to listen to our simplest problems with the same concern as they watched us grow, or scrutinized our "blue books." In short, our first year witnessed the shattering of all illusions of grandeur on our part and the birth of a true sense of humility when placed before our excellent faculty.

Wherever there is a group gathered together there will always be diversified feeling. There will also be patterns of thought brought about because of outside circumstance which colors the picture with its own set of oils. Our class was no different! Our sense of esprit was slightly dampened when marriage thinned the ranks of the "gang" but that was only temporary, for they were still with us, albeit at the opposite side of the campus. There is no cement like mutual trouble to mend a broken body. Thus it was that the spirit of comradeship came forth in all its glory during the memorable week when all which we had been taught and all the growth that appeared during our three years was put to the test—the week of those never-to-be-forgotten "comprehensives."

Through our problems and any misunderstandings there might have been have come the growth which we have gained—not only intellectual growth, but also that intangible something which allows one to see the other fellow's side. It is plainly seen in the resurgence of the class spirit which has given us so many happy moments together, as well as provided us with memories for many years of reminiscing. We have been moulded

into one unit from the various influences which were our background, and each member will take with him, in spirit, something of the others as he leaves.

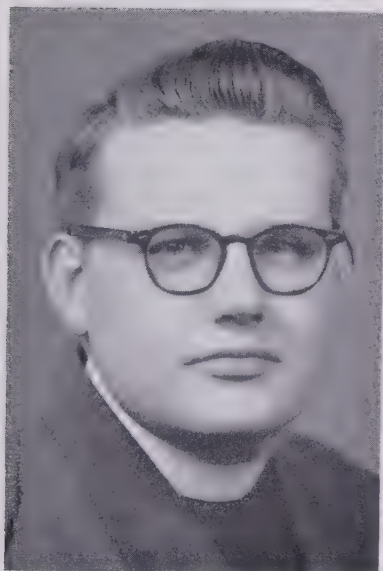
Yes, we have grown these last three years! How much? We shall only know when we once again give up the aggrandizement which is a senior's and become once more neophytes and servants of the Christ to whom we have given our lives. Here the class history ends as such, but in name it will continue wherever one of its members reside.

## *The Graduates*

LOY W. COOPERRIDER: Born in Chicago, Illinois, December 7, 1926. Graduated from Proviso Township High School in 1944. Attended Wheaton College one summer, and Elmhurst College one semester, before serving 19 months in the U.S. Navy as Electronic Technician's Mate. Received A.B. degree from St. Olaf College in 1949 with a major in sociology and minors in economics and psychology. Sang in the male chorus, was active in Pi Gamma Mu (Social Science), received letters in swimming and football, and worked part time as swimming instructor. Entered this seminary in fall of '49. Sang in the choir 1, 2, 3; represented this seminary in the Interseminary Movement 1; served on the athletic committee 2, 3. Interned at St. Luke's Lutheran Church, Park Ridge; and attended the summer session of the Presbyterian Institute of Industrial Relations '51. Single.



Presbyterian Institute of Industrial



**DAVID H. ENDRES:** Born in St. Louis, Missouri, September 8, 1928. Graduated from Normandy Township High School in 1945. Attended Washington University, St. Louis, '45-'47. Received A.B. degree from Carthage College in '49 with majors in history and social science and minors in English and Bible. Was member of the debate team, German Society, Pi Kappa Delta (debate), and the staff of the yearbook. Entered this seminary in fall of '49. Library assistant 1, 2; manager of bookstore 3. Interned at Trinity Lutheran Church, Chicago, and St. James Lutheran Church, Harvel. Member of the Executive Committee of Luther League of Illinois from '46-'49. Married, one child, a son.

**ROBERT H. ENGEN:** Born in Chicago, Illinois, October 2, 1924. Graduated from E. Foreman High School in 1942. Served 3 years in the Army Medical Corps, some of which was in the Pacific Theatre as surgical technician. Received A.B. degree from Carthage College in 1949 with a major in psychology and minors in chemistry, history and philosophy. Was member of drama fraternity, tennis team, college choir, chapel choir, and directed college radio program. Entered this seminary in fall of 1949. Sang with the seminary quartette and choir. Interned at Belmont Park Lutheran Church, Chicago; Salem Lutheran Church, Chicago; and St. Paul's Lutheran Church, Dixon. Was Cubmaster of Pack 77, Maywood. Worked for NBC in Press Relations Dept., and announcers' staff. Married.



**NORMAN PETER FORDE:** Born in Ferryville, Wisconsin, August, 11, 1924. Graduated from Viroqua, Wis. High School in 1942. Served 3 years in the U.S. Army, part of that time as combat infantryman with the 42nd Division in Europe. Received A.B. degree from Luther College, Decorah, Iowa in 1949 with a major in sociology and minors in French and philosophy. Entered this seminary in fall of 1949. Served as secretary of the Boarding Club. Interned as Student Service pastor, Chicago Medical Center; and at Norwood Park Lutheran Church, Chicago. Married. Called as Mission Developer for the Board of American Missions, U.L.C.A. Assigned to Fort Worth, Texas.



**BURNELL W. HARTMAN:** Born in Blue Hill, Nebraska, February 22, 1927. Graduated from Blue Hill High School in 1944. Received A.B. degree from Midland College in 1949 with a major in English, and minors in German and music. Sang in the college choir. Entered this seminary fall of 1949. Sang in the choir; Sec.-Treas. of Student Ass'n., 3. Interned at Grace Lutheran Church, Chicago. Single.





DALE L. KNUDSEN: Born in Cedar Falls, Iowa, October 2, 1921. Graduated from Cedar Falls High School, 1939. Served 3 years in U.S. Army. Attended ASTP at Heidelberg College, Tiffin, Ohio; and served with the Combat Engineers of the 102nd Infantry Division in Europe. Received B.S. degree in Chemical Engineering from the University of Iowa in 1949. Member of Phi Eta Sigma (Honorary). Entered this seminary in fall of 1949. President of Metropolitan Council of LSA of Greater Chicago; Vice-president of Student Ass'n. 2; secretary of Seminary Boarding Club, 2; Head Proctor, 2, 3. Interned at Westwood Lutheran Church, Elmwood Park. Worked in metallurgical laboratory of American Can Co., Maywood. Married, one child, a son.

Called to Bethlehem Evangelical Lutheran Church, Los Alamos, New Mexico.

LAWRENCE E. OESTREICH: Born in Centralia, Illinois, August 7, 1923. Graduated from Centralia Township High School, 1941. Served in the U.S. Army in the invasions of North Africa, Italy, France, the Rhineland, and Central Europe. Received A.B. degree from Carthage College in 1949 with a major in philosophy and minors in biology, Bible, and history. Was active in track and archery. Entered this seminary in fall of 1949. Member of Benevolence Committee, 2, 3. Interned at Westwood Lutheran Church, Elmwood Park. Married, 2 children, sons.



**BURNELL J. PETERSON:** Born in Albert City, Iowa, February 17, 1926. Graduated from Albert City High School, 1943. Received A.B. degree from Augustana College, Rock Island, Illinois in 1946 with a major in Greek and minor in history. Was member of History Club, Interracial Club, Choir, and editor of LSA publication. Entered Augustana Seminary, Rock Island, 1946. Attended U. of Iowa '49-'50 as graduate student of history. Entered this seminary in fall of 1950. Represented this seminary in Inter-seminary Movement; sang in choir; member of Lectureships Committee; deputation work among underprivileged children, Interned at Bethany Lutheran Church, Des Moines, Iowa; St. Mark's Lutheran Church, Chicago; Redeemer Lutheran Church, Aurora, Illinois; Augustana Lutheran Church, Saskatoon, Saskatchewan, Canada. Married. Called to St. Paul's Lutheran Church, Denver, Colo., as Assistant Pastor.



**RALPH H. RIEDESEL:** Born in Bennett, Iowa, July 14, 1927. Graduated from Davenport High School, 1945. Received A.B. degree from Augustana College, Rock Island, Ill. in 1949 with majors in Greek and philosophy. Was captain of college golf team. Entered this seminary in fall of 1949. Served on Athletic Committee, and Student-Faculty Liason Committee. Interned at Edgebrook Lutheran Church, Chicago. Attended summer session of the Presbyterian Institute of Industrial Relations, '51. Single. Called as Chaplain, U. S. Army Air Force.



**DANIEL S. ROLIK:** Born in Johnstown, Penna., December 7, 1927. Graduated from Johnstown Central High School, 1945. Attended Akron University and University of Pittsburgh. Received A.B. degree from Capital University, Columbus, Ohio, in 1949 with a major in English and a minor in philosophy. Was member of concert band, marching band, and symphony orchestra. Attended Capital Theological Seminary for one year. Entered this seminary as transfer in fall of 1950. Sang in choir. Interned at Grace Lutheran Church, Elmwood Park. Single.

**HOWARD H. SCHAAAR:** Born in Chicago, Illinois, April 19, 1918. Graduated from Austin High School in 1937. Served four and one-half years in the U.S. Army with two years overseas duty. Received A.B. degree from Carthage College in 1949 with majors in history and philosophy, and a minor in Bible. Was active in LSA, Spanish Club, and Philochristos. Entered this seminary in 1949; member of Executive Board of Student Association 1 year. Interned at Woodlawn Immanuel Lutheran Church, Chicago, and St. Luke's Lutheran Church, Park Ridge. Before army service, was employed by various Chicago corporations. Single.



**JAMES A. SCHERER:** Born in Fort Wayne, Ind., Sept. 1, 1926. Graduated from Concordia High School, Fort Wayne, 1943. Received A.B. degree from Yale University in 1946 with a major in history, and minors in social studies and languages. Was active in the Yale U. Christian Ass'n., and taught in the Yale-in-China Ass'n., Chanesha, China 1946-1949. Entered Union Theological Seminary in 1949. Entered this seminary as a transfer in fall of 1951. Interned at St. John's Lutheran Church, Richmond Hill, N. Y.; and Trinity Lutheran Church, Fort Wayne, Ind. Did student work with the Interracial Fellowship of Greater New York. Married, 2 children, a son and a daughter. Will receive B.D. degree from Union Theological Seminary, New York City in May. Under appointment by Board of Foreign Missions, U.L.C.A. for service in Japan.



**RUDOLPH S. SHINTAY:** Born in New York, N. Y., April 12, 1914. Graduated from Central High School, Trenton, N. J. in 1932. Served 4 years as lieutenant in the U. S. Navy, Amphibious Forces, part of that time in Europe. Received B.S. degree in business education from New Jersey State Teachers College in 1939. Played varsity soccer, and was member of Sigma Tau Chi (Social). Received M.A. degree from New York University in 1949. Was member of Delta Pi Epsilon (Honorary). Entered this seminary in the fall of 1949. Active in the Interseminary Movement; sang in choir; member of Boarding Club executive committee. Interned at St. Peter and St. Paul Slovak Lutheran Church, Blue Island, Ill.; and Holy Trinity Lutheran Church, Skaneateles, N. Y. Taught business education in

New Jersey Public Schools, 3 years. Was supervisor, Distributive Education, New Jersey Dept. of Education, 2 years. Married. Called to Holy Trinity Lutheran Church, Skaneateles, N. Y.





**LESTER E. SLAGLE:** Born in Greenford, Ohio, January 29, 1926. Graduated from Greenford High School in 1944. Served 2 years in the Army Air Corps. Received A.B. degree from Wittenberg College in 1949 with a major in English and a minor in biology. Was member of Beta Theta Pi Fraternity (Social). Entered this seminary in the fall of 1949; sang in the choir 2 years. Interned at Norwood Park Lutheran Church, Chicago; and St. James Lutheran Church, Darlington, Indiana. Single.

**NORMAN JOSEPH THALMAN:** Born in New Castle, Pa., December 7, 1925. Graduated from Edwin Denby High School, Detroit, Mich., in 1944. Received A.B. degree from Theil College in 1947 with a major in history, and minors in German and English; graduate work at Wayne University, Detroit. Member of Delta Sigma Phi (Social), sports editor of college year book and paper, member of Student Council, received letters in 2 varsity sports, participated in dramatics. Entered this seminary in 1949. Sang in the choir; chairman of the Education Committee of the Student Ass'n. Interned at Luther Memorial Church, Chicago; Married. Called to Lutheran Church of Clarendon Hills, Illinois.



**JOHN W. WALTERS:** Born in Hazleton, Pa., November 25, 1927. Graduated from Mining and Mechanical Institute in 1945. Received A.B. degree from Muhlenberg College in 1949 with a major in English and a minor in Drama. Was member of varsity wrestling team, member of Omicron Delta Kappa (Activities) and Alpha Psi Omega (Drama). Entered this seminary in fall 1949. Member of Chapel Committee, 1, 2, 3; and choir 1, 2, 3. Interned at Unity Lutheran Church, Chicago; Chaplains' School, Augustana Hospital. Married.



**STEPHEN P. WISE:** Born in Dunbar, Pa., January 1, 1922. Graduated from Dunbar Township High School, Leisenring, Pa., in 1939. Served  $2\frac{1}{2}$  years in the U. S. Army, with 2 years' service in England, France, and the Rhineland. Holds commission as Ensign in the U. S. Naval Reserve. Received A.B. degree from Hope College, Holland, Mich., in 1949 with a major in biology, and minors in chemistry, German, and English. Was member of the choir and YMCA. Entered this seminary in 1949. Member of the Benevolence Committee, 3, and choir, 3. Interned at Unity Lutheran Church, Milwaukee. Married, 3 children, daughters.



M. THEODORE ZIMMERMAN: Born in Brownton, Minn., July 1, 1928. Graduated from Hutchinson High School, Hutchinson, Minn., in 1945. Received A.B. degree from Gustavus Adolphus College, St. Peter, Minn., in 1949 with a major in philosophy and minors in English and languages. Member of Epsilon Pi Alpha (Social), Student Senate, choir, and male chorus. Entered this seminary in fall of 1949. Boarding Club Manager, 2, 3; Ass't Scoutmaster, Troop 77, Maywood, 2; sang in choir 1, 2; Lectureships Committee member, 3. Interned at St. Paul's Lutheran Church, Dixon, Ill. Attended summer session of the Presbyterian Institute of Industrial Relations, 1951. Single. Called as Chaplain, U. S. Army.

DON ZINGER: Born in Davenport, Iowa, March 16, 1927. Graduated from Davenport High School in 1945. Received A.B. degree from Augustana College, Rock Island, Ill., in 1949 with a major in philosophy. Was member of the debate team, the college orchestra and string quartet. Entered this seminary in fall of 1949. Served on the Chapel Committee, 2; president of Student Association, 3. Interned at Unity Lutheran Church, Chicago, and St. John's Lutheran Church, Sacramento, Cal. Married. Called to Bethlehem United Lutheran Church, Kansas City, Mo.



## *Students' Benevolence Program*

The seminarian, first as a Christian and second as a future minister, must maintain an active interest in the outreaching arm of the church which is represented in its benevolence work. The funds for this program are obtained in a weekly offering taken during the daily chapel service. The money thus received is dispersed among the following 1951-1952 projects:

Aid continues to be given to the students of the theological student body of the University of Kiel. Much of the food sent them in the form of CARE packages is passed on to their sister University of Rostock in the East Zone. This program was begun two years ago.

The Foreign Student Aid Fund within the seminary family receives a large share of the total budget of the program. The fund is set up to help those in our own midst who, coming from other countries, need assistance to continue their studies.

The third major undertaking of the program is in the form of a partial payment of the salary of an Indian Christian professor teaching in the Batak Church of Indonesia.

Miscellaneous contributions to the Social Missions work at Dixon State Hospital in Illinois, aid to a local crippled child, partial payment of the upkeep of a mission church's school bus, etc., complete the outreach of the students' undertaking.

The listing of projects of a benevolence program cannot measure or evaluate the deeper dimension of spiritual strength thereby manifested within the material gift. Thus it is that the underlying tones of faith in Christ expressed in the giving or in the receiving must of necessity remain unitemized.

With God's help we, as a group of seminarians, have been able to formulate and now strive to maintain a benevolence program in a meaningful and outgoing manner.

—Grant Ranlett



## *Library Nears Completion*



The exterior construction of the new library has been completed and work on the interior is in progress.

We are fortunate in having secured the services of Mr. Addis Osborne (guest lecturer at the Chicago Art Institute) for the interior designing. Since the architecture of the building is "contemporary," Mr. Osborne has utilized modern colors for the walls, avoiding the two extremes of "institutional" shades, and of garish colors. Sandalwood, hearthstone gray, moss green, sunlight yellow, and muted Normandy red will provide a variety of color while maintaining a softness of tone which should be conducive to study. An asphalt tile floor, in sandalwood, will repeat the color of one wall area.

The new furniture for the browsing room, of blond wood upholstered in fabric, has simple, clean lines. Various sectional groupings of chairs and sofas have coverings of dark brown, black, and red, respectively. Swedish wood occasional tables will blend with the blond framework of the furniture. Mr. Osborne selected the drapery materials, as well as the furniture so there will be a harmony of color and of form throughout the library.

Tables and chairs now in use will be placed in the regular reading area, and in the downstairs reference room. The vault room, also downstairs, will be equipped as funds are available. The bindery space, too, will be completed at some future date.

Carrels (study desks) installed at the south wall of the building, will be adjacent to windows of solar glass. One of these study carrels is a memorial to Mrs. Bertha Gurley, given by her daughters Mrs. Blanche Gilbert and Miss Mabel Gurley. Drapes or shades will not be required at the carrel windows since the faint green of the glass filters out the harmful rays of the sun. On the west side of the building the large windows will have protection from direct sunlight by a five-foot concrete overhang. There should be bright daylight, without glare, in both of these reading rooms.

An efficient air-conditioning and humidifying system has been installed which will provide adequate ventilation without the opening of windows. As the air intake is through a filter, the library should be relatively dust-free. This feature, as well as the humidifying device which will prevent excessive drying of the books, should aid greatly in preserving the volumes in our library.

Although the temperature in the building is expected to be comfortable even in the summer months, there are those who prefer to be out-of-doors during the warm weather. For them we have planned a flagstone terrace and garden, on the north side of the building. Landscaped with flowering trees and blooming shrubs, this area will be considered as an outdoor library room. Garden furniture, an "extra" not included in the regular budget, will be solicited from those who would be interested in using it during summer school.

The Sunday School of Holy Trinity Lutheran Church, Elgin, has contributed money for a picture to be hung above the gray stone fireplace; the Alumni Association of the Seminary is paying for the new gray-modern circulation desk. If special gifts are contemplated, a fireplace screen, a wall clock, display cases, bulletin boards, and other items could be used.

Particular commendation must be given to our librarian, Miss Alice Dagan, who, through every phase of construction has kept abreast of developments, has checked plans, made suggestions, and been an efficient supervisor for the seminary. Unfailingly, every day, she has inspected progress, and neither rain nor snow, hail nor sleet could keep her away from the building operations.

The workmen promise, and we hope, that the building will be completed by June 1. Thus the men and women who come to the Seminary for postgraduate work in July and August will have the first opportunity to use facilities of our fine new library. The dedication of the building will be on September 28th with Dr. Gould Wickey as the speaker. The regular students will then be on the campus and it is only proper that they, too, should be able to participate in this long-awaited service. Truly this will be a great day in the history of the Seminary, for the library is the first new building to be added to the school plant since the erection of the original core of buildings in 1910.

## *Choir On Tour*

A 900-mile Lenten tour through the state of Illinois featured the 1952 season of the Chicago Lutheran Seminary A Cappella Choir, under the direction of Dr. Robert H. Fischer. Encouraged by the success of its 1951 tour through northern Indiana, the choir this year planned a series of eight concerts in seven days, March 10 to 16. The schedule of the tour is as follows:

|          |                               |                          |
|----------|-------------------------------|--------------------------|
| March 10 | Grace Church, Peoria,         | Rev. Marvin C. Reichert  |
| March 11 | First United, East St. Louis, | Rev. Ronald H. Lind      |
| March 12 | Luther Memorial, Quincy,      | Rev. Lyman H. Grimes     |
| March 13 | Trinity, Carthage,            | Rev. Paul T. Hersch      |
| March 14 | First, Freeport,              | Rev. Charles F. Landwere |
| March 15 | St. Paul's, Oregon,           | Rev. Paul R. Bollman     |
| March 16 | Trinity, Mount Morris         | Rev. Alfred H. Stone     |
| March 16 | St. John's, Joliet,           | Rev. William J. Boldt    |

In addition to the concert tour, and various occasions at the seminary, the choir made the following appearances:

|                  |                                                         |
|------------------|---------------------------------------------------------|
| December 9, 1951 | Good Shepherd, Oak Park,<br>Rev. William E. Kmet        |
| February 3 1952  | Chicago Sunday Evening Club                             |
| March 5          | St. John's, Maywood,<br>Rev. L. O. Cooperrider          |
| March 19         | Luther Memorial, Chicago,<br>Rev. K. Bruno Neumann      |
| March 23         | Redeemer, Chicago,<br>Rev. George J. Ehrich             |
|                  | Seminary Guild Benefit concert                          |
| March 26         | St. Luke's, Park Ridge,<br>Rev. Walter D. Spangler, D.D |
| April 2          | St. Peter and Paul, Chicago,<br>Rev. John Body, D.O.    |

In its third year of existence, the Seminary choir has won acclaim wherever it has appeared. It presents its concerts as worship services, a proclamation of the Gospel in song. The concerts are designed to be musically discriminating, but at the same time retaining a popular appeal for the general audience. High standards of program selection and of musical technique have characterized the choir from its beginning. This year's choir is distinguished by a more interesting variety in its selections and a greater versatility in its membership. Four soloists are featured in the concert program.

## THE 1952 CONCERT PROGRAM

## GROUP I

Jesus, Priceless Treasure  
Lost in the Night

*Johann Crüger-J. S. Bach*  
*Finnish Folk Song*

Tenor solo by Robert Engen

Deep River  
Behold a Host

*Negro Spiritual*  
*Edward Grieg*

Baritone solo by Robert Walker

## GROUP II

Lo, God is Here  
Soon Ah Will Be Done  
Cherubim Song  
Coventry Carol  
Brazilian Psalm

*Carl F. Mueller*  
*William L. Dawson*  
*Alexander Gretchaninoff*  
*English Traditional*  
*Jean Berger*

Tenor solo by Robert Engen

## GROUP III

Here is Thy Footstool  
I Wonder As I Wander

*Paul Creston*  
*Appalachian Carol*

Baritone solo by Roy Hoch

Patapan  
Praise To The Lord

*Burgundian Carol*  
*German Chorale*

Tenor solo by William LaFountain

Optional Number

Lo, How a Rose E'er Blooming

*Michael Praetorius*

There are twenty-nine men in the present choir, representing fourteen different states from California and Washington to New Jersey and North Carolina. Eleven members are Juniors, eleven Middlers, and seven Seniors. The roster includes:

|                       |                       |                       |
|-----------------------|-----------------------|-----------------------|
| Robert K. Brunk       | Roy C. Hoch           | Burton W. Schroeder   |
| Loy W. Cooperrider    | Dale W. Hultgren      | Rudolph S. Shintay    |
| Treasurer             | Frederick Jacobi      | Manager               |
| Edward P. Deege       | O. Franklin Johnson   | Harvey J. Sindahl     |
| Koloman Derek         | Alan J. Kieffer       | Norman J. Thalman     |
| Gilbert Dossi         | Librarian             | Robert Varblow        |
| Robert H. Engen       | Donald L. Krueger     | Robert G. Walker, Jr. |
| Paul E. Erickson      | William L. LaFountain | John W. Walters       |
| William L. Frantilla  | Albert F. Nyland III  | Armin G. Weng         |
| Clifford Grosenbacher | Burnell J. Peterson   | Stephen P. Wise       |
| Robert H. Hite        | Carl E. Ruud          |                       |

The choir takes this opportunity to express its thanks to Pastor John Body and to St. Peter and Paul Lutheran Church, Chicago, for their kindness in loaning robes for the choir tour during the last two years. St. John and Emmanuel churches, Maywood, Pastors L. O. Cooperrider and Wesley J. Smuzer respectively, also have kindly loaned robes upon occasion. It is our hope that by next year the choir may acquire its own robes.



# *The Faculty*

## Professors



PROF. ROBERT H. FISHER



PRES. ARMIN G. WENG



PROF. JOSEPH SITTLER



PROF. ARTHUR VÖÖBUS



PROF. C. UMHAU WOLF



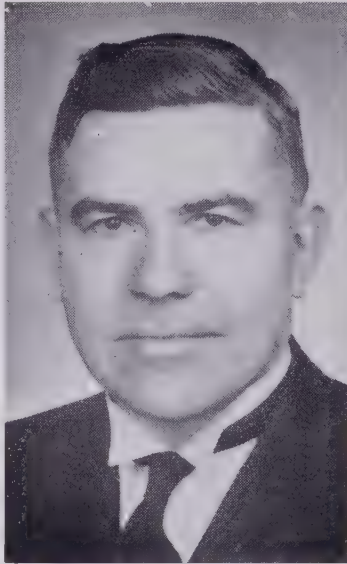
PROF. H. GRADY DAVIS

# *The Faculty*

## Instructors



REV. HAROLD REISCH



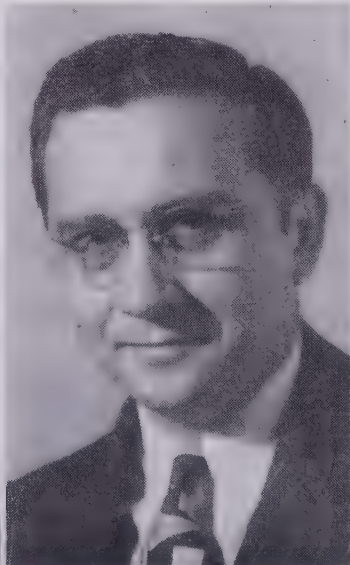
REV. BERTHOLD KORTE



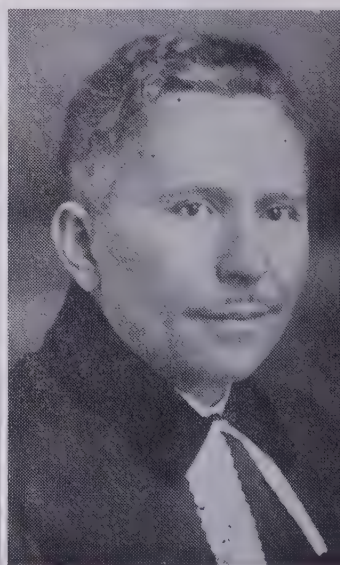
REV. GLENN G. GILBERT



DR. C. CHARLES BACHMANN



MR. CHARLES E. A. MOORE



DR. JOHN BODY

## *The Passavant Lectureships*

Sponsored by the Student Body

The student body of the Chicago Lutheran Seminary last year inaugurated, for the first time in the history of the Seminary, a student-sponsored lecture series. This new venture of the students was given the name, "The Passavant Lectureships" after the man, Dr. William A. Passavant, whose vision and venture resulted in the founding of the Seminary. The success of the first series gave rise to the 1951-52 series. It is the fond hope of the students that this new venture will result in the founding of a permanent and worthy feature of student life at the Seminary. Attendance at these lectures is not limited to members of the Seminary family, but is open to pastors, teachers, and lay people who may be interested.

The first lectures of the 1951-52 series were presented in November by Dr. James Hastings Nichols, associate professor of European church history on the Federated Theological Faculty of the University of Chicago. Dr. Nichols, who is also a Presbyterian minister, was educated at Yale and Harvard, and has also taught at Macalester College, St. Paul, Minnesota. Speaking on the theme, "The Strength of Roman Catholicism," he presented in three outstanding lectures an intelligent and punctilious survey of the Roman Catholic situation. The three aspects of Roman Catholicism treated in his lectures were the political and social, the theological, and the religious, devotional and sacramental. Both faculty and students alike appreciated the scholarly approach and vivid presentation which Dr. Nichols displayed during his visit to the campus.

Dr. Bertha Paulssen on January 7 and 8 presented the second series of lectures on the subject, "The Church and the Changing Community." Dr. Paulssen was a recognized authority in the field of sociology when she left her home in Germany at the beginning of the Nazi regime. This recognition followed her to America, where she is presently professor of Christian sociology and psychology at the Lutheran Theological Seminary, Gettysburg, Pennsylvania. She also teaches at Union Theological Seminary, New York, and at other eastern seminaries as her schedule permits. She spoke competently about the church's long neglected role in the changing community, in the economic pattern, and in the race problem. Her self-consuming interest in this subject, her superb competence, and her graciousness combined to make her an exceedingly popular guest on campus.

The Seminary family eagerly awaits a return visit by Dr. Jaroslav Pelikan on March 24 and 25. Dr. Pelikan is now professor of historical theology at Concordia Seminary, St. Louis, and is the youngest man ever to receive the degree of Doctor of Philosophy from the University of Chicago. Dr. Pelikan delivered a series of three lectures at the Seminary last year under the title of "The Madness of the Holy," and has been invited to return for a sequel to his earlier presentation. He has entitled this sequence, "The Madness of the Holy Revisited." Those seminarians who heard him last year are anticipating his return, while those who did not hear him last year are awaiting a novel treat of three brilliant lectures by this profound and incisive teacher.

—Dale Hultgren



## *When Good Fellows Get Together*

Seminarians take their studies seriously, but the old adage about "All work and no play" has its merits. Social events at the Seminary are designed to provide recreation, to develop a "family spirit" and to help students and faculty to know one another better.

The social activities of the Seminary opened last fall with the President's Reception. The reception assured all the new students that there was indeed a place for them in the Seminary Family. Dr. Wolf was master of ceremonies and Dr. Fischer played several selections on the piano. Alan Kieffer portrayed his version of the country hick and members of the junior class proved their talent in two choral numbers. Dr. Weng gave a warm welcome to both old and new students for the coming year.

Friday night, September 21st found everyone dressed in plaid shirts and levis for a barn dance. Guests were a group of nurses from Augustana Hospital. "Allamande right, dos-a-dos, swing your partner," etc. rang out over the room as the students and their partners got into the spirit of the exhilarating evening.

Ghosts, goblins and black cats ushered in the next social event on October 27th. The refectory was decorated so that it looked bewitched. All had a wonderful time ducking for apples, chewing marshmallows on strings, and playing other old familiar Halloween games which never lose their zest.

The idea of a "dinner party" came to full bloom on November 10th. The refectory looked much like an expensive restaurant with the center of the floor free for entertainment. Dr. Sittler presented a reading "The Private Life of Walter Mitty." Walter Freitag took over at the piano with his own arrangement of a medley of popular music. Our quartet, Roy Hoch, Paul Erickson, Carl Ruud and Loy Cooperrider sang. The meal, beautifully served, was prepared by the Sem Femmes. The soft glow of candle-light added dignity and graciousness to the occasion.

Christmas was just around the corner; it was the evening of our Christmas party December 18th, but no Santa Claus! Mom Leeseberg had the turkey dinner all prepared, the tables were all set, the program ready, but it looked as if the children (and there are 29 children in the Seminary Family!) would not get to see Santa Claus this year. After a few phone calls, Santa turned up on schedule in the person of Otto Bremer. And he certainly "wowed" the youngsters! After a wonderful dinner, Dr. Fischer led in community carol singing while Ed Deege kept us on key at the piano. Harold Hartmann was our able master-of-ceremonies. Don Dow presented a Pennsylvania Dutch version of Little Red Ridinghood and Alan Kieffer told a Christmas story for the children. Then Santa Claus came bringing a gift for all the good little girls and boys. And, too big for his sack, there was also a gift for Mom Leeseberg, our cook, whom we count one of our greatest "treasures." Dr. Weng ended the party with his cheery best wishes for a Merry Christmas and a Happy New Year.

January 20th was Guest Day sponsored by the Seminary Guild and the Student Body. The junior class put on a series of humorous skits based on



their seminary class work. Bob Walker acted as Master of Ceremonies and also sang a solo. Dr. Sittler again gave one of his fine readings. Mrs. Mann, President of the Guild, and Dr. Weng gave short addresses of welcome to the 350 or so guests who overflowed the refectory. A student-conducted tour of campus and buildings, and elegant refreshments concluded the program.

With the heavy class schedule for the rest of the year, only one additional social activity is planned, our annual picnic late in the spring. This is another big "family" get-together, for students, wives, children, and faculty families. It promises to be a fine climax to the year's activities.

—Albert Nyland

## *The Seminary Guild*

### Optimistic as a Spring Seed Catalog

Aren't the spring seed catalogs glorious? I've been poring over them now for the whole month of February. And I've been having a wonderful time visualizing that garden that is to be—but alas which seldom lives up to these early dreams! But no matter—each year I keep on planting seeds—and *something* comes of it.

Just so, the Seminary Guild keeps planting seeds—planting seeds in the hearts of individuals, organizations, and congregations that they may give and thereby produce for the institution which is the life blood of our church. There are disappointments, disillusionments, but also unexpected joys and triumphs. And so we keep planting.

The Seminary Guild has been planting its seeds for service since the fall of 1945 when the Guild was organized under the leadership of Dr. Foelsch, with 75 women as charter members. Membership today stands at about 650 individual members and 24 group memberships. Is that "good"? Frankly, no, when we consider that the Illinois Synod alone, of the Seminary's supporting synods, is composed of 150 congregations with a communing membership of close to 43,000. Support of the Guild in other supporting synods is very meagre and decidedly spotty, but for those "spots" we are grateful. Some can even be said to be exceedingly "bright spots"!

The Guild exists but for one purpose: to serve the Seminary. All of the aims of the Guild can be expressed in that one simple phrase.

At the present time the Guild is engaged in a \$10,000 service project for the Seminary—the refurbishing of rooms in Lindop Dormitory. I'm sure that had the good ladies thought of it in the beginning as a \$10,000 project, they would have unanimously turned down the idea with "We'd never be able to do it." But, when projects were discussed, someone said, "Why not buy some new furniture for the dormitory?" One set became three sets, three sets grew to five and about then the ladies were "in up to their necks." A \$10,000 project just fell into their laps.

### A Text To Remember

A "text" is always a nice thing to have so we leafed through a concordance (admittedly for a long time!) till we came upon this verse in II Kings 4:10:

"Let us make a little chamber, I pray thee—and let us set for him there a bed and a table, a stool and a candlestick, and it shall be when he cometh to us that he shall turn in thither."

It doesn't take much paraphrasing to make that verse the keynote of our Guild project. The table becomes a desk; the stool a chair; the candlestick a lamp; and indeed when the young theological student "cometh to us (perhaps from *your* congregation) he shall turn in thither,"—and be exceedingly happy because a group of loyal women has undertaken to provide him with the comforts of home.

The Guild is grateful to those congregations which have undertaken to refurnish a room or half a room, and which have made their contributions through the Guild. In this way, all the dormitory furniture is uniform and of the highest quality. Simmons all-steel furniture is used throughout. Most recent to join the list of room donors is St. Andrew's Church, Chicago, the Rev. George Wolf, pastor, which, the first of the year, contributed funds for one set of furniture. Norwood Park Church, the Rev. Alvin E. Fess, pastor, has also indicated its intention to furnish a room, and is really "going to it" in earnest. Not so long ago a Smorgasbord was held at the Church, the proceeds to go toward the room project. Norwood Park Church will, in a few years, have a young man of the congregation entering the Seminary.

Doesn't that give some other congregation an idea? What if every church with a son of the congregation enrolled in the Seminary or entering in a few years were to furnish a room? It would be a great day for the Seminary! And it would, in a tangible way, express the congregation's gratitude that one of its young men was entering the greatest of all professions—giving his life to His Lord. Students from congregations who make such gifts are given priority to the newly furnished room. Does your church have a "son" entering the ministry?

The greatest trial is the long delay in delivery of furniture. Delivery is promised in nine months but experience has indicated the wait is fifteen or sixteen months. Great was the rejoicing when at last three sets of furniture were delivered on January 21st. Two of these were the gift of Mrs. L. Franklin Gruber and one the gift of Mr. and Mrs. John Johnson of Mt. Zion Church, Chicago, whose son will enter the Seminary in the Fall. Mrs. Gruber is the widow of a former president of the Seminary and has a nephew, now a junior seminarian. But the ladies of the Guild are solving the problem of delivery, by ordering, on *faith*, several sets of furniture ahead of their immediate financial means. They know that in the year or so it takes till delivery, the money will come to hand. The cost of the furniture is now about \$300 per set, or \$600 to furnish a room.

### Standing Room Only

That's what it was at the annual Guest Day on January 20th—a joint enterprise of the Seminary Guild and the Student Body. About 350 people came, saw, and enjoyed what they saw. The students presented a light and entertaining program while the Guild, through the courtesy of the women of Faith Church, Brookfield, the Rev. George Vulgaris, pastor, served eye-

tempting and taste-tempting refreshments from a beautiful table in a pink decor. Student-conducted tours of the buildings gave opportunities for guests to learn about their Seminary. Many Chicago area churches were represented by Luther League groups under the leadership of the Seminary internes in their congregations. It was a fine way to introduce youth of the church to one of their institutions. The offering of \$120 will be devoted to the furniture project.

But more important than the offering was the fact that people *wanted* to come despite cold temperatures, winter winds, icy pavements. Yes, Guest Day in January may be a bit unusual, but it *can* be successful when people have a genuine interest in their institution and what it is doing.

### Around The Calendar

How does the Guild operate? What program does it have? What meetings are held? These are all questions the Guild answers frequently, but once again is never too many.

The Guild operates through Key Women in the congregations who solicit memberships either group or individual. Beside the furnishing project, the Guild maintains a Religious Purposes Fund, administered by the President of the Seminary, whereby students may be helped with their expenses when they are sent to Conferences as delegates or when they represent the Seminary at particular meetings. Two students recently attended the Evangelism Conference in Minneapolis as representatives of our Seminary, and were sincerely grateful for the aid given them by this fund. Continuous maintenance of first aid cabinets is also a project of the Guild.

Public meetings and functions, if you will go round the calendar with us, are these:

|            |                                           |
|------------|-------------------------------------------|
| January,   | Guest Day                                 |
| March,     | Guild Benefit with Seminary Choir Program |
| April,     | Annual Meeting                            |
| September, | Luncheon for Key Women                    |
| October,   | Semi-Annual Meetings with speaker         |
| November,  | Book Review by Dr. Weng                   |

The Choir concert in March and the November book review by Dr. Weng are always highlights in our year's program. With your help they can be made more successful year by year.

To the pastors of churches in the supporting synods we again suggest and urge this goal: At least *one* \$10 or \$25 group membership from one of the organizations in your Church. In many instances, all that is needed is the suggestion from you, the pastor.

### Keeping Pace

The Seminary Guild recognizes and accepts the challenge before it. Only through stepped-up activity on the part of the Guild can we keep pace with the growth of the Seminary. And, yes sir, the Seminary Guild is stepping!

Marjory R. Weng

## *The "Sem Femmes"*

The student wives have found a name for themselves: The Sem Femmes. No longer need they be known by that cumbersome and unimaginative title—the Seminary Wives Group.

A party for the new women on campus provided the first fall meeting of the Sem Femmes. There are about thirty-five wives at Seminary this year. The evening's activity was pointed toward all becoming acquainted and it turned out to be a gay affair.

There were two business meetings in October. Marguerite Fincher, Marilyn Krueger, and Joanne Olson were appointed to write a constitution which the group accepted. Officers were elected: chairman, Lynn Thalman; vice-chairman, Doris Ziebell; secretary, Jo Erickson. Since the pastor's wife must often assume positions of leadership, it was decided that it would be well for everyone to have a part in the planning and carrying out of the program for the year. Committees were accordingly set up for each meeting and every Sem Femme had an opportunity to serve. The members of each committee shared the responsibilities of program planning, the devotionals, introduction of the speaker, and refreshments.

Kathie Oestreich, Phyllis Meissner, Ruth Eklof, and Evelyn Christenson planned the November activity. Dr. Joseph Sittler spoke to the group concerning "What it Means to be a Christian," and also added some wise comments "on being a pastor's wife."

The Sem Femmes met at Marilyn Engen's home in December. It was a treat for all who live in one room to have access to a whole house. Ruth Shintay, Marilyn Engen, Nancy Walters, and Nancy Gramps took care of this session. Dr. Davis gave us some excellent insights into the history, content, and purpose of the Lutheran Liturgy.

Granger Westberg, chaplain at Augustana Hospital, discussed counseling techniques at the January meeting. Everyone present participated by writing her reactions to questions asked by a hypothetical counselee. The discussion and criticism of these reactions proved very enlightening. Eileen Peterson, Bertie Wise, Celia Walker, and Lorraine Hoog were the committee responsible for this activity.

A panel discussion by three local pastor's wives on "The Role of the Pastor's Wife" was the attraction in February. Jo Erickson, Margaret Ranlett, Dorothy Baumann and Joan Burchett were responsible for this meeting.

The March meeting is now being planned by Shirley Forde, Ginny Zinger, Alice Schlicter, Clara Nelson, and Dottie Endres.

The last event of the year will be a social gathering. Barbara Wise, Mary Iverson, Marian Rasmussen, and Louise Jeffers are the committee for April.

The Sem Femmes also engaged in many auxiliary activities during the past school year. The wives helped to send a Christmas Care package to Mrs. Kazuko Ide, wife of our Japanese student who has been very ill.



Ann Kieffer, Fern Knudsen, and Eleanor La Fountain comprised a committee which collected, packed, and transported clothing to be sent to Lutheran World Action. The wives prepared food for a buffet dinner in the fall. They helped prepare and serve for a tea given for pre-theological students and college laymen interested in our Seminary. A Koffee Klotch was given for the entire student body just before Christmas vacation.

The Maywood Receiving Home invited the Sem Femmes to tour the home. It was good to see what a wonderful job is being done there. The wives were able to take advantage of the excellent lecture series offered at the Seminary. Dr. Davis held a weekly class on Church Art. Some of the wives formed a study group to concentrate on specific aspects of the Christian faith and life.

The year was certainly an active, and we hope a fruitful, one. We Sem Femmes are very appreciative of the Seminary's attitude of interest and helpfulness to the wives on campus. And most of the wives speak of the life here at Seminary with an expression of thankfulness for the wonderful experience it has afforded us for Christian education and communal living.

—Marilyn Thalman

### *Special Gifts Received Since Last January 1951*

|                                                                                                                   |           |
|-------------------------------------------------------------------------------------------------------------------|-----------|
| First Lutheran Church, Murphysboro, Ill. in memory of Rev.<br>C. G. Georgi for Library, Rev. Wm. J. Boatman ..... | \$ 10.00  |
| Miss Ruth Christenson, New York City, Bible for classroom use                                                     |           |
| Mr. Ernest Ehresman, Boston, Mass. for books for the library                                                      | 100.00    |
| Mrs. Johnson and Mrs. Stump, Chicago, in memory of their<br>mother, Communion Set                                 |           |
| Trinity Lutheran Church, Fort Wayne, Ind., Dr. Paul Krauss,<br>gift for library building .....                    | 10,000.00 |
| National Lutheran Council Churches of Greater St. Louis,<br>memorial for Rev. C. G. Georgi .....                  | 10.00     |
| Seminary Guild—Furniture for dormitory                                                                            |           |
| Mrs. C. G. Georgi—Books for library                                                                               |           |
| St. Luke's Lutheran Church, Chicago, Rev. Eldred Trede, gift<br>general fund .....                                | 100.00    |
| West Side Leadership Training School .....                                                                        | 25.00     |
| Dr. Peter Wiseman .....                                                                                           | 2.00      |
| A student—Anonymous gift for new library .....                                                                    | 6.00      |
| Mr. Grant Ranlett, for Foreign Student Aid .....                                                                  | 30.00     |
| Trinity Lutheran Church, Grand Rapids, Michigan,<br>for new library, Dr. Ralph White .....                        | 500.00    |
| Pfenner-Kruschke Memorial Fund .....                                                                              | 110.00    |
| Rev. and Mrs. John Miller and members of Zion Church,<br>Litchfield, Illinois: Paraments                          |           |
| Mr. J. H. Johnson, gift for new library fund .....                                                                | 1.00      |
| Rogers Park Sunday School, Rev. Ernest Ewald, pastor                                                              | 10.00     |
| Rogers Park Lutheran Church, Rev. Ernest Ewald                                                                    | 10.00     |

|                                                                                                      |        |
|------------------------------------------------------------------------------------------------------|--------|
| First English Lutheran Church, South Haven, Michigan,<br>Rev. Kenneth Johnson, for new library ..... | 30.00  |
| First Lutheran Church, Freeport, Ill., Rev. Charles Landwere .....                                   | 100.00 |
| Trinity Lutheran Church, Mt. Morris, Ill., Rev. Alfred H. Stone ..                                   | 200.00 |
| St. Andrews Lutheran Church, Chicago, Rev. Geo. Wolf<br>for one set of dormitory furniture .....     | 290.00 |
| Mrs. L. Franklin Gruber, Maywood, for two sets of dormitory<br>furniture .....                       | 600.00 |
| Trinity Lutheran Church, Wexford, Pa., Dr. John Myers .....                                          | 25.00  |
| First Church, Warren, Pennsylvania, Rev. E. K. Rogers .....                                          | 72.00  |
| Mr. W. E. DuBois, Chicago, gift for library books .....                                              | 25.00  |
| Dr. Armin G. Weng, gift to Library Building fund .....                                               | 10.00  |
| Holy Trinity Lutheran Church, Elgin, Rev. Robert Schenck,<br>gift for library pictures .....         | 50.00  |
| Dr. Paul Krauss, Fort Wayne, Ind., gift, general fund .....                                          | 25.00  |
| Mr. John W. Smith, Auburn, Ind., gift for foreign student's books ..                                 | 20.00  |
| Anonymous Donor .....                                                                                | 1.00   |
| Rev. Paul Renz, Hammond, Ind., for foreign student subsistence ..                                    | 25.00  |
| Mr. and Mrs. William Bogda, Maywood, Ill. ....                                                       | 5.00   |
| Seminary Student Association, for Foreign Student Aid .....                                          | 100.00 |
| May Construction Co., Fort Wayne, Ind. ....                                                          | 650.00 |
| Trinity Slovak Lutheran Church, Rev. J. J. Pelikan .....                                             | 100.00 |
| Rev. Tressler Bolton, Kirkwood, Mo., gift in memory of<br>C. G. Georgi .....                         | 10.00  |
| Mr. Armin Weng, Jr., gift for new library .....                                                      | 10.00  |
| Rev. Wm. Klover, Salina, Kansas, gift for Seminary entrance sign ..                                  | 5.00   |
| Mr. Kenneth Kvistad, Library Fund .....                                                              | 25.00  |
| Grandview College .....                                                                              | 100.00 |
| Dr. G. L. Himmelman, Pittsburgh, Library Building fund .....                                         | 25.00  |
| Mr. Fred E. Lange, Chicago, in memory of Mrs. Olga Melbye .....                                      | 5.00   |
| Dr. and Mrs. O. D. Meyer, St. Louis, Mo., memory of<br>Rev. C. G. Georgi .....                       | 5.00   |
| Mr. and Mrs. John H. Johnson, Chicago, completion of gift<br>for set of dormitory furniture .....    | 140.25 |
| Trinity Church, Chicago, Rev. P. B. Hack .....                                                       | 130.00 |
| Rev. Austin D. Crile, Roswell, New Mexico .....                                                      | 1.00   |
| Rev. Walter Brown, Ruthton, Minn. ....                                                               | 5.00   |
| Mr. A. D. Clem, Sioux City, Iowa .....                                                               | 10.00  |
| Miss Marchia Hines, Maywood, Ill. ....                                                               | 5.00   |
| Holy Communion Church, Detroit, Rev. Alfred Belles .....                                             | 500.00 |
| Chicago Seminary Alumni Ass'n., towards library charging desk ..                                     | 100.00 |
| Seminary Guild for Religious Purposes Fund .....                                                     | 93.00  |
| Seminary Guild for Health Fund .....                                                                 | 35.00  |
| Faith Church, Glen Ellyn, Ill., Rev. G. G. Gilbert .....                                             | 50.00  |
| Mrs. Blanche C. Gilbert and Miss Mabel Gurley, in memory of<br>mother, Mrs. Bertha Gurley .....      | 150.00 |
| Mrs. Arthur Johnson, Oak Park Ill., furniture .....                                                  |        |

It seems fitting to make special note at this time of the gift of Mr. Ernest Ehresman, of Boston, Massachusetts. Mr. Ehresman, formerly of

Ft. Wayne, Indiana, where he first became interested in the Seminary, has been making a yearly contribution of \$100 to the Seminary library. This year marks the completion of 10 years for the gift, a total of \$1,000, which is a memorial to Mr. Ehresman's mother—an on-going memorial blessed in the service it renders.

Another memorial fund has this year been set up by the Pfenner-Kruschke families in memory of Mrs. Luella Pfenner-Kruschke, mother of Alfred Pfenner, a special student at the Seminary. The gift of \$110 this year represents the first payment to what will eventually be at least a \$500 fund. Three-quarters of the fund is to remain intact and the interest on earnings is to be used for the purchase of books or periodicals to be used by the Seminary Community. Annual contributions will be made in the form of "Living Memorials" which will be added to the fund.

## *Donors of Books*

(March 1, 1951 - March 1, 1952)

Mrs. R. Armstrong  
Board of Social Missions,  
Pastor John E. Sutherland  
Mr. Edward F. Cary  
Miss Alice Dagan  
Dr. H. Grady Davis  
Dorcas Society, St. John's  
Church, Lancaster, Pa.  
Mrs. Selma Evjen  
Dr. Alex Falk  
Pastor R. A. Felton  
Finnish Missionary Society  
Garrett Biblical Institute  
From the library of  
Pastor Carl G. Georgi  
Dr. W. H. Greever  
Hale Foundation, Seabury-  
Western Theological  
Seminary  
Mr. Paul H. Helms  
Mr. Hodson Hyatt  
Illinois Synod, ULCA  
Mr. Henry Johnson  
Pastor J. B. Kaufman  
Pastor W. W. Klover  
Pastor William Kmet  
Pastor Hermann Laugs  
Lutheran Compass Mission  
Mrs. L. R. Meyer

Pastor Carl F. Mueller  
Muhlenberg Press  
Orthodox Christian Ed.  
Society  
Mr. A. Pfenner  
The Randen Foundation  
Mr. and Mrs. Roland M. Read  
Pastor Harold Reisch  
Mrs. Sarah M. Scheerer  
Mr. Robert Schlichter  
Dr. John Schmidt  
School of Religion,  
Howard University  
Mr. Franklin Sherman  
Mr. J. Shwayder  
Dr. Joseph Sittler  
Southern Baptist Theological  
Seminary  
THINK Magazine  
Pastor C. Van Boening  
Bishop Viran  
Dr. Arthur Vööbus  
Mrs. R. Walker  
Mrs. Armin G. Weng  
Western Reserve University  
Pastor Peter Wiseman  
Dr. C. Umhau Wolf  
Pastor R. Zumstein

# *1952 Summer Session*

## GRADUATE STUDIES

### Guest Lecturers

|                               |                          |
|-------------------------------|--------------------------|
| Professor Unas Sarnavaara     | Suomi Seminary           |
| Professor William F. Albright | Johns Hopkins University |
| Professor Jaroslav Pelikan    | Concordia Seminary       |
| Professor Paul Holmer         | University of Minnesota  |
| Professor Seymour Smith       | Yale University          |

### Resident Faculty

|                          |                         |
|--------------------------|-------------------------|
| Professor H. Grady Davis | Professor Arthur Vööbus |
| Professor C. Umhau Wolf  |                         |

### FIRST TERM, JULY 7 TO JULY 25

#### BIBLICAL

The Concept of the Church in New Testament  
and Primitive Christianity .....Professor Arthur Vööbus

#### HISTORICAL

Eastern Christendom .....Professor Jaroslav Pelikan

#### THEOLOGICAL

Finnish Theological Development .....Professor Unas Sarnavaara

#### FUNCTIONAL

Living Liturgies .....Professor H. Grady Davis

### SECOND TERM, JULY 28 TO AUGUST 15

#### BIBLICAL

The Geography of the Near East .....Professor C. Umhau Wolf

#### HISTORICAL

The Faith of Israel .....Professor William Albright

#### THEOLOGICAL

The Significance of Kierkegaard .....Professor Paul Holmer

#### FUNCTIONAL

Religion in Higher Education .....Professor Seymour Smith

For an enrollment blank or other information, address:  
Chicago Lutheran Theological Seminary, Maywood, Illinois.

Each course meets daily Monday through Friday  
Each course earns three quarter-hour credits  
All courses are open to qualified students, pastors and laity alike.



The courses for this summer will be arranged in the schedule according to popularity as indicated by advance enrollment. Send in your enrollment or a card indicating term and courses before June 1st, 1952, so that your choice will be considered in the schedule.

PROFESSOR UNAS SARNAVAARA is Professor of Theology at Suomi Seminary in Hancock, Michigan. This is the seminary for the Suomi (Finnish) Synod, one of the constituent bodies of the National Lutheran Council. Professor Sarnavaara was trained in the schools of his native country and received his Ph.D. at the University of Chicago. His thesis has recently been published. A deep thinker, in his course, he will open up to others the theological significant phases of Finnish Church Life.

PROFESSOR WILLIAM ALBRIGHT is Professor at the Oriental Seminar of the Johns Hopkins University. The outstanding archaeologist of our day, he has also taken a lead in the resurgence of theological interest in the Old Testament. For almost twenty years he was on the field continuously in Palestine and the Near East and recently he has gone to Yeman and Arabia. A decade ago his book *FROM THE STONE AGE TO CHRISTIANITY* began the about-face of American Old Testament scholarship. He is presently writing a new book in the field, of which these lectures will be an epitome. A Methodist layman, Dr. Albright can hold his own with most theologians and philosophers.

PROFESSOR JAROSLAV PELIKAN is one of the newest professors at Concordia Theological Seminary, St. Louis, Missouri. With a broad educational background in the ecumenical church he became one of the youngest students to receive a Ph.D. from the University of Chicago. He has been on our campus before and his stimulating thought and fine Christian wit cannot be forgotten. He is the author of a recent book, *LUTHER TO KIERKEGAARD*.

PROFESSOR PAUL HOLMER is Professor of Philosophy at the University of Minnesota. A Lutheran layman, he has consistently kept a religious and theological orientation to his philosophy. He is in constant demand among the LSA's of the mid-west and challenges the thinking of many pastoral conferences. His deep love is in Kierkegaard, whose works he has helped to edit.

PROFESSOR SEYMOUR SMITH is Professor of Religious Education at the Yale University and is the executive of the Conference on Religion in Higher Education. Along with his colleague, Professor Shedd, he is one of the best authorities on the present day situation concerning religion in higher education, especially as it concerns Chaplaincy, credit courses, faculty seminars on even the tax-supported campus. Pastors in

University towns as well as the Student Service counsellors will find it imperative to enroll in this survey course.

PROFESSOR H. GRADY DAVIS of our own faculty is not only known here in the mid-west. He is a member of several important commissions of the United Lutheran Church and a member of the Parish Education Board. He has recently conducted the Religious Emphasis week at Muhlenberg College.

PROFESSOR ARTHUR VÖÖBUS of our faculty has recently been honored by the publication of one volume of his life's work on the Syriac testament by the Catholic University of Louvain, *STUDIES IN THE HISTORY OF THE GOSPEL TEXT IN SYRIAC*. He is also a member of the versions committee of the commission for a new critical apparatus for the Greek New Testament.

PROFESSOR C. UMHAU WOLF will bring into his summer class the results of his sabbatical in the Near East where he was able to see the geography of bible lands first hand. A frequent publisher in the learned journals, Dr. Wolf is often in demand on Religious Emphasis Weeks throughout the nation.

---

### General Information on Summer Session

The annual summer session affords for properly qualified students a convenient means of earning a limited number of credits each summer toward advanced theological degrees and also the Master of Arts degree. This program has proved especially attractive to students living at a distance and not free to leave their appointed parish or other duties for the long periods of the regular academic year.

The 1952 summer session will again be of two terms, of three weeks each. Students may enroll for either term, or for both. During either term, a full quarter's residence requirements, in one, or at most two courses, may be completed. A course may be taken for *full credit*: thirty lecture hours in three weeks plus completion of all reading assignments, term papers, etc. A student who elects to do all the work of a course during the three weeks' term, will receive full credit, but may take only one course during the term. Or a student may in a single three weeks' term take not more than two courses for *half-credit*: lectures plus minimum reading. No course, however, may be left at half-credit—the incompleting requirements including assigned reading, term papers, examinations, etc., must be satisfactorily completed prior to the student's next term in residence, and in any case before the first day of the following February. The unit of credit is the *quarter-hour*, and each course, when all assignments relating thereto are completed, will produce three quarter-hour credits.

While students will find the assignments heavy and the work exacting, those who must use their vacation time for this work will have at least

some time free for non-academic interests. Chicagoland offers abundant recreational facilities for the refreshment of body and mind and soul. The weekends give opportunity for visits to great churches. Many of Chicago's leading clergy occupy their own pulpits during the summer months and can be heard. Provision is also made for occasional recreational intermissions on the campus in the late afternoon or evening. Guest chaplains conduct the chapel services at noon every day.

## Housing

Dormitory rooms will be available for men and women and for married couples if the wife is also registered as a student. Early enrollment is advisable.

## Expenses

The total cost to the student for one term of the Summer Session will be about \$66 if one course is taken or \$84 if two courses are taken. These estimates are exclusive of transportation, books, and personal extras. Cost of meals will depend on prevailing food costs; will be about \$11 per week. Tabulation of Cost per term:

|                                                      | Course<br>One | Courses<br>Two |
|------------------------------------------------------|---------------|----------------|
| Registration fee .....                               | \$ 5.00       | \$ 5.00        |
| Course fee .....                                     | 18.00         | 36.00          |
| Contingent fee .....                                 | 4.00          | 4.00           |
| Room service .....                                   | 6.00          | 6.00           |
| Meals (6 days per week—<br>no meals on Sunday) ..... | 33.00         | 33.00          |
|                                                      | <hr/>         | <hr/>          |
|                                                      | \$66.00       | \$84.00        |

The \$5 registration fee is payable with application.

## *Book Reviews*

STUDIES IN THE HISTORY OF THE GOSPEL TEXT IN SYRIAC, by *Arthur Vööbus*, Vol. 128 of *Corpus Scriptorum Christianorum Orientalium*, Louvain, 1951. \$6.50.

For generations the work of an English scholar, F. C. Burkitt, has been taken for granted as the last work in connection with the Syriac New Testament. Dr. Vööbus has three times attempted to complete a work in partial refutation of this idolization, but has twice lost all his assembled material to the misfortunes of war. This third attempt needs no apologies. Dr. Vööbus has had access to many manuscripts in Europe and America which others have not checked. Even those who have recently reviewed this book have argued against Dr. Vööbus' thesis on the basis of Burkitt's transcriptions or on printed text material. Much of the basis for this book, however, rests in the fragmentary, original sources in the libraries and museums. These sources cannot be refuted. Some of these results were anticipated by Dr. Vööbus' monographs published by the Baltic University in Exile, a DP project.

The most important new fact which Dr. Vööbus deduces is that Rabbula did not play the decisive role in the formation of the Peshitta text, as Burkitt thought, and as most scholars following him also teach. The history of the Old Syriac text is brought out into the open by assiduous searching of the fragmentary quotations in the fathers and elsewhere. If Dr. Vööbus' thesis stands, the Old Syriac will be more important textually, but above all theologically, than the Peshitta since it was "the Gospel in the circles which stood behind Diodor and Theodore, in those of Cyril and in those who remained undisturbed in their silence in cells." The pre-Islamic Eastern Church has been a mystery for generations.

This volume opens up new vistas which promise interesting things in succeeding works from Dr. Vööbus. Another new suggestion which will shatter many well-built critical domains, is that the Old Syriac is more important than the Greek Septuagint for the missionary spread of the New Testament in the later eastern versions. For those who would be challenged by new concepts, this book is available through the Seminary book store.

---

ICH KOMME AUS CHIKAGO, by *Hermann Laugs*. Written-Ruhr; Germany: Luther Verlag, 1951. 280 pages.

The author, now a pastor in Germany, was a Graduate student at Chicago Lutheran Theological Seminary, Maywood, Illinois, in 1949-50. Pastor Laugs, in this sprightly, yet discerning little volume, written in German, gives his impressions of a great metropolis, of American church life, and of everyday American living.



Obviously, Pastor Laugs did more than study while he was in this country. He observed with keenness and recorded his impressions with humor.

Of particular interest is the chapter which relates his activities as assistant to the pastor in St. Peter's Church, Forest Park, while he studied at the seminary. A bulletin board in front of a church! It was unthinkable to him!—Until there came the day when he saw his own name announced on that board as preacher! He was constantly amazed at the close relationship of pastor and people. The pastor shaking hands at the door was a totally new experience. Church Council sessions were a revelation! And the stewardship of the people was a never-ending wonder. Seeing American church life through the eyes of a German pastor is a unique experience.

The book is full of chatty little personal experiences of his student life, his travels over the country during vacations, his encounters with all sorts and classes of people, and his constant marveling over the conveniences and comforts of American life. One could well spend a refreshing evening with this little book after a difficult day.

---

GO TELL THE PEOPLE, by *Theodore Parker Ferris*. New York: Charles Scribner's Sons, 1951. 116 pages. \$2.00.

The author is Rector of Trinity Church, Boston. The book contains lectures delivered at Seabury-Western Seminary in Evanston, Illinois, on the matters that are basic in preaching technique. Any preacher who gets little help from the conventional academic rules will find here a highly condensed but excellent presentation of principles that are vital to a sound theory of preaching. The importance of preaching in the indicative rather than the imperative mood, and in the present rather than the past tense; the distinction between prophetic, didactic, evangelical, and therapeutic preaching; the comparison of sermon form with form in other arts, especially music—all these furnish a fresh and perceptive approach that is instructive and usable in a high degree. It is incidentally, the approach used in our seminary, and the book a welcome addition to our reading list.

The present reviewer would, however, point out to his own students that Dr. Ferris' use of the theory results in topical preaching rather than exposition, preaching in which the preacher seems to think he must prophesy, teach, and heal out of resources that accrue to him, using even Scripture as one such resource. He does not indicate with sufficient clarity the kind of preaching in which both preacher and people share the experience of being addressed by God's Word at the same time, on the same terms. Dr. Ferris' own sermon in Chapter 4 is in the imperative mood. It says: "We ought to trust God; it is expedient because to do

so will enable us to accomplish what we want to in the world." This is not the fault of his theory of preaching. It is a limitation he shares with all us preachers.

---

THE WAY OF MAN, *Martin Buber*, Chicago: Wilcox and Follett, 1951. \$1.00.

The foremost Jewish religious thinker, Martin Buber, has become more and more known among non-Jewish readers. This collection of essays is an attempt to make popular his style to the average laymen. *The Way of Man* is a study of the Hasidim, the pietist movement in Judaism which is making a profound influence in Israel. Buber takes the 17th and 18th century rabbinic sayings and makes them pertinent to the 20th century. For a fine summary of the way of life in one segment of modern Israel, this book is unsurpassed. The style of Buber is reminiscent of the medieval commentaries and the illustrations are almost poetic.

# THE BOARD OF DIRECTORS

1952-1953

## TERM ENDING 1952:

|                              |                                       |
|------------------------------|---------------------------------------|
| Illinois—Rev. L. H. Grimes   | 230 S. 16th St., Quincy, Ill.         |
| Illinois—Rev. K. K. Olafson  | 151 N. Martin St., Sharon, Ill.       |
| Illinois—Mr. Gerald Powers   | 1 North Ogle Ave., Mt. Morris, Ill.   |
| Pittsburgh—Dr. John J. Myers | R.F.D. 1, Box 370, Wexford, Pa.       |
| Michigan—Rev. F. P. Madsen   | 9601 Sorrento Ave., Detroit 27, Mich. |
| Indiana—Dr. Paul H. Krauss   | 922 Kinnaird Ave., Fort Wayne, Ind.   |
| Wartburg—Mr. Fred Drinhaus   | 1917 Newland Ave., Chicago, Ill.      |

## TERM ENDING 1953:

|                                |                                          |
|--------------------------------|------------------------------------------|
| Illinois—Rev. M. H. Stiles     | 5316 N. Wayne Ave., Chicago 40, Ill.     |
| Illinois—Mr. Harold H. Jordan  | 100 East Chicago St., Elgin, Ill.        |
| Indiana—Mr. G. H. Heine        | 1719 Forest Park Blvd., Fort Wayne, Ind. |
| Wartburg—Rev. Robert Boulton   | 3250 S. Quincy Ave., Milwaukee 7, Wis.   |
| Wartburg—Rev. John H. Zerhusen | R.F.D. 1, Elkader, Iowa                  |

## TERM ENDING 1954:

|                               |                                   |
|-------------------------------|-----------------------------------|
| Illinois—Rev. C. Landwere     | 303 S. Galena St., Freeport, Ill. |
| Illinois—Prof. Lawrence Olson | 114 West Iowa, Urbana, Ill.       |
| Indiana—Rev. Paul Renz        | 263 Oakwood St., Hammond, Ind.    |

## SYNODICAL PRESIDENTS:

|                                      |                                                 |
|--------------------------------------|-------------------------------------------------|
| Illinois—Dr. Harmon J. McGuire       | Room 703, 77 W. Washington St., Chicago 2, Ill. |
| Indiana—Dr. Fred M. Hanes            | 445 N. Pennsylvania St., Indianapolis 4, Ind.   |
| Michigan—Rev. Alfred G. Belles       | 10723 Stratman St., Detroit 24, Mich.           |
| Wartburg—Dr. R. R. Belter            | 1941 Sunnyside Ave., Burlington, Iowa           |
| Pittsburgh—Dr. G. Lawrence Himmelman | 610 Smithfield St., Pittsburgh 22, Pa.          |

## PRESIDENT OF THE SEMINARY:

|                   |                                     |
|-------------------|-------------------------------------|
| Dr. Armin G. Weng | 1644 South 11th Ave., Maywood, Ill. |
|-------------------|-------------------------------------|

## TREASURER OF THE SEMINARY:

|                         |                                     |
|-------------------------|-------------------------------------|
| Mr. A. C. Droegemueller | 141 W. Jackson Blvd., Chicago, Ill. |
|-------------------------|-------------------------------------|

## ADVISORY MEMBER OF THE BOARD:

|                  |                                              |
|------------------|----------------------------------------------|
| Dr. Gould Wickey | 744 Jackson Place, N.W., Washington 6, D. C. |
|------------------|----------------------------------------------|

## OFFICERS OF THE BOARD:

|                                  |
|----------------------------------|
| President—Rev. Lyman H. Grimes   |
| Vice-President—Mr. Harold Jordan |
| Secretary—Rev. Millard H. Stiles |

## SEMINARY DIRECTORY

|                                                          |                         |
|----------------------------------------------------------|-------------------------|
| Seminary Office, 1644 South Eleventh Ave., Maywood, Ill. | Maywood 350             |
| Office Manager, Mrs. Alice Bett                          | Home Phone Maywood 1380 |
| Librarian, Miss Alice Dagan                              | Maywood 350             |
| East Dormitory (Mabel Cummings Lindop Memorial)          | Maywood 9562            |
| West Dormitory (Charles Sidney Passavant Memorial)       | Maywood 9561            |
| Weidner-Kuhns House                                      | Maywood 5192R           |
| Dormitory, 1624 South Eleventh Ave.                      |                         |
| Dormitory, 1630 South Eleventh Ave.                      | Maywood 3666            |
| Off-Campus House, 1114 S. 3rd Ave.                       | Maywood 632             |
| Off-Campus House, 1912 S. Eighth Ave.                    |                         |
| Caretaker, Mr. Fred Meyer                                | Maywood 4016            |
| Dietician, Mrs. A. H. Leeseberg                          | Maywood 4378            |

\* \* \*

|                                            |                     |
|--------------------------------------------|---------------------|
| President: Dr. Armin G. Weng               | Office, Maywood 350 |
| Residence: 800 S. Clifton Ave., Park Ridge | TAlcott 3-2003      |

### Faculty members:

|                                                |               |
|------------------------------------------------|---------------|
| Professor H. Grady Davis, 1612 S. 13th Ave.    | Maywood 1693  |
| Professor Robert H. Fischer, 1612 S. 11th Ave. | Maywood 5192M |
| Professor Joseph Sittler, 1606 S. 11th Ave.    | Maywood 3039  |
| Professor C. Umhau Wolf, 1618 S. 11th Ave.     | Maywood 6973  |
| Professor Arthur Vööbus, 1607 S. 10th Ave.     | Maywood 2593J |

\* \* \*

### President of the Alumni Association:

|                                                                         |                |
|-------------------------------------------------------------------------|----------------|
| The Rev. Eldred H. Trede, 2645 N. Francisco Avenue,<br>Chicago 47, Ill. | BElmont 5-0240 |
|-------------------------------------------------------------------------|----------------|

### President of the Seminary Guild:

|                                                           |                 |
|-----------------------------------------------------------|-----------------|
| Mrs. Everett Mann, 3445 Bosworth Avenue,<br>Chicago, Ill. | LAkeview 5-5607 |
|-----------------------------------------------------------|-----------------|



IERAN  
EMINARY

PROPERTY OF  
President's Office  
Augustana Lutheran Church

LEVEL  
ONE

# The Chicago Lutheran Theological Seminary Record

## The Ministry in the New Testament



### Summer Number

Vol. 57, No. 3

July, 1952

**THE CHICAGO  
LUTHERAN SEMINARY RECORD**

---

---

**VOL. LVII**

**MAYWOOD, ILLINOIS, JULY, 1952**

**No. 3**

---

---

Entered as Second-Class Matter at the Post Office at Maywood, Illinois,  
under Act of March 3rd, 1879.

---

---

The Chicago Lutheran Seminary RECORD is published on the 15th of January, April,  
July and October.

Subscription in the U.S.A. and Canada, 25 cents (stamps or money order).

Address: The Chicago Lutheran Seminary, 11th Avenue and Van Buren St., Maywood,  
Illinois.

Editor of this issue: Dr. H. Grady Davis.

---

---

# THE MINISTRY IN THE NEW TESTAMENT

*A Study prepared*

*For the Commission on the Doctrine of the Ministry  
of the United Lutheran Church in America*

1951-1952



*by*

HENRY GRADY DAVIS





## *Explanatory Introduction*

By THE FACULTY

By directive of the last convention of the United Lutheran Church in America a Commission on the Doctrine of the Ministry is presently at work. The appointment of this Commission was motivated and the areas of its study defined by the following facts: One fourth of those whose names are reported on the United Lutheran Church celrical roll are not serving parishes. Many of these, to be sure, are accounted for by the large expansion of areas of non-parish work directly ordered by the Church and supported by it. But there remain a considerable number who are not so engaged; and the lack of clarity about the office of the ministry in the constitutions and procedures of the constituent Synods has created an ambiguous situation; men who have received the Church's ordination are not engaged in tasks which are related to the work of the ministry, yet are still regarded and regard themselves as ministers.

It was basic to the work of this Commission to undertake a thorough study of the Ministry in the New Testament. The preparation of such a study was assigned to our esteemed colleague on the Faculty of this Seminary, Professor H. Grady Davis. During the course of his study Professor Davis presented his findings at a discussion meeting of the Faculty and led an animated and profitable discussion. This experience was so illuminating to us and revealed so clearly the careful and responsible character of the study presented that the Faculty decided to publish it in the *Record*.

Such is the background of events out of which the following paper has emerged, but our decision to publish it rests upon grounds wider than the mere recognition of a solid piece of research. Those grounds may be briefly described as follows. The New Testament view of the Ministry is inseparable from its view of the Church. The New Testament makes it simply impossible to speak about the doctrine of the Ministry without a thorough recovery of the New Testament doctrine of the Church. The majesty, the mystery, and the Christly character of the Church comes into clear and religiously vivid focus as soon as one asks the question, "What makes a minister of the Church." And not only is this question given a clear and organic answer from the New Testament, but that answer stands correctively and positively over against certain erroneous and inadequate views. In current Protestant discussions of the office of the ministry, three categories are on the whole determinative: The personal, the social, and the institutional. In the following paper it becomes brilliantly evident that none of these categories is adequate to deploy the comprehensiveness and the depth of the New Testament view.



# The Ministry in the New Testament

In order to save time and space the report of my study of the Ministry in the New Testament will be arranged under certain conclusions that seem the necessary result of that study. If the report sounds somewhat dogmatic at times, it is because it is impossible here to discuss the evidence at length. If it reads more like the notes of a study than a finished paper, it is because that is just what it is. An adequately written exposition would have required a volume. The study is left in that form in which it was first submitted to the Commission, with only minor revisions in the light of suggestions by my colleagues. Though alone responsible, I am deeply indebted to them, particularly to Doctors Vööbus and Wolf of the biblical department, who have not only corrected me here and there, but have also made suggestions for the list of readings for further study.

The study was made of the Greek text of the New Testament, but, except where the Greek seems necessary, the report uses the Revised Standard Version, with occasional resort to the Authorized Version.

Any such study must rely heavily upon the letters of Paul and the Acts of the Apostles. This study assumes, as the best contemporary New Testament research justifies us in assuming, that Paul and the other New Testament writers felt themselves to belong to the same Church and the same tradition, not to opposing traditions, in spite of all divergencies. Abundant evidence could be cited from the New Testament itself on this point, but it is not thought necessary in this report.

It was quickly evident that the ministry could not be considered alone, but had to be understood in relation to other things, principally, the nature of the Church and the Christian priesthood, secondarily, the Gospel, the Sacraments, and the worship of the assembled Church.

## *The Church*

The word "Church", *ekklesia*, cannot be taken to mean in the New Testament no more than it means by etymology and in the usage of the Greeks. The Septuagint uses it more than 70 times to translate the Hebrew word *qahal*, "assembly" or "congregation", and it occurs in such significant phrases as *ekklesia tou laou tou theou*, "assembly of the people of God" (Judges 20:2), and *ekklesia kurion*, "congregation of the Lord" (Deut.

23:1). Within the Jewish tradition where the Christians found it, the assembled people, the "called out" society, could mean no less than the unique people of God. What the Church meant to the earliest Christians was not derived from the word *ekklesia*. It was derived from the Christian assembly's experience of itself as living in Christ in God, as the new, or rather as the true, Israel.

The Church is seen as a living organism, not as an aggregation of a certain kind of individuals. It is an organism composed, not of individuals in faith, but of individuals in Christ. The Church is a living body, whose life is the life of the whole body, which the individual has not of himself but only by participation in the life of the body; it is the body's life he has, not his own. The Church is a living body, not just a body of Christians, but the body of Christ. The Church does not live its own life, the life of the human beings who compose it; it lives Christ's life; the life of the Church is Christ's life, and Christ's life is the life of the Church.

The figure of the body is Paul's figure. His fullest development of it as a description of the Church is in I Cor. 12, which will be reserved for later treatment. The concept contained in this figure is, however, not incidental, but is basic to Paul's whole thought about the Church. We shall be content with a few of the many passages that show this:

I Cor. 10:16,17. "The cup of blessing which we bless, is it not a participation (*koinonia*) in the blood of Christ? The bread which we break, is it not a participation in the body of Christ? Because there is one loaf (*artos*), we who are many are one body, for we all partake of the same loaf."

This is an exceedingly rich passage. It contains the whole matter in one of those sudden condensations of vision characteristic of Paul. It shows both the meaning of Holy Communion and its results: it gives us part in Christ's body, blood, life, and it makes us part of His body, the Church. The word *body* has a double meaning here: it means His real body which He gives to sustain the Church, to sustain us, and it means also the Church which is His body, which consists of the many joined to Him and living in Him. It requires the doctrine not only of the real presence of Christ in the celebration of the Sacrament, but also of His real presence in the very life of the Church. The emphasis is on the vital relation of the Church and each of its members to Christ.

Eph. 4:15,16. "Speaking the truth in love, we are to grow up in every way into him who is the head, into Christ, from whom the whole body, joined and knit together by every joint with which it is supplied, when each part is working properly, makes bodily growth, and upbuilds itself in love."

The emphasis here is on the nature of the Church as a living and articulated organism in which Christ is the head.

Col. 2:19. "... not holding fast to the Head, from whom the whole



body, nourished and knit together through its joints and ligaments, grows with a growth that is from God."

The emphasis here is on the divine character of the Church's life which results from its existence in corporate union with Christ.

Gal. 3:27,28. "For as many of you as were baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus."

This passage connects the Church's life with baptism as I Cor. 10:16f connects it with the Sacrament of the Altar. The main emphasis here, however, is that the corporate life of the Church, Christ's life, God's life, cancels all differences of individual status, even a difference so radical as sex. We should note that Paul affirms this, not as an ideal for the Church to shoot at, but as actually characterizing the Church that lives in Christ's life.

Lest it be supposed that this concept of the Church is peculiar to Paul, let us see a few other passages. In Romans Paul writes to a church he did not found and did not know except by hearsay. Yet he speaks of the Church in the same way and under the same figure, in full confidence that what he is saying will not only be understood but will be agreed to by the Church in Italy. Rom. 12:4,5: "For as in one body we have many members, and all the members do not have the same function, so we, though many, are one body in Christ, and individually members one of another."

### The Johannine Tradition

Paul's writings are the earliest in the New Testament. The latest are probably the Johannine. Here a second figure is used to describe the Church: the figure of a vine. The concept of the Church is no less corporate.

John 15:1-6 (*passim*). "I am the true vine . . . As the branch cannot bear fruit by itself, unless it abides in the vine, neither can you, unless you abide in me. I am the vine, you are the branches . . . apart from me you can do nothing. If a man does not abide in me, he is cast forth as a branch and withers."

This is a matter of fruitfulness, but it is more than that, it is a matter of life as well. The branch does not live its own life, but lives in the vine, participates in the life of the vine. The branch not only abides in the vine, but the vine abides in the branch. Severed, so as to prevent participation in the life of the vine, the branch withers because it has no life in itself, but only in the vine. This Paul also says (Rom. 11:17): the Gentile Christian is a wild olive shoot that has to be grafted into the tree to live.

What is more, it is the Pauline concept of the Church as living in Christ, participating in His life,—it is in the light of this concept that John 6 can be rightly interpreted: "The bread of God is that which comes down from heaven, and gives life to the world" (6:33). "I am the living

bread which came down from heaven" (6:51). "Unless you eat the flesh of the Son of Man and drink His blood, you have no life in you; he who eats my flesh and drinks my blood has eternal life" (6:53). That is, he participates in Christ's eternal life.

### In St. Peter

A third great figure used in the New Testament to describe the Church is the figure of a building, a temple, or a house.

I Peter 2:4,5. "Come to him, to that living stone . . . and like living stones be yourselves built into a spiritual house, to be a holy priesthood."

The figure of a house built of separate, self-contained stones is not able to carry the writer's full thought without a qualification that leaves this house like no house ever heard of before. It begins when stones come to "Him, to that *living* stone." It proceeds when dead stones become in their turn "living stones" by being joined to Him. It ends in "a spiritual house" (*oikos pneumatikos*) which is not merely a house but a priesthood (we shall pick this up again later). But the concept, precisely like Paul's, of a corporate unity in Christ, is unmistakable.

Paul too describes the Church under the double figure of a "household" (the people comprising a family) and of a "temple" in Eph. 2:19-22. The meaning conveyed and the emphasis on the corporate nature of the Church are the same. In I Cor. 3:9-17 he uses "building" and "temple" for the same corporate picture, though this passage is often misunderstood and rendered individualistic by translators, including Phillips: "You are (*este*: plural) a temple of God (*naos theou*: singular) . . . "God's Spirit dwells in you" (*en humin*: plural). Compare I Cor. 6:19, where the same important combination of singular and plural is obscured in English translations. In "your body is a temple," the *body* and *temple* are singular, *to soma* and *naos*, but the *your* (*hupon*) is plural: "The body of you all is a temple."

### In St. Luke

It is important to note how this concept of the Church as Christ's body, a living organism in which He lives, lies behind many passages in the New Testament which do not state it explicitly or illustrate it by a vivid figure.

Acts 9:4. Paul, falling to the ground, "hears a voice saying to him, 'Saul, Saul, why do you persecute *me*?' And he said, 'Who are you, Lord?' And he said, 'I am Jesus, whom you are persecuting.'"

Paul might plausibly have denied persecuting Jesus. He was persecuting the Church. He was persecuting Christ only because the Church was Christ's body.

Luke 10:16. "He who hears you hears me, and he who rejects you rejects me, and he who rejects me rejects him who sent me."

## In St. Matthew

Matt. 18:20. "Where two or three are gathered in my name, there am I in the midst of them."

Matt. 28:20. "... lo, I am with you always, to the close of the age."

Matt. 25:35ff. "I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me . . . Truly I say to you, as you did it to one of the least of these my brethren, you did it to me."

## Conclusion

\* It is not likely that these passages and figures exaggerate the organic life and nature of the Church in Christ—that they say too much. It is far more likely that they inadequately express the reality of that mystery. What is certain is that the New Testament conception of the ministry grows out of this conception of the Church. If we forget this conception, we shall not understand anything the New Testament is saying about the ministry. The Church is a corporate existence in Christ. It is not a numerical total of any kind of individual persons whatsoever. It is not merely a community in any ordinary sense of that word, though it is true community, and perhaps the only one. It is *koinonia*, participation in Christ's own life.

## What Is the Christian Priesthood?

The English word *priest* is a frequent source of confusion. It derives from Latin *presbyter*, Greek *presbuteros*, elder. But the writers of the New Testament had two separate words for *elder* and *priest*. They do not mean the same thing in fact at all, and the New Testament never confuses them. It never says *presbuteros*, elder, when it means *priest*. The New Testament word for priest is *hiercus*. In Greek, from Homer down, this word had a single unambiguous meaning. It meant a man appointed, or consecrated or otherwise endowed with power to perform certain technical functions of ritual worship, especially to offer acceptable sacrifices, and to make effectual prayers. Likewise in the Septuagint *hiercus* is the regular if not invariable translation of the Old Testament *koben* and *kaben*, the only Hebrew word for priest. It occurs more than 400 times in the Old Testament in this sense.

In the New Testament *hiercus* always means priest, never means elder, for the good reason that the elders of that time were not priests. Priests are mentioned frequently in the New Testament. Occasionally they are heathen priests, like the priest of Zeus at Lystra in Acts 14:13, who was about to sacrifice bulls to Paul and Barnabas. But nearly always in the New Testament a priest is a Jewish priest, one who performed special functions in the temple worship in Jerusalem, but who had no indispensable

role in the Synagogue. The high priest is *archiereus*, and in its plural *archiereis* this title included retired and dismissed high priests and prominent members of their families.

There is not anywhere in the New Testament the shadow of an allusion to a Christian priest in the ordinary sense of the word, that is, a man qualified as over against others not qualified for the special functions of offering sacrifice, making priestly intercessions, or performing any other act which only a priest can perform. If the Church of the first century knew any such thing as an order or office of priest, it has left no evidence of the fact (1). Acts 6:7 mentions that "A great many of the priests were obedient to the faith" in Jerusalem before the controversy arose over Stephen. But there is no hint that their priesthood had anything to do with Christians.

If we remember that the real religious life and faith of the Jews was, at the time of Christ, already centered in the non-priestly worship of the synagogue and home, and that the first Christians both continued to use the synagogue and also brought over its liturgy and organizational structure into the Church, it is not surprising that, even as an historical circumstance, the early Church had no place for priests. But that is only part of the story. The New Testament gives other evidence about the Christian priesthood, and very clear evidence at that.

### The Priesthood of Christ

The Epistle to the Hebrews attributed both priesthood and high-priesthood to Christ and to Him alone. For the purposes of this study it would seem unnecessary to treat this book exhaustively. It is well to note, however, that the argument of the Epistle to the Hebrews not only indicates that a Christian priesthood was unknown to the writer, but that this argument, if accepted, would make such a priesthood unallowable (2). The chief points made about Christ's priesthood seem to be the following:

1. It is to Jesus only that Christians look as to a priest. He is "The apostle and high priest of our confession" (3:1). He is, by God's direct appointment, the permanent priest: "Thou art my Son . . . Thou art a priest forever after the order of Melchizedek" (5:5,6).

2. Jesus has performed perfectly and permanently the functions of a priest for all Christians. He has made "expiation for the sins of the

---

1. Clement in his Epistle chapters 40-44 is citing Old Testament institutions when he makes distinction between high-priest, priest, Levite, and layman (40:5). But when applying the lesson to the Church, he makes no mention of priests, but only of apostles, bishops, (also called presbyters in 44:5), and deacons. The idea of orders and of succession is foreshadowed in Clement, of course. But the offices he mentions are only those of the New Testament, and the office of priest is not among them.

2. This is all the more significant if, as scholars believe, both Hebrews and Clement's Epistle were written in Rome in the same decade, 90-100 A.D. Both these writings furnish correctives of legends about the early Roman church, making certain that no hierarchy existed in a church whose mind was speaking in them.



people" (2:17) by offering "for all time a single sacrifice for sins" (10:12). He has made and eternally makes the priestly intercession: "In the days of his flesh, Jesus offered up prayers and supplications, with loud cries and tears" (5:7). Again, "he always lives to make intercession for them" (7:25). And again, "Christ has entered . . . into heaven itself, now to appear in the presence of God on our behalf" (9:24). Christ's priesthood is not transferred to a human priest; He still actively exercises it.

3. This passing of Christ with His own blood into heaven to God, is the reality, the "good things to come" (9:11), of which the human priest before the altar and the high priest going into the Holy of Holies are only shadows, "copies" (9:23). "For since the law has but a shadow of the good things to come instead of the true form of these realities, it can never, by the sacrifices which are continually offered year after year, make perfect those who draw near. Otherwise, would they not have ceased to be offered" (10:1,2). That is to say, when the true priest has once for all performed the true function of a priest, the continuous function of human priests ceases. A continuous priesthood in the hands of men belongs to an uncompleted cleansing, an unfinished redemption.

4. A priesthood like that of Christ is attributed to Melchizedek. He could serve as a prototype of Christ precisely because he did not belong to any human, continuous, institutional priesthood. He had no predecessor and no successor (except Christ) in his priesthood. "He is without father or mother or genealogy, and has neither beginning of days nor end of life, but resembling the Son of God he continues a priest forever" (7:3). Christ is priest forever "after the order of Melchizedek" for the same reasons: He belongs to no institutional priesthood, is descended from Judah, not Levi, and is appointed directly by God. This is the real priesthood of which the Levitical was a copy; it is superior to the Levitical; and Levi in Abraham's loins paid tithe to Melchizedek (7:4-10).

5. This eternal priesthood sets aside the continuous priesthood in the hands of men. It means a change of the law, "For when there is a change in the priesthood, there is necessarily a change in the law as well" (7:11,12). Jesus is the priest of an entirely new covenant that displaces the old: "For if that first covenant had been faultless, there would have been no occasion for a second" (8:7). "In speaking of a new covenant he treats the first as obsolete" (8:13). Both the law establishing the institutional priesthood and the priesthood itself belong to the old covenant and are abrogated in the new.

6. Christ's priesthood, being perfect and eternal, renders a continuous human priesthood both needless and anachronistic. "The former priests were many in number, because they were prevented by death from continuing in office: but he holds his priesthood permanently, because he continues forever. Consequently he is able for all time to save those who draw near to God through him, since he always lives to make intercession for them . . . He had no need, like those high priests, to offer sacrifices daily . . . He did this once for all when he offered up himself" (7:23-27). Christ has neither demitted nor delegated His priesthood.

7. Christ's once for all sacrifice and His permanent advocacy in heaven disallow all other priesthoods. "And every priest stands daily at his service, offering repeatedly the same sacrifice, which can never take away sins. But when Christ had offered for all time a single sacrifice for sins, he sat down at the right hand of God, then to wait until his enemies should be made a stool for his feet. For by a single offering he has perfected for all time those who are consecrated . . . 'I will remember their sins and their misdeeds no more.' Where there is forgiveness of these, there is no longer any offering for sin" (10:11-18).

This should be enough to show that the thought of the Epistle to the Hebrews is incompatible with the very idea of a ritual priesthood in the Christian Church. Melchizedek and Christ are the only two individuals ever called priests in the Christian tradition in the Epistle to the Hebrews or anywhere else in the New Testament.

### Priesthood and the Church

It may be a surprise to many Protestants to realize that the New Testament never calls any Christian individual a priest. Surely the priesthood of believers has some foundation there! It has, but its foundation is often misunderstood. There are five passages in which the words *priest* or *priesthood* are used with reference to Christians, but not as individuals; they are used with reference to the corporate body of Christians, that is, to the Church. The passages are as follows:

1. I Peter 2:4,5. "Come to him, to that living stone, rejected by men but in God's sight chosen and precious; and like living stones be yourselves built into a spiritual house, to be a holy priesthood (*eis hierateuma hagion*), to offer spiritual sacrifices (*pneumatikas thusias*) acceptable to God through Jesus Christ."

The similarity of this and the following passages is due to the writer's echoing the Old Testament. Ex. 19:6, "You shall be a kingdom of priests to me, and a holy nation" (Septuagint: *humeis de eseste moi basileion hierateuma kai ethnos hagion*, literally "a royal priesthood"). Is. 61:6, "But you shall be called the priests of the Lord (*biereis kurion*), the ministers of our God (*leitourgoi theou*) shall you be named" (The English is a translation of the Hebrew, not the Septuagint). In both passages the speaker is God. This is what the "people of God" were meant to be. The Hebrew conception of the corporate unity of God's people is present in these passages. The early Christians, beginning with Peter and Paul, believed that they were the true Israel, through which and in which as a race, a nation, a corporate body of people, all that God had promised Israel was fulfilled. It seemed perfectly proper to them to quote these words. This was what the whole creation had been waiting for.

2. I Peter 2:9,10. "But you are a chosen race, a royal priesthood (*basileion hierateuma*), a holy nation (*ethnos hagion*), God's own people (*laos eis peripoiesin*), that you may declare the deeds of him who called

you out of darkness into his marvellous light. Once you were no people but now you are God's people; once you had not received mercy but now you have received mercy."

3. Rev. 1:5,6. "To him who loves us and has freed us from our sins by his blood and made us a kingdom (*kai epoiesen hemas basileian*), priests to his God and Father (*biereis to theo kai patri autou*), to him be glory and dominion for ever and ever. Amen."

4. Rev. 5:9,10. "Worthy art thou to take the scroll and to open its seals, for thou wast slain and by thy blood didst ransom men for God from every tribe and tongue and people and nation, and hast made them a kingdom and priests to our God (*kai epoiasas autous to theo hemon basileian kai biereis*: and hast made them unto our God a kingdom and priests), and they shall reign on earth."

This, believed by many scholars to be a Christian liturgical hymn of the first century is given here as the hymn to the Lamb, sung by the four living creatures (*zoa*) and the twenty-four presbyters before God's throne, after the Lamb had taken the sealed scroll from the hand of God.

5. Rev. 20:6. "Blessed and holy is he who shares in the first resurrection. Over such the second death has no power, but they shall be the priests of God and of Christ (*esontai biereis tou theou kai tou christou*), and they shall reign with him a thousand years."

This is all: two passages in I Peter and three in Revelations. These are the New Testament's only allusions to priesthood with reference to Christians. The word *priest* in the singular does not occur (*biereus*). No separate, autonomous person is ever called a priest. There is always a group of Christians who are priests together. With one exception, the last passage, which speaks of the resurrection, the *priests* or *priesthood* is always in apposition with the kingdom, or nation, or chosen people, or God's own people, or some other such collective or corporate entity, for which the priesthood is a synonym, or to which it is an adjunct. Priesthood is never attributed in the New Testament to any single person. It certainly is not attributed to any group or order within the Church. It is predicated of the Church itself, the whole Church as a unit.

What does this mean? We are sure to misunderstand it if we forget what the Church is in the New Testament. Such things could be said only of a Church that is Christ's own body, not something apart from Him. It means that, since the only priesthood is Christ's, and since only He can exercise the priestly function, He does exercise it through His own body, the Church. The Church is not an autonomous body; it is His body; it lives and acts only as He lives and acts in it and through it. A priestly function can be predicated of the Church only in the sense that the Church exists for and acts in the service of His priesthood, serves as an instrument through which He exercises His priesthood. Christ does not abdicate His priesthood, nor transfer it to the Church. These five passages notwithstanding, the New Testament characteristically speaks of the role of the Church

and of Christians as service, *diakonia*. These passages are not to be taken in a different sense.

Because Christ's priesthood does operate in the whole body of Christ's people together, it operates in the lowliest member of that body exactly as much and in exactly the same way as in the "highest" and "holiest" member. But as an individual person, on the ground of his rights and powers and potentialities as a human being, a believer has no priesthood, just as he has no Christian life at all on those grounds. He is a priest only as he serves as an instrument of Christ's priesthood, in the same way that he has life only by participation in Christ's life as a member of Christ's body. Priesthood is a function of Christ exercised through His body. It is no human being's personal possession.

The individual Christian does, however, act as the instrument for the exercise of Christ's priesthood, by virtue of his participation in the life of Christ's body, the Church. He has "put on Christ" in his baptism (Gal. 3:27), participated in the blood and body of Christ in the Communion (I Cor. 10:16), and he has thus become a living member of that body. He is qualified to act in Christ's service, not by his natural aptitudes and "gifts" but by supernatural endowment through the act of the Holy Spirit. As a member of Christ's body he can present his body as a living, holy, acceptable sacrifice, which is his reasonable worship (*logiken latreian*. Rom. 12:1). As a member of Christ's body, he can offer effectual prayers and intercessions: "If you abide in me, and my words abide in you, ask whatever you will, and it shall be done for you" (John 15:7). Life in Christ's body qualifies the individual Christian, as only this can qualify any person, to serve as the instrument of Christ's priesthood.

## *The Ministry as the Functioning of Christ's Body*

In the light of what we have seen, the most important consideration of all concerning the ministry may be put in the following generalization: On every page of the New Testament it is assumed that the whole meaning of the Gospel is an open secret, hidden through the ages, but revealed in and revealed to the whole body of this new people Christ had prepared for God; that direct access to God, the knowledge of God and of the mysteries of Christ, possession by God's Spirit and exercise of His supernatural gifts, are the joint possession of the whole body of this new Israel, and that they are expected of every member of this body, not because he lives like a Christian, but because he lives in Christ. The New Testament gives no hint that these high things are the possession of a certain class of people or a certain rank of officers who, more than other people, are credited with esoteric or special knowledge or power. Just because it



is so universal, this fact is tedious to illustrate. But it is there in the very beginning, in Peter's sermon at Pentecost, whose emphasis is precisely that God has now poured out His spirit on *all* flesh, not kings and priests and prophets only, but on young men and old men, sons and daughters, man-servants and maidservants (Acts 2). This supremely important consideration makes a special ranking of Christians unthinkable.

It is no accident that I Cor. 12, which gives the fullest description of the Church as the body of Christ, should also furnish the longest and widest list of the functions performed, the things done, in the full assembly of Christians. The Church reveals its own nature most completely in worship.

This list, which we cannot be sure Paul meant to be exhaustive, is nevertheless gone over three times in this chapter, with some variations, in verses 8-10, in 28, and again in 29-30. Moreover, since some of these functions have become modified or lost by the Church, we can not be sure of the exact nature of some of them. Nor can we be sure Paul meant to describe all of them as distinct from each other. We can be sure, however, that we have here a description of things done in the full assembly, the worship service, of Christians at Corinth in the fifties of the first century.

1. "The utterance of wisdom" (*logos sophias*). This may or may not have special reference to *apostles*, which leads the list in both verses 28 and 29.

2. "The utterance of knowledge" (*logos gnoseos*). This may be a form of prophecy, since prophets are No. 2 in both 28 and 29. Or it may have reference to teachers, No. 3 in both 28 and 29. The latter seems more probable, since prophecy is No. 6 in this first list, verse 10. Unless connected with teachers, knowledge is omitted in both 28 and 29.

It seems likely that "the utterance of wisdom" and "the utterance of knowledge" are identified with "if I have prophetic powers and understand all mysteries (*mysteria*) and all knowledge (*gnosin*)" in 13:2. If so, these functions were performed by both apostles and prophets, as well as other Christians.

3. "Faith" (*pistis*). It is most unlikely that Paul is categorizing or schematizing here. Compare 13:2, "though I have all faith, so as to remove mountains." The special exercise of faith in the assembly probably included both "gifts of healing" and "working of (other) miracles." Faith is not repeated in either 28 or 29.

4. "Gifts of healing" (*charismata biamaton*). These gifts, described in these identical words, constitute No. 5 in both 28 and 29.

5. "Working of miracles" (*energemata dunameon*), literally, workings of powers. This function, called simply powers (*dunameis*), is No. 4 in both 28 and 29.

6. "Prophecy" (*propheteia*). Under the title prophets (*prophetai*) this function is No. 2 in both 28 and 29. From Paul's discussion of prophecy in chapter 14:1-5 and his allusions to it throughout chapter 14, it seems clear that prophecy means rational communication, such as takes place in preaching and in teaching. It needed no interpretation as did tongues, because its meaning was understood by all. It probably included different kinds of speaking. It certainly meant speaking under the impulsion of the Holy Spirit. Goodspeed's translation of *propheteia* as "inspired preaching" is not far from the meaning, though not a literal translation.

7. "The ability to distinguish between spirits" (*diakriseis pneumatōn*). This function is not mentioned in the third list in verse 30. It is not in the second list in verse 28 either unless one of the two new terms there ("helpers" and "administrators") includes this function.

This distinguishing between spirits was a function Paul thought very important in connection with both prophets and speakers in tongues. The Spirit who gave some to prophecy, gave others to discriminate between the Holy Spirit's message and that deriving from other spirits. There were also tests to which the whole Church was expected to subject all speakers. One test was what the spirit said of Christ: "No one speaking by the Spirit of God ever says 'Jesus be cursed!' and no one can say 'Jesus is Lord' except by the Holy Spirit" (12:3). Another test was love, *agape* (Chapter 13). Compare 14:26-33. Also I John 4:1-6.

8. "Various kinds of tongues" (*gene glossōn*). This occurs in identical words as No. 8 in verse 28, and "speak with tongues" is No. 6 in verse 30. This is clearly speaking in unknown language, widely practiced and highly valued in Corinth in the early fifties. Paul does not condemn it, rather claims to excel them in this gift (14:18). He condemns a disorderly use of it, disallows it unless accompanied by interpretation, ranks it below rational speech, and describes it as a function of the Spirit-empowered body of Christ that is given to people as members of the Church and exercised for the Church (Chapters 12 and 14, *passim*).

9. "The interpretation of tongues" (*hermenia glossōn*). This function is omitted in verse 28 and is No. 7 and last in verse 30. The unintelligible speech had meaning, and the Spirit who gave some to speak it, gave others to understand it and translate it into speech intelligible to all.

10. "Helpers" (*antilempseis*), in verse 28. This is the only occurrence of the word in the New Testament. In the Septuagint it occurs with the meaning of *aids*, *helps*. If it here means that, it may refer to the functions characteristically performed by deacons. But there is another possibility. In classical writers, whom Paul probably knew, *antilempsis* has wider meanings, including "apprehension", "mutual acceptance", and "objection of a disputant." In this sense it might describe the function of distinguishing the Spirit speaking through a prophet from a false spirit. Questioning, discussion, and debate, following exposition of the lessons, was a practice in the synagogue services Edersheim says (3), and the New

Testament shows a number of synagogue services breaking up in controversy, including that where Jesus preached in Nazareth (Luke 4:28). If Paul did not mean this, then "helpers", here and in the second list in verse 28, can be related to the function of deacons.

11. "Administrators" (*kuberneseis*). It means governments, or, as the American Revised Version has in the margin "wise counsels". It describes the function characteristically performed by the elders (*presbuteroi*) acting as an administrative council. This function is also mentioned only here, in the second list, verse 28.

We have here eleven functions performed in the assembly of Christians in Corinth in the early fifties. Most of those mentioned in Romans 12 fit into these functional categories, and show that similar functions were performed in the Roman assembly: "service" (*diakonia*) becomes explicit (Romans 12:6-8) but is probably not limited to one form of service, and the same is probably true of "he who gives aid" (*ho proistamenos*), and "he who does acts of mercy" (*ho eleon*). "He who exhorts" (*ho parakalon*) is new only if it is not a form of prophecy or teaching. "He who contributes" (*ho metadidous*) seems new. It is not superfluous to point out that all these equally are gifts of God's Spirit "according to grace" (*charismata kata ten charin*, Rom. 12:6), even the contributions.

Ephesians 4:11ff. has two new words that indicate functions but probably do not constitute new categories: "evangelists" (*euaggelistas*) are probably not functionaries distinct from prophets and teachers; "pastors" (*poimenas*: shepherds) are probably not distinct from helpers and administrators. If they are distinct, then we have two more new functions.

We have, then, some fifteen functions mentioned as existing in Paul's time in Pauline churches, Corinth and Ephesus, and in non-Pauline Rome. What are we to think of these functions? Whose functions are they? On the basis of the New Testament's evidence we cannot doubt that these functions were all performed. We cannot suppose that they represent distinct officers in the early Church, much less distinct orders of "clergy". We cannot suppose that any such idea as "clergy", as over against the rest of the Church, existed. Nor can we, in my opinion, suppose that this state of affairs existed only because of the primitive, disorganized state of the early Church, and that it was corrected by the subsequent development of fixed roles, offices, and orders—not without losing the sense of the Church's corporate nature, at any rate. But this last point would go beyond a study of the New Testament.

It seems to me that from I Cor. Chapters 10—14 we should draw the following conclusions:

1. We could call these functions of the Holy Spirit in the sense that they derive from Him, are empowered by Him, and do His work. We could call them functions of Christ in the sense that they are elsewhere called the gifts of the risen Christ (Eph. 4:8-10. Acts 2:33). We could say that they derive from God, because it is He who has "adjusted

the body" (12:24) and "appointed in the Church first apostles" etc. (12:28).

2. Paul here describes these functions as being performed by the body of Christ in carrying on its life processes. What Paul says about the human body here is said about the functioning of Christ's body. The details about the body are explicitly applied to the Church (12:12,13,27). It is Christ who performs the functions of the Church, through the members of His body. Christ, and only He, is priest. But the New Testament attributes all other important forms of ministry to Him first of all. Christ is the true *apostolos* as well as the high priest (*archiereus*) of our confession (Heb. 3:1). Christ is the true *poimen*, shepherd (Heb. 13:20. John 10:2-16). Christ is the true teacher (*didaskalos*, John 13:13). Christ is the true *episkopos*, bishop (I Peter 2:25). Christ is the true deacon or servant (*diakonos*, Rom. 15:8). The members of His body serve as organs through which He performs His ministry.

3. These functions are performed in the assembly of Christians, where the body most clearly expresses its corporate nature. They are all equally "manifestations of the Spirit" (12:7) and equally "inspired by one and the same Spirit" (12:11)—equally, that is, the helping and contributing quite as much as the speaking in tongues or the apostolate. There are no "charismatic" gifts, as distinguished from others not charismatic. All, even the simplest confession, are charismatic.

4. The supposedly least function is indispensable to the body. The functions are ranked, not by their intrinsic quality, but solely by their usefulness to the whole body. They are "for the common good" (12:7), "that the Church may be edified" (14:5). When desiring manifestations of the Spirit, Christians should "strive to excel in building up the Church" (14:12). The New Testament category for all ministry is *diakonia*, service, not role or prerogative.

5. They are seen as functions of the whole body, belonging to the body, not to the members, the persons who perform them. These are not functions of the individual as a Christian believer. The qualification as Christians is shared by all alike, but the Spirit's bestowal for service on each is different, though existing for the whole body. "Are all prophets? Are all teachers?" The answer, of course, is *no*. In the New Testament, therefore, the ministry is not derived from the priesthood of the individual believer. The individual Christian is not everything the Church is.

6. This qualification, enabling, is through immediate and special gift by God's Spirit of what they did not otherwise possess. They are "gifts" (*charismata*, 12:4), "spiritual gifts" (*pneumatika*, 12:1), "gifts that differ according to the grace given to us" (*charismata kata ten charin ten dotheisan hemin diaphora*, Rom. 12:6), according to grace, that is, and not according to nature.

8. It is part of the body's constitution that different functions shall be performed by different persons as members, but all of them by the body, of the body, and for the body. "God has set some (*bous men etheto*



*bo theos*) . . . first apostles, second prophets, third teachers" (12:28). And again, "If the whole body were an eye, where would be the hearing? . . . If all were a single organ, where would the body be?" (12:17,19).

9. These functions are not seen as rigidly divided into fixed roles or offices allotted permanently to certain persons and confined to them. If they were, Paul could not say what he says to the whole Church at Corinth: "When you come together, each one has a hymn, a lesson, a revelation, a tongue, or an interpretation" (14:26). "Desire earnestly the spiritual gifts, especially that you may prophesy" (14:1), and "Earnestly desire the higher gifts" (12:31); that is, any of these gifts is a possibility for any Christian. "If all speak in tongues" (14:23), means that they may, perhaps sometimes do. "I want you all to speak in tongues, but even more to prophesy" (14:5) means that neither tongues nor prophecy was the pre-empted right of certain officers. "If all prophesy" (14:24) and "For you can all prophesy one by one" (14:31) means that any one might prophesy. The trouble was to keep them from doing it all at the same time. It was a matter of order, too, and order as well as power was an attribute of God Himself, according to Paul (14:33,40).

## *Offices in the New Testament*

The New Testament does of course speak of officers as well as functions in the Church. The offices that most clearly affect a doctrine of the ministry are those of the apostles, elders and bishops, and deacons. These are all spoken of under those titles. We must examine what is said about them and try to see how they were understood in New Testament times in the Church. To do this, we have to forget what these offices have later become in the history of the Church, when the roles were fixed and typed. When the New Testament says "bishop" it does not mean what ten thousand Catholic and Anglican and Lutheran and Methodist bishops have since made it mean. When it says "presbyter" or "elder" it does not mean what myriads of Catholic priests and Protestant elders have made it mean.

### **The Apostolate**

We need not doubt that the twelve apostles, including the successor of Judas, occupied a position of special honor in the Church. They were a special group because Jesus Himself had chosen and called them, had sent them out to preach, and had given them power to heal—all this in addition to their being personally associated with Jesus in his life, death, and resurrection. The narrative of the choosing of Judas's successor in Acts 1 gives evidence that the group was special. The full circle of twelve was important. The prayer and the casting of lots meant that the Lord personally chose and called Matthias too. But something more than such an election was needed to qualify him to become one of the twelve. It was Christ's own call plus the fact that Matthias was one of those "who have

accompanied us during all the time that the Lord Jesus went in and out among us, beginning from the baptism of John until the day when he was taken up from us" (1:21f). No man who lacked that experience could ever qualify as a successor to any of the twelve. Paul was called as directly and personally by Jesus as any of the twelve, but he was not and could not be in the same group with the twelve, nor could he nor any man ever be a successor of the twelve apostles nor of Peter. The circle is closed eternally. It has the same once-for-all-ness as Christ's life, death and resurrection. These were the men "who were chosen by God as witnesses" (Acts 10:41), personal and firsthand witnesses, of these once-for-all events. They can have no successors with the same qualification. It is no wonder that they occupied a special position in the Church.

Of the twelve we need only say further that the New Testament does not describe them as bishops but as apostles. None of them is called a bishop in the New Testament. Other men who were not of the twelve apostles served as bishops while the apostles were still alive. Therefore the New Testament bishops were not the successors of the twelve apostles. The New Testament contains, in fact, no such concept as "successors of the apostles," whether of the twelve or of other apostles. It does not contain the idea that the apostolate, or any other charismatic function, will cease. An apostolate derived by succession could be thought important only when an apostolate provided by direct charismatic gift was no longer believed in.

What concerns us most is that the New Testament apostolate was a much wider group than the twelve, much wider than the twelve plus Paul. If Paul qualified as an apostle because he had seen the risen Lord, was "a witness to his resurrection" (Acts 1:22), others qualified of whom it is not said they had seen the Lord. If Paul and Barnabas, already prophets and teachers along with three others (Acts 13:1), became qualified as apostles (Acts 14:14) because they were formally commissioned by the Church at Antioch (Acts 13:2,3), others qualified of whom it is not told that they were commissioned thus. The theory either that apostles must, or that they need not be formally commissioned by a church, can be sustained only by an argument from silence.

In the early chapters of I Cor. Paul is speaking of himself, Apollos, and Cephas (1:12). In 3:5 he calls himself and Apollos "servants" (*diakonoi*). In 4:6-9 he calls Apollos and himself apostles, exhibited as last of all, "like men sentenced to death." Apollos is an apostle, as well as Cephas and Paul.

In I Thess. Paul, Silvanus, and Timothy join in greeting the Church, and Paul says: "You know what kind of men we proved to be among you (1:5) . . . nor did we seek glory from men (2:6) . . . though we might have made demands as apostles of Christ" (*hos Christou apostoloi*). Silvanus and Timothy are called apostles along with himself.

In Romans 16:7 Paul includes Andronicus and Junias in the apostolate; he says: "Greet Andronicus and Junias, my kinsmen and my fellow prisoners;

they are men of note among the apostles (*en tois apostolois*), and they were in Christ before me."

Here and there we also catch glimpses of more numerous and less well authenticated apostles. For example, in II Cor. 11:4, 5: "If some one comes and preaches another Jesus . . . you submit to it readily enough. I think that I am not in the least inferior to these superlative apostles" (*ton huperlian apostolon*). What marked these men as false apostles was not the absence of valid ordination but the false gospel they preached (verses 12-15). If they had preached the true Gospel Paul would have recognized them as true apostles. If Paul, called by God directly and commissioned by Antioch, if an angelic apostle sent straight from heaven preaches anything but the true Gospel, he is anathema (Gal. 1:8f).

The decisive point is that Paul could not talk this way if there had not been in the fifties men who were regarded and who regarded themselves as apostles, going from place to place and preaching. If there had existed any such thing as valid ordination or commissioning, we can be sure both Paul and the Jerusalem Church (Cp. Acts 15:24) would have invoked it. There is no evidence in the New Testament that an apostolate was ever questioned or validated by appeal to a formal commissioning by the Church. There was no test of whether a man was a true apostle or a false one except the gospel he preached. Paul's vindication of himself was not that he had been called, had seen Christ, or been ordained, but that in his ministry "the signs of a true apostle were performed among you" (II Cor. 12:12). Doing the work of an apostle is the proof of an apostolate.

It is in such a context that we must read what the Spirit says to the Church at Ephesus in Rev. 2:2: "You have tested those who call themselves apostles but are not, and found them false." This was written near the end of the first century, and the same situation still obtained as in Paul's day. It lasted into the second century.

From the evidence it seems impossible to conclude that the apostolate in the first century was a rigidly fixed or distinctly typed role in the Church. In its stricter sense centering in the twelve, in its looser sense including unworthy and irresponsible pretenders, the word apostle nevertheless had a real and profound meaning. The apostles were the authorized representatives of Christ, sent by Him to preach His Gospel and to exercise His power (*exousia*). They were also significantly called "messengers of the churches" (*apostoloi ekklesion*, II Cor. 8:23). This meaning of the apostolate was possible because the local assemblies of Christians, though without unified government or common officers or authoritative Christian literature, still felt they were one in Christ, that they belonged to one corporate body, the body of Christ.

### Elders and Bishops

The word bishop (*episkopos*) occurs once in the New Testament as a title of Christ (I Peter 2:25). It occurs four times as the title of an officer

in the Church (Acts 20:28. Phil. 1:1. I Tim. 3:2. Titus 1:7). The word *episkope* occurs four times: twice translated as "visitation" (Luke 19:44. I Peter 2:12), once as "office" in a quotation from Psalm 109:8 (Acts 1:20), and once as "the office of bishop" (I Tim. 3:1).

The word "elder" (*presbuteros*) occurs frequently, always, with four exceptions, in the plural "elders," and it refers either to the familiar college or council of elders in the Jewish community, or to a similarly conceived and similarly functioning group in the Church.

These words *bishops* and *elders* designate the same office and are used interchangeably. Acts 20 says Paul stopped at Miletus and "sent to Ephesus and called to him the elders of the church" which he had himself established (vs.17). But in verse 28 he says to this same group: "Take heed to yourselves and to all the flock, in which the Holy Spirit has made you guardians" (*episkopous*). This is the council of elders or bishops of the one assembly in Ephesus. Paul certainly established elders in the churches he founded. His chronicler says that he and Barnabas did not leave Asia Minor after the first missionary tour until "they had appointed elders for them in every church" (Acts 14:23). Paul salutes another Church he founded as "The saints in Christ Jesus who are at Philippi, with the bishops and deacons" (Phil. 1:1). He does not mention elders at Philippi, who were certainly there; and if "bishops" had not meant elders, he surely would have greeted them also. Conversely, the account of the Jerusalem Church in Acts 15 makes repetitious use of the phrase "the apostles and elders," designating the leaders, and the "apostles and elders, with the whole church," to indicate the full assembly, but never mentions bishops.

In I Tim. 3, the officers of the Church are again referred to under the two terms "bishop" (verses 1-7) and "deacons" (verses 8-13). The qualifications of bishops in 1-7 are suitable for one who shares the government or oversight of the Church, as are the almost identical qualifications echoed in Titus 1:5-9, where this kind of officer is first called elder and then bishop (verses 5,7). But in I Tim. 5:17 the title, which was "bishop" in chapter 3, suddenly changes to "elders," who have not been previously mentioned, and their function is to rule well, but also to preach and teach. It was an honor to be thought worthy of appointment to such a position. We should note, however, that the "double honor" was not conferred by the appointment or ordination, but was due to those "who rule well" and "labor in preaching and teaching" (verse 17). Again, it was doing the work of an elder that proved one a real elder.

It is significant that Paul, who was familiar with the office of deacons and of presbyter-bishops, should not have mentioned them in discussing the charismatic functioning of the Church, either in I Cor. 12-14, in Rom. 12, or in Eph. 4. The reason can only be that these offices did not constitute fixed roles to each of which certain of the functions and forms of service were assigned. We have already noted evidence, first, that the functions were not so strictly allotted, and, second, that it was not the offices as offices that formed the constitution of Christ's body, but was the functions. We



shall see still more evidence later. If the offices as such had been indispensable to the existence of the body, Paul could not thus have omitted them. Indeed, how could the institution of elders be an unique mark of the Church, when it was an inheritance from Jewish community life? Paul's mind was on the charismatic functions which mark the Church's presence and *are* indispensable to the existence of Christ's body. It *is* necessary that the gifts of God's Spirit operate in the Church. It is *not* necessary that certain of them operate always and only through an institutionally typed role in the society. To say it is, is to claim divine sanction for human distinctions of class and role.

I conclude that the well known Jewish institution of community government by a council of elders, all equal and not thought of as clergy, was taken over by the Church from the beginning, like many other things Jewish. The role of elder, like that of apostle, was not rigidly fixed, but contained different functions, indeed included the same functions as the apostolate: to preach and teach and direct the life of the Church, though perhaps in established communities rather than on the frontiers. Peter in his First Epistle calls himself both an apostle (1:1) and an elder (5:1). The Church of the first century would not have understood the saying: "Where the bishop is, there is the Church; where the bishop is not, the Church is not." But it understood as no subsequent generation of Christians has understood this saying: "Where Christ is, the Church is, for it is His body." This helps our doctrine of the ministry: the functions are God-given; the roles of officers is a matter of institutional life.

## The Diaconate

The Authorized Version, influenced by Roman and Anglican conceptions of the clergy, has assigned a factitious meaning to the word "deacon" (*diakonos*). This word occurs 30 times in the New Testament. Only three times does the Authorized Version translate it as "deacon" (Phil. 1:1. I Tim. 3:8. I Tim. 3:12). In all three of these passages it does refer to an officer not an elder-bishop, and it therefore sounds like a real deacon. But in 7 passages this version translates it "servant," and in Greek it does not sound like a deacon at all. If *diakonos* were translated "deacon," they would read as follows: Matt. 22:13, "Then the king said to the deacons"; Matt. 23:11, "He who is greatest among you shall be your deacon" (the same in Mark 9:35); John 2:5, "His mother said to the deacons" (again in verse 9); John 12:26, "And where I am, there shall my deacon be also"; Rom. 16:1, "I commend . . . Phoebe, a deaconess of the Church at Cenchreae."

It is still more enlightening to note the 20 places *diakonos* occurs but is translated "minister," and see how impossible it is to think the New Testament uses this word to designate a fixed role. Here is how some of them would read if *diakonos* were translated "deacon": Rom. 13:4, "He (the ruler) is God's deacon for your good"; Rom. 15:8, "Christ became a deacon to the circumcised"; I Cor. 3:5, "What then is Apollos? What is Paul? Deacons through whom you believed"; II Cor. 3:6, "Who has qualified us to be deacons of a new covenant"; II Cor. 11:15, "It is not strange if his

(Satan's) deacons disguise themselves as deacons of righteousness"; II Cor. 11:23, "Are they (Paul's rival apostles and prophets) deacons of Christ? I am a better one"; Gal. 2:17, "Is Christ then a deacon of sin?" Eph. 3:7, "Of this gospel I was made a deacon"; Col. 1:6-8, "from the day you heard and understood the grace of God in truth, as you learned it from Epaphras our beloved fellow servant (*sundoulou*). He is a faithful deacon of Christ on our behalf." That is, Epaphras, the first apostle and preacher at Colossae, is here called a deacon. The title of deacon is again given to Paul in Col. 1:23 and 1:25, to Tychicus in Col. 4:7, to Timothy in I Thess. 3:2, and again to Timothy in I Tim. 4:6.

As for the word *diakonia*, it is not once translated "diaconate," as it would have to be if these were technical terms designating a clerical office. Here the Authorized Version is right. The word occurs more than 30 times, and is translated simply "ministry" 16 times, "ministration" 6 times, "ministering" 3 times, "administration" twice, "service" twice, and "office" once. The last instance is interesting. It is Rom. 11:13 where Paul says, "Inasmuch then as I am an apostle to the Gentiles, I magnify my ministry" (*diakonian*). If there were orders or even offices in the clergy in New Testament times, Paul's office would most inaccurately be called a diaconate.

The verb *diakoneo* in its 37 occurrences yields similar results. It is correctly translated "minister unto" 15 times, "serve" 10 times, and simply "minister" 7 times. I do not think it necessary to give a demonstration. It would be equally conclusive. An illuminating use is, however, made of the verb *diakoneo* (to "deacon," or serve) in Acts 6:2-4, in the account of the appointment of the first "deacons" in the Church at Jerusalem. The apostles say: "It is not right that we should give up preaching the word of God to deacon tables. Therefore. . . pick out . . . seven men . . . whom we may appoint to this duty. But we will devote ourselves to prayer and to the diaconate of the word." That is, both the apostles and these new officers were deacons, servants. What is more, Stephen, one of these new deacons proceeds at once to get his death not by "deaconing" but by preaching too pointedly.

I conclude that the creation of this new office of deacon was a natural and practical expedient for getting the functions of the Church performed in an orderly and effective way. The function of ministration to necessity was indispensable to the body of Christ, was part of its divine constitution, and was as fully charismatic as preaching or the administration of the two sacraments. But the occasion and form of that need was temporal. The officer put in charge of it was not confined to these specific functions as his role, and the office was not and did not become an organic part of the Church, indispensable to its existence. The office was a matter of institutional expediency. This is clear from the narrative in Acts 6. The apostles prayed and laid their hands on the new deacons after they were chosen. But they neither prayed, consulted Scripture, nor invoked the Holy Spirit about whether they should have deacons. It was simply a case where something had to be done, and the suggestion of the twelve "pleased the multitude." All typed roles and distinctions of status or occupation are social and institutional matters. That is why Paul did not include them in a

description of the Church's constitution and functions. This makes possible a generalization that ought to help us in our doctrine of the ministry: roles and offices are shaped by institutional, social, cultural processes; the Church as an institution produces them; the natural division of labor, the assigning of roles, is beginning here in the early days of the Church's institutional life; it is subject to the control of group expediency.

This is how the writers of the New Testament saw it, not only with respect to the deacon's service, but also with respect to the preaching. The function of preaching is indispensable to the Church's life, as Paul shows in Romans 10:14,15. The Church cannot exist unless men call on the name of the Lord, they cannot call on Him in whom they have not believed, and they cannot believe in Him of whom they have not heard. It is absolutely necessary, therefore, that they hear. And they cannot hear without a preacher. The function of preaching is indispensable, then. But the forms and occasions of that preaching are variable, as is the personal status of the preacher, and there are many variations in the New Testament. These are subject to circumstance, opportunity, expediency. No form, no official personnel, is indispensable, as is the function.

Paul's last question is no less vital for being a purely practical question: "How can men preach unless they be sent?" It is an institutional and historical necessity, then, but no less a real necessity, that deliberate thought be taken for the manner and conditions of the sending, since God sends men through the Church, but not without action by the Church. Yet the manner and conditions of the sending are not unalterable, no typed procedure is indispensable. The function of proclaiming the Gospel is. All hitherto known types of preaching ministry might disappear, but the Church would live on if only the function of proclaiming the Gospel were performed in any fashion whatsoever. The Church is a living organism. Its life is not an automatic nor a merely biological process. It "grows with a growth that is from God." Its members grow old and die, but He is always providing it with new ones. For it is His body, and for discharging the functions of His life He can give it what members He will, and distribute His gifts among them as He will.

### Office or "Liturgy"

I have not been able to find evidence that the New Testament Church knew the concept of "office" in the abstract, apart from some fairly specific function. The New Testament knows a ministry, a ministration, a service, a *diakonia* in many places, as we have seen. It knows a work, a use, a function, that is, a *praxis* in one passage, Romans 12:4. It knows a Jewish priest's office, a *bierateia* in two passages, Luke 1:9 and Hebrews 7:5. It knows an office of bishop, an *episkope* in I Tim. 3:1. It knows a verb, *beirateuo*, translated by the phrase "execute the priest's office," in one passage, Luke 1:8. These are the only words translated "office" in the Authorized Version of the New Testament. It is to be noted that in only one of these passages, Rom. 12:4, is "office" the translation of a Greek noun. In all the

others "office" is supplied, and there is no Greek noun answering to it, only the single noun that designates function.

In recent Roman and Anglo-catholic studies, notably in Gregory Dix's important book, *THE SHAPE OF THE LITURGY*, the word *liturgy* (*leitourgia*) is claimed as the designation of a specific role, and "liturgies" as distinguishing laymen and different orders of clergy in the Church. Dix does not claim the New Testament as his authority for this, but rather Clement's *EPISTLE TO THE CORINTHIANS*. Yet this is done in support of the theory that such fixed roles are part of the Church's very constitution. And to keep the record straight we must look at *leitourgia* in the New Testament.

It occurs only six times. Here are the passages: 1. Luke 1:23, speaking of Zechariah, a Jewish priest, "And when his time of *service* (*bai hemera tes leitourgias autou*) was ended, he went to his home." 2. Heb. 8:6, "Christ has obtained a *ministry* (*leitourgias*) which is as much more excellent than the old as the covenant he mediates in better." 3. Heb. 9:21, of Moses acting as priest, "In the same way he sprinkled with blood the tent and all the vessels used in *worship*" (*panta ta skeue tes leitourgias*). 4. II Cor. 9:12, about the collection for the poor in Jerusalem: "For the rendering of this *service* (*tes leitourgias tautes*) not only supplies the wants of the saints but also overflows in many thanksgivings to God." 5. Phil. 2:17, of Paul's death, under a metaphor drawn from the temple sacrifice or from pagan sacrifices: "Even if I am to be poured as a libation upon the sacrificial offering of your faith (*epi te thusia kai leitourgia tes pisteos humon*), I am glad and rejoice with you all." The offering is the Church's faith, the Church offers it; Paul is only a libation on it. 6. Phil. 2:30, of Epaphroditus: "He nearly died for the work of Christ, risking his life to complete your *service* to me" (*tes pros me leitourgias*). This is a liturgy rendered to Paul by the whole Church at Philippi, Epaphroditus almost becoming a libation on it.

It is evident that none of these uses of the word can have reference to clerical or any other sort of typed functions performed by certain orders or officers in the Church. Thus no Christian clerical or priestly function, except Christ's, is ever alluded to in the New Testament as a "liturgy." The Christian ministry is always referred to in terms of *diakonia*, service, or some such word.

## Ordination

The act of ordaining, as a recognized form of consecration to a function or office, was so little fixed as an idea in the New Testament Church that there is no word serving consistently to designate such an act. There are 13 different Greek verbs that are translated "to ordain" in the Authorized Version. Only five of them ever occur in passages that could possibly refer to ordination as we think of it. The significant thing is that there are five different words. If ordination had been in the first century a technical idea as important as it later became, there would have been one word, or at most two, like our "ordination" and "consecration." The five verbs



are as follows: 1. When Titus 1:5 says "ordain elders in every town," the word is *kathistemi*. It is used twice in Hebrews: for the appointment of the Jewish high priest (5:1) and of Christ (8:3). 2. When Mark 3:14 says Jesus ordained twelve, the word is that indefinite Greek verb *poieo*. 3. When John 15:16 quotes Jesus, "I have chosen you and ordained you," the word is *tithemi*. It is used again in I Tim. 2:7 by Paul: "For this I am ordained a preacher." 4. In Acts 14:23, "When they had ordained them elders in every church," the word is *cheirotoneo*. It occurs again in II Cor. 8:19: "He (an unnamed famous preacher) was also *chosen* of the churches." 5. When in Acts 1:22 Peter proposes, "Of the men . . . must one be ordained to be a witness with us," the word is simply *ginomai*, "one must become a witness with us." Considering the variety of these words, and particularly the wide versatility of the first three, it is impossible to think ordination was an indispensable rite with a fixed meaning in the New Testament Church.

If one should ask whether the technical term for ordination in the New Testament is not one word but the act of laying on of hands (*epithesis cheiron*), the facts are as follows: Leaving out the 9 times in the Gospels and Acts in which "laying hands on" means arresting or putting in custody, we undoubtedly have here an act that had profound significance in the New Testament Church. It is, however, by no means confined to ordination. Jesus blessed the children by laying hands on them (Matt. 19:13). He often laid or "put" His hands on those He healed (Mark 7:32; 8:23,25; Luke 4:40; 13:13). So did other Christians after Him (Acts 9:12,17; 28:8). The Holy Spirit was imparted in connection with baptism by the laying on of hands (Acts 8:17-19; 19:6. Compare Heb. 6:2). This leaves five passages that refer to the laying or putting on of hands in an act of commissioning. 1. The commissioning of the seven deacons in Acts 6:6. 2. The commissioning of Paul and Barnabas at Antioch in Acts 13:1-3. The three other references are all in the letters to Timothy. Two of them refer to Timothy's own ordination or commissioning (I Tim. 4:14. II Tim. 1:6). The other is the familiar warning against hastily laying hands on any man (I Tim. 5:22). It does not certainly refer to the commissioning of elders or deacons, but probably does.

There can be no doubt that this solemn act was performed in the New Testament Church in connection with the bestowal of a mandate. What meaning did it have? It could not have meant so much as the impartation of the Holy Spirit, for the possession of the Spirit was expected of every Christian (Acts 8:14-16), and the deacons are explicitly said to have been full of the Spirit before their appointment (Acts 6:3). It could not have meant less than a solemn commissioning for a definite kind of work.

We should note that at each of these ordinations the hands laid on the ordained were the hands of a group, not of an individual. It was a corporate action. At the ordination of Judas' successor in Acts 1:26, no hands were laid on, probably because it was the Lord Himself who was appointing Matthias, and, possibly though not certainly, because the college of apostles could not act officially until it was complete. At the ordination of the deacons in Acts 6:6, it was the college of the apostles who "prayed and

laid their hands upon them." At the "setting apart" of Paul and Barnabas in Acts 13:3, it was apparently, though not certainly, the whole Church that "fasting and praying laid their hands on them and sent them off." This could mean that no college of elders yet existed at Antioch, but it could also mean that such a group existed but is not explicitly mentioned. In any case, it was neither the Twelve nor their successors who did the ordaining. The decisive point is that if in the New Testament Church power to ordain belonged to certain persons or to a clergy, this ambiguity could hardly have been left in Luke's account.

According to I Tim. 4:14 Timothy received his gift "by prophecy, with the laying on of the hands of the presbytery" (*meta epitheseos ton cheiron tou presbyteriou*). "The presbytery" is a collective noun in the singular, and this is exceedingly important, for it means that the elders were acting as a corporate group, not as individuals. Incidentally, I have here had to use the Authorized Version or the American Revised which is the same, for the Revised Standard, Goodspeed, Weymouth, and Phillips (LETTERS TO YOUNG CHURCHES), all mistranslate this collective singular as a plural, "the presbyters." Only Moffatt and the Roman Catholic New Testament show awareness of the true concept of a corporate action. In II Tim. 1:6 Paul speaks of "the laying on of my hands" (*ton cheiron mou*), but this is not to be interpreted as cancelling the description of Timothy's ordination in I Timothy. And here we do not know what local assembly ordained Timothy.

These facts seem to me to justify the following conclusions:

1. Something that can be called ordination was practiced, a solemn setting apart or commissioning of persons for the performance of certain definite functions of the Church. I think the New Testament will not sustain us in saying that ordination is a later and purely human ceremony that does not confer any real authority or power.

2. There was no officer nor group of officers to which the New Testament attributes the exclusive right or power to ordain, neither the apostles as individuals nor as a corporate group, nor the elder-bishops as individuals or as a corporate group. Both groups did it, and it was probably done also by the whole Church in public assembly at times.

3. Both the action of the twelve apostles as a corporate group, and the action of the elders as a corporate group, imply that in their action it is the Church itself acting, as a corporate unit, as the body of Christ; it is the whole Church that actually does through them what it belongs to the Church to do. It is Christ doing His work and The Spirit's work and God's work through His body, in which the members can only act out the functions of the body. This is true of every officer. A function of the Church is laid on the ordained, and the Church performs it, Christ performs it through him. The function is not transferred from the Church to him so that it ceases to be the Church's function and becomes his private function. He performs the function as a *diakonia*, a service; he does not possess it as a right or a privilege.

## SUGGESTED READINGS

- ASMUSSEN, H. DIE KIRCHE UND DAS AMT. *Muenchen*, 1939.
- BANG, J. P., THE NATURE AND FUNCTION OF THE CHURCH. 1934.
- FLEW, N., JESUS AND HIS CHURCH, 1936.
- GULIN, E. G., "Das geistliche Amt im Neuen Testament," in ZEITSCHRIFT FÜR DIE SYST. THEOLOGIE. 1935, p. 296-313.
- HEBERT, A.H., THE THRONE OF DAVID. 1941.
- HERTZBERG, H., DIE WERDENDE KIRCHE IM ALTEN TESTAMENT. 1950.
- JOHANSSON, N., PARAKLETOI. 1940.
- JOHNSON, A. R., THE ONE AND THE MANY IN THE ISRAELITE CONCEPTION OF GOD. 1942.
- MANSON, J. W., THE CHURCH'S MINISTRY. Philadelphia, 1948.
- MENOU, P. H., L'ÉGLISE ET LES MINISTÈRES SELON LE NOUVEAU TESTAMENT. Paris, 1949.
- PEDERSEN, J., ISRAEL: ITS LIFE AND CULTURE. III-IV, p. 33-197. 1940.
- PHYTHIAN-ADAMS, J., THE CALL OF ISRAEL. 1934.
- PHYTHIAN-ADAMS, J., THE PEOPLE AND THE PRESENCE. 1942.
- ROBINSON, W., "The Hebrew Concept of Corporate Personality," in BZAW, No. 66, 1936.
- ROWLEY, H. H., THE BIBLICAL DOCTRINE OF ELECTION. 1951.
- SASS, G., APOSTELAMT UND KIRCHE. *Muenchen*, 1939.
- SCHWEIZER, E., DAS LEBEN DES HERRN IN DER GEMEINDE UND IHREN DIENSTEN. *Zuerich*.
- SCOTT, H. B., "Kingdom of Priests," in OUDE TESTAMENT, VIII (1950), p. 213ff.
- THE APOSTOLIC MINISTRY, Edited by the Bishop of Oxford, Dr. Kirk, 1946.









# PLAN NOW TO ATTEND FALL SESSIONS

## The Graduate School

Tuesday, September 9 to December 16, 1952

10:30 a.m. FUNCTIONAL *Living Liturgies*

Prof. H. Grady Davis

A comparative study of selected liturgies in contemporary use and representing the major divisions of Christendom, with special attention to the Eastern Orthodox, Armenian, Roman, Lutheran, and Anglican. In addition to lectures, students will read and report on special subjects.

1:30 p.m. HISTORICAL *Religions of the Ancient Near East*

Prof. C. Umhau Wolf

A study in translation of the major religions of the Ancient Near East with special attention to their relation to the Old Testament. Sumerian, Assyro-Babylonian, Ugaratian, Hittite, Mycenaean and Persian will be considered in class. Minor religions will be the subject of seminar reports and term papers.

Cost per course \$18 for full credit; \$10 for audit.

The Spring sessions will be conducted by Professors Vööbus and Sittler.

## SEMINARY DIRECTORY

|                                                       |                             |
|-------------------------------------------------------|-----------------------------|
| Seminary Office, 1644 S. Eleventh Ave., Maywood, Ill. | FI llmore 4-4200            |
| President's Office                                    | FI llmore 4-4201            |
| Office Manager, Mrs. Alice Bett                       | Home Phone FI llmore 4-1380 |
| Librarian, Miss Alice Dagan                           | Call Information            |
| East Dormitory (Mabel Cummings Lindop Memorial)       | FI llmore 3-9562            |
| West Dormitory (Charles Sidney Passavant Memorial)    | FI llmore 3-9561            |
| Weidner-Kuhns House                                   | FI llmore 3-3062            |
| Dormitory, 1624 South Eleventh Ave.                   | FI llmore 4-7322            |
| Dormitory, 1630 South Eleventh Ave.                   | FI llmore 3-3666            |
| Off-Campus House, 1114 S. 3rd Ave.                    | FI llmore 4-6336            |
| Off-Campus House, 1912 S. Eighth Ave.                 | FI llmore 4-1927            |
| Caretaker, Mr. Fred Meyer                             | FI llmore 3-4016            |
| Dietician, Mr. Henry Pendergast                       | FI llmore 4-8466            |
| Off-Campus House, 1033 S. 10th                        | FI llmore 4-0632            |

\* \* \*

|                                            |                                              |
|--------------------------------------------|----------------------------------------------|
| President: Dr. Armin G. Weng               | Office, FI llmore 4-4200<br>FI llmore 4-4201 |
| Residence: 800 S. Clifton Ave., Park Ridge | TA lcott 3-2003                              |

### Faculty members:

|                                                |                  |
|------------------------------------------------|------------------|
| Professor H. Grady Davis, 1612 S. 13th Ave.    | FI llmore 3-4993 |
| Professor Robert H. Fischer, 1612 S. 11th Ave. | FI llmore 4-4654 |
| Professor Joseph Sittler, 1606 S. 11th Ave.    | FI llmore 3-3039 |
| Professor C. Umhau Wolf, 1618 S. 11th Ave.     | FI llmore 4-6973 |
| Professor Arthur Vööbus, 1607 S. 10th Ave.     | FI llmore 4-0249 |

\* \* \*

### President of the Alumni Association:

|                                                                         |                 |
|-------------------------------------------------------------------------|-----------------|
| The Rev. Eldred H. Trede, 2645 N. Francisco Avenue,<br>Chicago 47, Ill. | BE lmont 5-0240 |
|-------------------------------------------------------------------------|-----------------|

### President of the Seminary Guild:

|                                                            |                    |
|------------------------------------------------------------|--------------------|
| Mrs. Albert Nyland, 1113 W. 104th St.,<br>Chicago 43, Ill. | CE darcrest 3-1684 |
|------------------------------------------------------------|--------------------|



PACIFIC LUTHERAN  
THEOLOGICAL SEMINARY  
LIBRARY

LEVEL  
ONE

*The  
Chicago Lutheran  
Theological Seminary  
Record*



*Fall Number*

*Vol. 57, No. 4*

*October, 1952*

# CHICAGO LUTHERAN THEOLOGICAL SEMINARY

The Sixty-Third Academic Year  
1952 - 1953

## Registration and Orientation

|                                               |                                         |      |
|-----------------------------------------------|-----------------------------------------|------|
| for New Students .....                        | Fri., Sat., Mon., Aug. 29, 30, Sept. 1, | 1952 |
| Registration for Middlers and Seniors .....   | Fri., Sat., Mon., Aug. 29, 30, Sept. 1, | 1952 |
| Opening Service .....                         | 10:30 a.m., Tuesday, September 2,       | 1952 |
| Fall Quarter's Classes begin .....            | 1:30 p.m. Tuesday, September 2,         | 1952 |
| Fall Quarter ends .....                       | 12:30 noon, Friday, November 14,        | 1952 |
| Winter Quarter begins .....                   | 8 a.m., Monday, November 17,            | 1952 |
| Thanksgiving Recess begins .....              | 12:30 noon, Wednesday, November 26,     | 1952 |
| Thanksgiving Recess ends .....                | 8 a.m., Monday, December 1,             | 1952 |
| Christmas Recess begins .....                 | 12:30 noon, Friday, December 19,        | 1952 |
| Christmas Recess ends .....                   | 8 a.m., Monday, January 5,              | 1953 |
| Senior Comprehensive Examinations begin ..... | Monday, February 2,                     | 1953 |
| Winter Quarter ends .....                     | 12:30 noon, Friday, February 13,        | 1953 |
| Spring Quarter begins .....                   | Monday, February 16,                    | 1953 |
| Day of Preparation for Lent .....             | Monday, February 16,                    | 1953 |
| Matriculation Service .....                   | 8 p.m., Monday, February 16,            | 1953 |
| Holy Week Recess begins .....                 | 12:30 noon, Friday, March 27,           | 1953 |
| Holy Week Recess ends .....                   | 8 a.m., Tuesday, April 7,               | 1953 |
| Meeting of the Board of Directors .....       | 10 a.m., Thursday, May 7,               | 1953 |
| Commencement .....                            | 8 p.m., Thursday, May 14,               | 1953 |
| Spring Quarter ends .....                     | 12:30 noon, Friday, May 15,             | 1953 |

## GRADUATE STUDIES

THE FALL SEMESTER, SEPTEMBER 9, 1952 TO DECEMBER 16, 1952  
*(Lectures and class sessions on Tuesdays.)*

THE SPRING SEMESTER, JANUARY 6, 1953 TO APRIL 28, 1953  
*(Lectures and class sessions on Tuesdays.)*  
*Omit Tuesday of Holy Week, March 31, 1953)*

GRADUATE QUALIFYING EXAMINATIONS, WEEK OF  
DECEMBER 1 and APRIL 27

## THE 1952 SUMMER SESSION

FIRST TERM, MONDAY, JULY 7 to FRIDAY, JULY 25, 1952

SECOND TERM, MONDAY, JULY 28 to FRIDAY, AUGUST 15, 1952

THE SUMMER CONVOCATION, WEDNESDAY, 8 P.M., AUGUST 13, 1952  
*Two lectures or class sessions daily in each course.*

## TRANSPORTATION TO THE SEMINARY

*Chicago, Aurora and Elgin electric railway provides transportation from its station on Wells Street near Jackson Blvd., Chicago, to Eleventh Avenue Station, Maywood, two blocks north of the Seminary campus. If one has heavy bags to carry, it may be desirable to get off at the Fifth Avenue Station, Maywood, where cab service can be secured. Running time is thirty minutes.*

*Garfield Park C.T.A. elevated trains in Chicago's loop provide transfer to a C.T.A. Maywood-Westchester bus. The Seminary stop is Madison Street and Eleventh Avenue, three blocks north of the campus. Running time is forty-five minutes.*

*The Chicago Lutheran  
Theological Seminary Record*



*Fall Number*

THE CHICAGO  
LUTHERAN SEMINARY RECORD

---

---

VOL. LVII

MAYWOOD, ILLINOIS, OCTOBER, 1952

No. 4

---

---

Entered as Second-Class Matter at the Post Office at Maywood, Illinois,  
under Act of March 3rd, 1879.

---

---

The Chicago Lutheran Seminary RECORD is published on the 15th of January, April,  
July and October.

Subscription in the U.S.A. and Canada, 25 cents (stamps or money order).

Address: The Chicago Lutheran Seminary, 11th Avenue and Van Buren St., Maywood,  
Illinois.

Editor of this issue: Dr. Armin G. Weng.

---

---



## *Meet The Juniors:*

by ARMIN GEORGE WENG

Twenty-nine new students arrived on the Seminary campus August 29th in time for the orientation program. When the opening service was held on Tuesday, September 2, a total of 92 students listened to the address by Professor Jerald Brauer of the University of Chicago.

These twenty-nine men beginning their theological study form an interesting group. They vary in appearance and they vary in types of ability. All of them have something in common — a sincere determination to become good ministers. Twelve of the incoming students come with college transcripts which mark them as superior students; ten others are distinctly above average. Thus, twenty-one of the twenty-nine are definitely superior or above average students — the kind of men who could get into medical school or the better law schools, were they so inclined. The remaining eight come for the most part with good solid average grades. Students whose college transcripts were poor were not admitted. They simply would be unable to carry the Seminary courses.

The number of men with war records becomes smaller with each incoming class. Seven of this new class saw service in World War II. As yet, no veterans of the Korean war are on the campus, although several are pre-enrolled. With fewer war veterans in school, the average age is lower than for the past years. Twelve of the incoming students are twenty-two years of age. A few are considerably older. One man was a successful school superintendent; another was connected with a brokerage firm. The head of the company wrote about him, "I hope you find some reason for refusing to accept him — he's just too good a man for us to lose." One incoming student was in the home office of a great life insurance company. These three men, successful in their respective fields, were convinced that no true happiness could come to them unless they gave themselves to the ministry of the Church of Christ.

It is interesting to note that the percentage of married students remains high. Eleven of the twenty-nine are married. Facts do not bear out the assertion frequently made that when the supply of GI students ran out, the seminary student bodies would again consist of single men. A fair percentage of the incoming single students have already given notice of intention to wed next summer or the summer following. A majority of the members of the class will graduate as married men.

In the past few years the students coming from universities and non-church colleges have just about equalized those coming from church schools. Last year, for example, of thirty-five incoming students, sixteen were graduates of universities and non-church schools and nineteen held degrees from church colleges. This year, amazingly enough, only six are graduates of universities and non-church schools, and twenty-three graduated from church colleges. Actually, this fact has no great significance, but is men-

tioned simply as a matter of interest. However, it is encouraging and is a tribute to the work done on university campuses by National Lutheran Council Student Service, that as many as six have come from secular institutions where the campus atmosphere is often anti-religious or, at least, indifferent to religion. Perhaps that very atmosphere creates in stout hearts a determination to witness for Christ. Last year thirty-eight per cent of the student body came from university campuses and sixty-two per cent from church colleges. This year thirty-three per cent of the students are university and non-church school graduates and sixty-six per cent hold degrees from church colleges.

The incoming students come from fifteen different states and are graduates of nineteen colleges and universities. They come from New York to the east and the state of Washington to the west; from Minnesota to the north and North Carolina to the south. Thus, as in years past, the Chicago Seminary attracts men from all over the United States and Canada. There is nothing provincial about Maywood's student body.

Eleven synods of the United Lutheran Church are represented by incoming students, and two other Lutheran bodies, namely Augustana and Evangelical Lutheran. The Illinois Synod furnishes the largest number of students, eight. Wartburg is next with four men. Two each come from Augustana, Iowa, Nebraska, and North Carolina synods. One each came from Indiana, Michigan, Pittsburgh, New York, Western Canada, and E.L.C.

Carthage College furnished the largest number of incoming students — eight. Two each came from Lenoir-Rhyne and Wisconsin State College. Sixteen colleges and universities sent one man each.

The diversity of backgrounds and training make for an interesting class. Every member presents a fine challenge to the Faculty — to lead into truth, to help think for himself, and to train towards an effective ministry.

## "Operation Library" Accomplished

"Peace, it's wonderful!" for the workmen have departed at last and the new library building is finished.

For those who wish to know the *efficient* way to move a library, as well as for the merely curious, we shall summarize our move.

All details were carefully planned. The building would be completed June 19; the books would have been packed and the empty bookcases would be taken to the new building, cut apart, and assembled in new groupings. All of this would take about a week. On June 26 the books, new furniture and equipment would go over, and be set in place according to the prepared charts; the books would be unpacked and put on the shelves and by



**LIBRARY BUILDING** dedicated September 28, 1952

July 7 all would be in readiness for the opening of summer school. The workmen at the new building were in hearty accord with our plans; later we discovered they were loath to disillusion us.

The student maintenance crew gathered trailer loads of small empty crates from the neighboring chain stores — crates still redolent with their recent burdens of apples, oranges, and grapefruit (plus one or two offenders that had harbored "neck bones", which crates were detected promptly and summarily discarded). The books were packed in order, the boxes neatly labeled and numbered consecutively. Fortunately, school was not in session so the tidal wave of boxes could occupy not only the corridors but the classrooms as well. This moved according to plan. Then the deadline for the completion of the building came — and went — and the place still swarmed with workers.

As the date for summer school opening drew perilously close, Dr. Weng issued an ultimatum: "We must have these classrooms. You'll have to get out of the administration building." So we did. The decorators were painting,

the floormen were laying tile, the plumbers were installing sinks, the electricians were hanging fixtures, the carpenters were hanging doors, and dirt and plaster covered everything. But we moved in!

The packed crates were hauled over in a rented truck, and the books were put, temporarily, on the only available shelves, and covered with newspapers. The furniture was brought over and stored in one room. The traffic lane from the front door to the circulation desk was cleared, the needed reserve books were unearthed, and it was announced that the library would provide only reserve-book service during the first term of summer school.

The workmen labored steadily. After three weeks, when the first summer term ended, only the carpenters and decorators and electricians were still with us. Then the old bookcases were brought over, cut into sections and refitted for a lower level of stacks. The main floor and mezzanine of the building were usable, but due to the constant sawing and hammering on the bookcases, most of the students forsook the sawdust and noise and took their books out onto the campus. Gradually the cases were completed, and all the books were shifted to occupy the three levels of stacks and to fill the reference room. Daily vacuuming had defeated most of the plaster dust, the windows had been cleaned, the floors waxed, the books dusted again, the furniture placed. As summer school ended, we were ready for business.

The above demonstrates that the efficient way to move a library is to be certain the building is completed before the move is made.

But the rewards are large. We think the finished building is very attractive, and so did the patient, and co-operative summer students who said they really enjoyed the once-in-a-lifetime experience. The library is not too severely modern, and has dignity and an uncluttered appeal. In coloring and in simplicity it appeals to masculine taste. (A student's wife, tho, offered to take any of the furniture on permanent loan if we got tired of it; so it isn't too austere.)

The fireplace draws all eyes, and above it, as a proper focal point of the building, is a cross bearing the living, risen Christ. This cross and a framed print of Van Gogh's inspiring "Starry Night" were gifts. One of the students at summer school has promised to create an impressionistic oil painting to fit a particular wall and color scheme. The modern wheel-like clock, usually evokes the question, "Where did you find that?" (and not in derogatory tones, either.) The old furniture which was refinished blends well with the new, and the overall effect of the whole building and its furnishings is one of newness and efficiency, with sleek modern lines.

The landscaping, unfortunately, has a look of newness, too. The foundation box was planted with yews and red geraniums, so the front of the building has been attractive all summer. By next spring the cherry and crab apple trees will blossom, and flowering shrubs of almond, plum, and forsythia will add color to the garden area.

A small group was discussing the "rightness" of certain pictures for the new building. One student finally said, "Well, this doesn't have to be an art museum." It *isn't*, of course, but books as well as individuals can be attractively housed, and that is what we have worked to accomplish.



Books, and their use, are of primary importance, and the surroundings are designed to further such use. Our book collection of 20,000 volumes occupies a little less than two-thirds of the stack space, so approximately 12,000 additional books can be housed. There are nearly 300 new books awaiting cataloging. While the majority of titles are of a theological nature, we have some recent acquisitions for popular reading: *The Silver Chalice*; *The Gown of Glory*; *The Peron Era*, etc. Anyone may borrow these books and we will send them by mail, if requested. We are grateful for the money received from the CHEY Appeal, which helped to pay for the library, and we are anxious to be helpful to CHEY's contributors. May we send you a book to read — one of the above, or perhaps one by C. S. Lewis who is enjoyed by all churchgoers? Send your request to us at our new address:

THE LIBRARY  
Chicago Lutheran Theological Seminary  
1670 S. 11th Ave  
Maywood, Ill.

Better yet, if you are in the Chicago area, come to see the new library for yourself. Enjoy its beauty, use it, and rejoice with us in this fine new tool for the development of our church's leaders.

### *Library Gifts*

- \$50 Sunday School of Holy Trinity Lutheran Church, Elgin, Ill. —  
purchase of cross and picture
- \$45 Mrs. Mabel Dagan and Miss Alice Dagan  
purchase of bird bath and slip covers
- Lazy Susan - Mrs. A. Leeseberg
- Plants, shrubs, flowers, and bulbs - Mrs. G. Klupping; Mrs. E. Peery; Miss  
F. Bett; Mrs. J. McCleary; Mrs. L. F. Gruber; 1952-3 Student  
body
- Tree - Mr. and Mrs. Walter Bett
- Clock - Senior Class of 1952
- Charging desk - Alumni Association
- \$150 Mrs. Blanche Gilbert and Miss Mabel Gurley for a study carrel in  
in memory of their mother, Mrs. Bertha Gurley
- \$80 By numerous friends in memory of Dr. Weng's mother, Mrs. George  
M. Weng



Above: **BROWSING ROOM**, with main stacks to the right. There is also a mezzanine above the stacks with further stack space and study carrels.

Below: **CHARGING DESK**, with librarian's office behind, and office of assistant librarian at left.





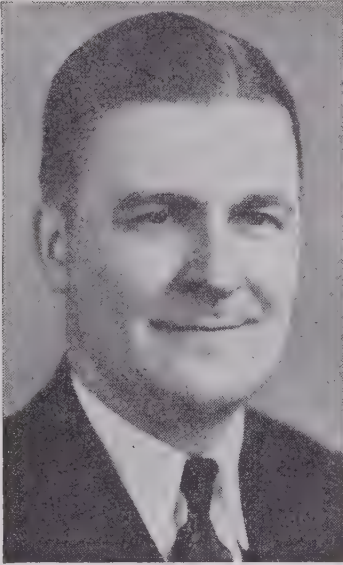
Above: **MAIN READING ROOM**, with shelves for reserve books, and magazine shelves. At front right, new books.



Below: **REFERENCE ROOM** on lower floor of library building. Furniture for this room had not yet arrived at time picture was taken.



## Alton M. Motter



The Seminary is happy to announce the appointment of the Rev. Alton M. Motter as lecturer for the current academic year in the field of Christian Education. Pastor Motter will teach the courses in Christian Education and in Catechetics. As a former teacher in the field of Religious Education at Hamline University, and as Associate Editor of the *Pulpit* and Managing Editor of *The Twentieth Century Quarterly* (a quarterly publication in the field of Christian Education), Pastor Motter brings to the Seminary a wealth of experience.

Alton M. Motter was born in Silver Run, Maryland, in 1907. He received the B.S. Degree from Gettysburg College and the B.D. and S.T.M. Degrees from Gettysburg Seminary. He also did graduate work at Union Theological Seminary, New York, and at the University of Chicago.

From 1933 to 1946 he was the successful pastor of the Lutheran Church of the Redeemer, Harrisburg, Pennsylvania. From 1946 to 1950 Pastor Motter was Executive Secretary of the St. Paul (Minnesota) Council of Churches. It was during two of these years that he taught Religious Education at Hamline University. During the summer of 1950, Alton Motter was lecturer at Chautauqua Institution, Lake Chautauqua, New York. He has contributed to the *Christian Century* and to other religious periodicals.

In December, 1950, our lecturer became Executive Director of the Chicago Sunday Evening Club, organized in 1907, and considered the nation's oldest and most significant Sunday night interdenominational service. It brings top religious leaders from every part of America to Orchestra Hall in down-town Chicago to share in a weekly two-hour Sunday evening program. Pastor Motter also serves as Director of the Department of Radio and Television of the Church Federation of Greater Chicago and conducts a weekly religious news broadcast over WENR, Chicago.



## *Walter R. Herborn*



Instructor in Greek, assisting Professors Vööbus and Wolf, is *Walter R. Herborn*. Mr. Herborn taught a Greek section last year in a very satisfactory manner, and this year is teaching all who did not take Greek in college.

Mr. Herborn was born March 25, 1909, in Essen, Germany. After completing the work in the elementary schools of Essen, he entered the Gymnasium there. Upon graduation, he did graduate work at the Universities of Munich, Cologne, and Wuerzburg. His graduate studies were continued in this country in the Catholic University, Washington, D.C.

For many years Mr. Herborn taught Greek, Latin, and German in private schools. In March, 1951, he entered the Chicago Lutheran Theological Seminary as a special student. He is now rated as a senior.

In May, 1951, Walter was married to Dr. Gudrun Verbeek, who is at present staff physician at Elgin State Hospital. In addition to teaching Greek at the Seminary and completing his Seminary studies, Mr. Herborn is parish worker at Holy Trinity Lutheran Church, Elgin, Illinois.

## *A Unique Course Offered*

One of the most significant courses at the Seminary is the course for seniors entitled Pastoral Care, taught by Professor H. Grady Davis, with the field work directed by Dr. Charles Bachmann, City Missionary of the United Lutheran Social Mission Society of Illinois. The catalog of the Seminary explains that this is a course studying the ministry to individuals: "The Theory of Pastoral Counseling, its objectives and techniques, is studied in relation to the proper functions of an evangelical ministry. Actual work as Chaplain's Assistant is required of all students. . . . Students make calls as assigned and written reports of their work are evaluated. This course provides actual skill in the ministry to the sick and an opportunity to acquire skills in pastoral care."

Thus says the catalog. The description is quite clear. But a peek behind the words at what actually goes on in this course so important to the minister of human souls will be of more than passing interest.

Dr. Davis, who is eminently qualified for his work, presents the lectures in the classrooms and assigns readings in connection with the course. One half day each week, from 2 to 5 p.m., every senior works in a hospital —

Billings at the University of Chicago, St. Luke's, or Marine — under the direction of Dr. Bachmann, a graduate of the Seminary, whose advanced degree was earned at Boston University. Dr. Bachmann serves the Seminary through the cooperation of Pastor Harold Reisch, Executive Director of the Social Mission Society, and with the active approval of the Board of the Society.

To consider the programs at all three hospitals would be confusing. The work at the University of Chicago hospital may well be taken as representative of the program.

In the first week there is an orientation session. The nature of the program is explained, assignments are made, and the students are given a "what-would-you-say quiz." The second week is spent in becoming acquainted with the hospital, and in an informal session with Mr. Brown, administrator of the University hospitals. Then the student makes his first sick call, which is carefully written up that evening. The third week features a discussion with Miss Morgan, supervisor of nurses. That evening the second case is written up. The first book report was handed to Dr. Bachmann upon arrival at the hospital.

In the eleven weeks of the course, there are nine case write-ups and three book reports to be prepared by every student. But of greater interest to the reader of these lines is the nature of the discussions at the hospital preceding the visiting of patients—and the careful verbatim record in triplicate which must be made the evening of the afternoon at the hospital. The case studies, incidentally, are discussed, analyzed, and criticized by both instructors of the class.

The fifth week of the course, Dr. Morris and Dr. Palmer, staff doctors, meet the students to discuss the relationship between physician and pastor. The sixth week's conference is entitled, "Meeting the Surgeon," with Dr. Clark in charge. The seventh week is "Meeting the Psychiatrist," Dr. Apter. A pathological conference, led by Dr. Cannon, is scheduled for the eighth week.

The next two weeks are of unusual interest to the students, for they take their places in the operating rooms in one of America's greatest surgical hospitals. An operation is witnessed and explained the ninth week, and the following week the students see the mystery of a Caesarian Section with explanation by a leading obstetrician. The eleventh week is devoted to final evaluation and examination.

The Chicago Seminary is fortunate to be located about a half hour's drive from several of America's greatest hospitals. It is fortunate also in the good relations existing between these hospitals and the Seminary. It is also fortunate in having men like Dr. Davis and Dr. Bachmann on its staff who can plan and successfully carry out this unique pastoral care program. The Chicago Seminary student is fortunate in being given this unusual course which will enable him to minister far more effectively in the hospitals to which his parishoners will be sent for healing. True healing is not only of the body—it is of the spirit also. Recognizing this, the Chicago Seminary has pioneered in giving its students familiarity with counseling and hospital techniques in order that the Church may be better served by its graduates.

## *New Look In The Administration Building*

Not only is there a new look in the offices, but the offices themselves are new. Gone are the days when Seminary business was conducted in an office that was already crowded when two desks and two secretaries occupied it—and became seriously overcrowded when even three students came in to do business.

The cubby-hole offices have given way to fine new spacious offices, looking out onto the campus. Those alumni who remember nostalgically Room No. 2, on the first floor where Old Testament was dispensed by Dr. Wolf, are in for a jolt when they see the transformation which has been wrought.

With additional classroom space now available on the second floor, this first floor classroom has been converted into the new main office and President's office. The walls are wood paneled to a height of eight feet with a light pickled finish. A counter running the length of the office makes for a much greater efficiency in conducting business. The outer office is decorated in yellow and the President's office is green. New drapes for the President's office are to be the gift of Mr. Walter W. Welsch of St. John's Church, Joliet, Illinois, the Rev. William Boldt, pastor.

The "new look" in the Administration Building also includes on the first floor a relocated and more spacious bookstore, and a large and refurbished Faculty Lounge. Professors' offices have been provided on the second floor in quarters previously occupied by the Library office and bookstore.

Yes, we like the new look! And you will, too.

## *The Last Lap*

The Seminary Guild is on the last lap of its important project of re-furnishing all of the rooms in Lindop Dormitory. Only seven more sets of furniture are needed, at a cost of about \$2200. About \$8000 has already been expended on the project.

Do you, as an individual, have it in your heart to do something special for the Seminary? Is there an organization in your church that needs a project outside of itself to give it life?

Be it a \$1.00 contribution or \$300 for the purchase of a complete set of furniture, the Seminary will be grateful for your part in providing for our students pleasant and comfortable surroundings.

Are you tempted at this moment to do something about it? Succumb, then, to temptation! Do it *NOW*. Send all contributions to:

Mrs. Armin G. Weng  
800 S. Clifton Avenue,  
Park Ridge, Illinois

## *The Summer Session*

Seventy-five students were enrolled in the Graduate Summer Session of 1952. Of these, thirty-two braved the terrific heat of Chicago's hottest and most humid summer to attend the first term; forty-three enjoyed the cooling breezes of Chicago's delightful summer weather which made study a delight during the second term. The instruction was on the usual high level, the daily chapel services were inspiring, and the fellowship with men and women from various parts of the United States and Canada representing different Lutheran church bodies was pleasant and stimulating.

Three members of the Maywood faculty were on the teaching staff this summer. In the first term, Professor Vööbus lectured on *The Concept of the Church in New Testament and Primitive Christianity*, and Professor Davis discussed *Living Liturgies*. In the second term, Professor Wolf, the Director of Graduate Studies, presented a course on *The Geography of the Near East*. Guest lecturers the first term were: Professor Jaroslav Pelikan of Concordia Seminary, who lectured on *Eastern Christendom*, and Professor Uuras Saarnivaara of Suomi Seminary, who gave a course on *Finnish Theological Development*. During the second term Professor William Albright of Johns Hopkins University lectured on *The Faith of Israel*, Professor Paul Holmer of the University of Minnesota gave a course on *The Significance of Kirkegaard*, and Professor Seymour Smith of Yale University lectured on *Religion in Higher Education*.

As in the past years, several women counsellors from the Division of Student Service, National Lutheran Council, were in attendance. Dr. Smith's course had been particularly planned for those working on university campuses.

## *Among The Faculty*

Unusual honors have come to members of the Seminary faculty.

DR. ARTHUR VÖÖBUS, New Testament professor, was granted a scholarship by the Committee For A Free Europe for study on early Biblical manuscripts at the British Museum, Marburg University, The Sorbonne, and the Vatican Library. Dr. Vööbus left for his studies during the summer and has been granted a leave for one quarter from his Seminary work. Dr. Wolf will assume Dr. Vööbus' teaching schedule for that quarter.

DR. C. UMHAU WOLF, Old Testament Professor, has been awarded a Fulbright grant to study the relations of Egypt and Palestine during the bronze age. He will be leaving about February 1st and returning about September 1st. His work will be in Egypt and probably also in Palestine. During his absence, his courses will be conducted by Dr. Vööbus.

DR. HENRY GRADY DAVIS, for the fourth year, has been a co-leader of the Maywood Great Books discussion group. He is a member of



the Chicago Committee for the Great Books which promote a one hour round table panel discussion on the radio every Tuesday from 9 to 10 p.m. over WFMT.

DR. JOSEPH SITTLER attended the meeting of the Lutheran World Federation at Hannover this summer as one of the official delegates of the United Lutheran Church. From the Hannover convention, Dr. Sittler traveled to Lund, Sweden, to attend the Third World Assembly on Faith and Order as an official Lutheran representative.

### *Golden Wedding Celebration*

The many friends of former Professor William Eckert will be happy to learn that he and Mrs. Eckert celebrated the golden jubilee of their wedding on June 29th. The First English Lutheran Church, South Haven, which he served for nine years, had a reception in their honor. Pastor Eckert is now pastor emeritus of the congregation.

From 1918 to 1942 he occupied the Louisa Bohn Franke chair of the English Bible at the Seminary. Prior to 1918 he was for several years the Seminary's successful General Secretary. Pastor Eckert was an inspiring teacher and as General Secretary laid financial plans from which the Seminary benefits even today.

## *An All-Chicago Seminary Family*

The COOPERRIDER family, we believe, is unique in the church. Father and four sons are all serving in the ministry and are all graduates of the same seminary, the Chicago Seminary. What is more, all are serving parishes in the Illinois Synod. The father, *Luther O.*, serves St. John's Church, Maywood. This is the church nearest the seminary and very happy relations have always existed between it and the Seminary. Mrs. Cooperrider has generously "mothered" and taken an interest in many of the students and is also an active leader in the Seminary Guild.

It is also interesting to note that every conference of the Illinois Synod has on its roll a Cooperrider. *Luther* serves St. John's, Pearl City and St. Paul's, Kent. *John* serves Calvary, Chicago. *Edward* is pastor of Zion Church, Liberty, and St. Peter's, Lost Prairie. *Loy*, most recently graduated, ministers to Trinity, Olney, and St. Paul's, Dundas.



### AN ALL-CHICAGO SEMINARY FAMILY

Left to Right: The Rev. Luther Cooperrider, (Class of 1948), the Rev. Edward Cooperrider, (Class of 1946), the Rev. John Cooperrider, (Class of 1948), the Rev. Loy Cooperrider, (Class of 1952), and their father, the Rev. Luther O. Cooperrider (Class of 1920)

## *North, South, East and West*

By now all of the Seminary's 1952 graduates are orientated in their new work and well started on their fall programs. Sixteen are serving in parishes of the United Lutheran Church, one is in Japan under the Board of Foreign Missions and two are serving with the armed forces as chaplains. The fields of labor are scattered to the four points of the compass:

Loy Cooperrider, Trinity Lutheran Church, Olney, Illinois  
 David Endres, Trinity Lutheran Church, Macomb, Illinois  
 Robert Engen, Trinity Lutheran Church, Manlius, Illinois  
 Norman Forde, Board of American Missions, Ft. Worth, Texas  
 Burnell Hartman, Ass't. pastor, Covenant Lutheran Church, Brooklyn, New York  
 Dale Knudsen, Bethlehem Lutheran Church, Los Alamos, New Mexico  
 Lawrence Oestreich, Fairview, Wiley Parish, Illinois  
 Burnell Peterson, Ass't. pastor, St. Paul's Lutheran Church, Denver, Col.  
 Ralph Riedesel, Chaplain, U. S. Air Force  
 Daniel Rolik, Ass't. pastor, Hope Lutheran Church, Detroit, Michigan  
 James Scherer, Board of Foreign Missions, Japan  
 Howard Schaar, Ass't. pastor, Grace Lutheran Church, Woodstock, Ill.  
 Rudolph Shintay, Holy Trinity Lutheran Church, Skaneateles, N.Y.  
 Lester Slagle, Divinity Lutheran Church, Toledo, Ohio  
 Norman Thalman, Christ Lutheran Church, Clarendon Hills, Illinois  
 John Walters, Immanuel Lutheran Church, Cairo, Illinois  
 Stephen Wise, Board of American Missions, Mansfield, Ohio  
 M. Theodore Zimmerman, Chaplain, U. S. Army  
 Don Zinger, Bethlehem Lutheran Church, Kansas City, Missouri



**1952 GRADUATES**

1st Row: Loy Cooperrider; Ralph Riedesel; Burnell Hartman; Dr. Armin G. Weng; Rudolph Shintay; John Walters; Stephen Wise  
 2nd Row: David Endres; Don Zinger; M. Theodore Zimmerman; James Scherer; Norman Forde; Norman Thalman; Lawrence Oestreich  
 3rd Row: Lester Slagle; Dale Knudsen; Robert Engen; Howard Schaar; Daniel Rolik; Burnell Hartman

## *Baccalaureate Sermon*

by the REV. HAROLD H. LENTZ, PH.D., LL.D.

*President of Carthage College*

Two concepts have had considerable influence on the message of this evening. First is my belief that I am here to preach, as part of a devotional service, rather than to lecture as an intellectual discipline. Therefore I am plunging into what is always a joyful task for me, namely: preaching from the word of God.

The second concept influencing the message is a judgment concerning the recipients of this message. Ordinarily the sermon is intended to apply to every one of the worshippers gathered to hear it. But on this occasion a group of young men soon to be ordained is primarily the congregation to whom the sermon is directed. Yet it is important that the rest of you are here. By your friendly interest in these young men you encourage them as they are launched upon their life work. And in the great priesthood of all believers it is well, indeed, that both lay and clerical members of Christ's body, the church, should take time to ponder the basic, solemn duty of the Christian minister.

In searching the Scriptures for a text adequate for this occasion I have found the words with which to confront you from the pen of the Apostle Paul, in his first epistle to the Thessalonians, the second chapter and the 4th verse. Listen well for they are highly significant. "But as we were allowed of God to be put in trust with the Gospel, even so we speak; not as pleasing men; but God, who trieth our hearts."

The apostle is thrusting forward with five distinctive thoughts, each one of them preeminently worthwhile. The sainted Paul speaks of being ALLOWED OF GOD to be put in trust with the Gospel. This points us to the PRIVILEGE of the Christian ministry bestowed only upon those whom God seeks out and calls to this holy office. I hope that to your dying day you will not lose sight of the glory of your calling, nor forget what a rich privilege it is to be God's ambassadors to a bleeding world so sorely in need of the help you have to offer. There is no richer privilege. You are God's partners.

There are signs that indicate a return to the proper use of the term vocation. One may speak correctly of a call to the gospel ministry, but then one may, as well, be called to be a banker or a tiller of the soil. The true interpretation of the terms vocation and calling applies them to anyone who is committed to God, who yields to the Divine leading. Trueblood speaks with fine comprehension when he declares that "the really crucial decision comes not when a person decides to be a foreign missionary rather than a farmer; the really crucial decision comes when a man decides that he will give his whole life in what the late Thomas Kelly called 'Holy obedience.' Whether that leads to farming or banking or evangelistic work in



Africa is then wholly secondary. The major decision has already been made, and the decision is that to allow one's entire life to be a channel of divine love. Thus, whatever our work may be, involves a break with a merely secular order. . . . Thus there can be one central vocation, while there are many professions." (Trueblood, *The Common Ventures of Life*. Harper 1949). From your study of Greek I am sure you recall the meaning of *ecclesia*, the Greek word for church, as being called out, signifying that every Christian is called of God, out of the secular to a commitment to God.

What then does this concept do to the idea of a call to the holy ministry, to the ministry of the word and sacraments? It leaves it in the realm of privilege. Among those called out of the secular few are allowed, as Paul says, to be put in trust with the Gospel. Not all work is equally valuable. Some tasks not only demand special gifts but they bring forth a product of higher character. So while men may be called of God into many professions, some He allows to follow that calling into ordination and the gospel ministry. I congratulate you upon receiving this privilege.

But at the same time you must be warned of responsibilities for the Apostle Paul goes on to speak of the TRUST which is committed to you. "But as we were allowed of God to be PUT in TRUST with the Gospel. Actually you are receiving a sacred commission from the hands of God, and you must be worthy of the confidence God is placing in you as he TRUSTS you with the Gospel. In Ephesians 3:9 Paul speaks of a stewardship in this connection, using the words "stewards of the truth." This sheds much light upon your trust. As you are well aware, stewardship means temporary possession of another's gifts, entrusted to your care but to be accounted for when the true owner calls for reckoning. So the high privilege of the Christian ministry is a sacred trust.

The text speaks of privilege and a trust, but above all it speaks of a gospel: "But as we were allowed of God to be put in trust with the Gospel." Here, as at no other point in the sermon do I wish that I were silver tongued, that I might thrill you with a worthy description of the gospel, and thunder a warning against preaching anything else. When we hear Paul cry out "Woe is me if I preach not the gospel" we must see in them a double meaning. Not only did Paul feel that he must preach, but he dreaded the woe upon him who stands to preach and yet preaches something other than the gospel.

Thirty-five or forty years ago Sir Robertson Nicoll, editor of the *British Weekly*, printed an article relating his experiences in visiting churches of the south of England. He spoke of the sober order and dignity of the church services, and how all the preachers were sincere and well-educated men who delivered thoughtful and well-prepared sermons. But at the end of the article he said "Not a single one of the sermons I heard would have converted a titmouse."

A quarter-century later Bernard Iddings Bell made some pointed observations on some of the popular preaching of our time. Pointing to the

Harper's Monthly Sermon Library, to which 50 contemporary preachers contributed each a volume of ten spiritual discourses, he evaluates them in these words: "One has only to read them to see how few sermons there are which deal with fundamental Christian teachings." He then continues by saying that a layman friend examined the 50 volumes of sermons and declared: "They are almost all concerned, these reverend gentlemen, in urging their hearers to apply Christianity to this or that problem, individual or social; but no stranger to Christianity, hearing their sermons, would gain a glimmer of an idea as to what that Christianity is which they wish to see applied. Do you suppose their congregations really know?"

You are living in a day when the charge has been made that "a vast number of clergymen do not know what are the accepted principles of the Christian religion." Such a situation can exist only, by obscuring the gospel. Where it is preached in clarity and with emphasis, basic Christianity is clearly understood and apprehended.

How glorious is the good news, the gospel of Jesus Christ. How you ought to revel in the opportunity to tell it from the housetops. Nothing else is so tragically needed today. It is the crying necessity of a world in chaos, of bewildered men and women, of homes that are breaking under the strain of modern society. Let your preaching of the glad tidings of salvation be done with a sense of urgency as reflected in the couplet of Richard Baxter who thus described his attitude in the pulpit: "I preached as never sure to preach again, and as dying man to dying men." Grasp the truth that you have been sent to the kingdom for such a time as this. If you do not preach the Gospel, it will not be heard at all by many of those whom the Lord counts upon you to reach.

I can well understand Spencer's description of the pulpit as 'this awful place.' For one mounts its steps with awe. As he faces the assembled congregation "what sorrows, what hopes, what fears, what anxieties, what prejudices, what sins, what temptations and what despairs are all present before him." Nothing but the Gospel will suffice to feed hungry hearts, to give strength for the day, to build lives upon the rock foundation.

Preach, then, this glorious gospel that you may properly feed the sheep of God's fold, speaking to our age and to these times with the light of God's Word. Notice that Paul adds the phrase: "EVEN SO WE SPEAK: NOT AS PLEASING MEN." A good phrase for any preacher to keep constantly in mind is that of a spiritual leader who said his aim was to have the worshippers leave the service saying not "what a fine preacher," but "what a great God!" There will be times when you will have to forsake popularity to speak the unpopular truth. But these times call for fearless preaching. Martin Luther said in his day: "There may some say, the Christians, then are madmen, to cast themselves into danger of their own accord; for what do they else by preaching and confessing the truth but procure unto themselves the hatred and enmity of the whole world, and raise offences?" Preaching that does not give offence to sin is not Christian preaching, for we do not speak as pleasing men, but God, who trieth our hearts.

Speaking of the heart leads to my final point, that you must have the heart of a pastor. You are to be servants of Christ and one of the new things which Christ brought into religion is the work of a pastor. Dr. Ralph Walker, writing for a Sunday School quarterly, calls attention to the fact that Christ said: "The people are scattered and confused they are as sheep without a shepherd." This despite the fact that there were at least 20,000 priests in little Palestine, according to the Jewish historian, Josephus. In addition, every village had its rabbi or teacher. But evidently, from Christ's words, these priests and rabbis stressed other matters than 'pastoral work.' Christ, on the other hand, gave a majority of time to people's needs and questions. He was a true Pastor. The word 'pastor' is the Latin form of 'shepherd.' Christ kept saying 'I am the good shepherd, the pastor bonus.' He is your example in pastoral work, too.

Thus the Apostle gives you an ideal as you take up the work of the Christian ministry. You are to receive, as a high privilege, the trust given you to preach nothing but the glorious Gospel, seeking to please God, rather than men, and carrying out your ministry with the heart of a true pastor. God bless you as you enter into this privilege, carrying out your ministry in the name of the Father and of the Son and of the Holy Ghost.

## *Commencement Address*

by PROFESSOR GEORGE ARBAUGH, PH.D.  
*Dean of Augustana College*

### PROVE ALL THINGS

A commencement address is not usually based upon a text of scripture. Therefore, since I propose to use a text, it might appear that this is a second baccalaureate sermon. Well then, so let it be, for I must admonish you from the Word of God upon the occasion of your commencing a great ministration.

It is St. Paul who has summarized what I would like to say to you this evening: "Prove all things; hold fast that which is good." There are other dramatic utterances in the closing verses of I Thessalonians from which I take this verse, some of which might seem to be uniquely appropriate to a group of students, particularly as their professors have at times viewed them, e. g. "Warn them that are unruly, comfort the feebleminded. . ." But this is *my* theme: "Prove all things."

Now isn't that just the kind of a scriptural admonition which you would expect a philosopher to select? "Prove all things"—that brings back to crowded memory not only the names of all the great dogmaticians but the shade of many a philosopher as well: Kant with his proof of God as the author of the moral law, and Anselm who set out to prove that if a man does have an idea of a perfect Being then it follows that such a God must exist since otherwise the idea would not be perfect.

But is it not ridiculous to "prove" all things? Probably St. Anselm has been the object of as much intellectual derision as any one man. In every philosophy class in the land and in many a theological class as well there is pointed out every year the folly of Anselm's trying to prove God. Is there not even something of a patronizing air in the way in which we speak of the *dark ages* and *medieval* times in which he lived, and of which St. Anselm is taken to be the fantastic epitome—the conceited monk who thought that he could prove God?

However, I am proposing this evening that, in spite of all that you have heard to the contrary, Anselm is a model theologian. You see, before his time, if anyone had an argument with friend or enemy over how many angels could dance on the point of a needle or over the problem of whether the mouse which ate the sacrament should be punished or worshiped, the one way to settle the argument was by the use of quotation marks. Whether it was a problem about baptism, marriage, or the Trinity, the way to settle it beyond dispute was to quote from Augustine or from some other sage of ecclesiastical history.

But Anselm used a new technique. "Prove all things; hold fast that which is good," was the little philosopher's rule. He shot his pupils full of holes with searching questions. He made each monk answer up in catechetical fashion in front of the whole class. This teaching by questioning and searching became such an obsession with him that he even wrote one of his great books, *Cur Deus Homo*, in this style.

We are now ready to ask a more profound question, namely what it means to prove all things. It means just such conversational probing, dialectical, catechetical questioning. It certainly does not mean to prove a doctrine as a mathematician demonstrates a theorem; instead it means to test, to try, to verify by actual experience in Christian living. It has to do with personal life and might almost — borrowing a current word — be called existential.

Furthermore, that which the apostle would have us test is not literally *all* things but just the very sort of things which you men are about to undertake, namely prophesying or speaking forth in the name of God. I believe that there is a joint injunction here, seemingly designed for seminary graduates, the one injunction being not to despise prophesying or preaching, and the other being to submit the preaching to the test or trial of practical experience; then to hold fast to that which is good and to discard whatever is not beneficial.

But surely only the one part of the injunction need concern us here. There is little danger of our despising preaching. In fact, there is more danger of our over-rating it, and regarding people as sinful if they become bored by our poor sermons. No, the injunction which we ought to reflect upon at the conclusion of a theological course is the necessity of putting our preaching to the practical test of experience.

Gentlemen, you are at last leaving the halls of learning, many of you



for the last time, and it is doubtless time to take a kind of academic inventory. Many times the visions of classrooms, classmates, and professors will return. Many a time the pungent, dusty smell of old books will bring back days of exploration in theological tomes. For the last day you are passing through the portals of education, passing forth through them into a world of practical urgency. And the question is whether your entry through these portals of education has brought you to a truth and training which will fit you for the urgency of life.

In answering this question I cannot but think of great portals of education which stood within a few steps of my own home. They were majestic, pillared doorways of carved stone. But there was something grotesque about them, for all around and beyond them lay the rubble, ash, and debris of a great school building which had been burned to the ground by three little girls who thought that setting the school on fire would be a way to freedom.

I am afraid that someone in cynicism might quickly remark, "How like education that is! All we see are noble monuments, tombstones to dead culture; promising portals, but beyond them the wrecks and dead things of a bygone culture which offers nothing vital for the needs of men." Above all, this suspicion is often voiced regarding theological education. Sentiment may cling to the noble ruins, it is intimated, but progress calls for a clearing of the debris.

Personally, I will not yield to this voice of cynicism, for then indeed we would be despising prophesying. Yet I do believe that there is a very grave danger for the theological graduate of striving to live within his theological shell, a protective film of churchly atmosphere, theological structures, bookish systems, which make it impossible for him to come close to and comprehend the real life of the men and women of his community, let alone make a prophetic contribution to it.

May I symbolize it again by the stone portals? Suppose that you stood close beneath them and gazed up in admiration at their splendor of color, their perfect symmetry, their simple and noble lines. Would it not be quite possible for you to overlook the ruins about and beyond and to mistake totally your responsibility? You might then cry aloud to others to join you in entering through the marble portals, when instead the urgent need would be for you to join your brothers in the task of creating order and cleanness out of the chaos of a shattered world.

My friends, I trust that the portals of education have led you to many lofty visions, but the literal truth is that you are now to go out through them. What you see as you pass them for the last time perhaps depends on how well you have learned the down-to-earthness of a Kingdom which is in the world even though it is not of the world. The portals of education have led at last to a commencement, but whether it be to a commencement of larger life depends on the way in which you fix your vision and the concreteness with which you apply your efforts.

How can you prove your preaching and test your ministry? Do men gather grapes of thorns, or figs of thistles? Let me mention some of the thistles which reveal an unhealthy ministerial life. One is the thistle of spiritual pride and pietism. We are quick to point out the spiritual pride of every kind of Pharisee, intellectual humanist, or self-righteous lodge member who makes the lodge his church. But self-righteousness is a false fruit which threatens to grow in any life, and it is a danger which every pastor must guard against with humility.

Another thistle in pastoral living may be called liturgicalism; it is an offensive and dangerous preoccupation with ecclesiastical detail, liturgy, church furniture, architecture, and form. And it surely shows the poverty in a minister's life, who, having no great message and no larger values, busies himself predominantly with secondary and tertiary things.

A third thistle in the ministry is activism, and it tends to flower on even every healthy vine. The young pastor, full of youthful energy and enthusiasm, startles his first congregation with bright, utopian, ambitious, and often immature and expensive schemes. It may be to tear down the fine old church and build with modern architecture, or to sell the parsonage in which many families have happily lived and build a ranch style parsonage in the suburbs. It may be a program of evangelism which keeps weary working men up late at night in spite of the fact that they must report for work early in the morning when the young pastor peacefully slumbers.

A fourth thistle on the vine of the ministry is legalism with which we can link authoritarianism. There is a grave danger that the pastor, when his leadership is questioned—probably with good reason—will fall back on ecclesiastical authority. If it is not enough that he, an ordained minister, has given his view, he may even quote a theological professor as authority. On such tottering foundations have been built all manner of legalisms and whims, ranging from individualistic usages in the Lord's Supper to tithing which, in my judgment, totally abandons the principle of stewardship of all one's gifts—100%, not 10%—and which insists on a mechanical calculus whereby holiness consists of neat percentages in financial division.

May I add the thistle of dogmatism, i.e. of either an artificial concern with doctrines which have little or no bearing on life, or else an unthinking allegiance to a dogmatic system which perhaps one does not even understand. Once I was both considerably amused and somewhat shocked when a college boy asked me earnestly, "What do we think about this?" Then he proceeded to name the controversial issue. The difficulty was not merely that he was assuming that he and I thought identically the same, but rather that he was assuming that there is a single, simple, normative standard which surely I would be able to quote but which he had not yet memorized.

I hope that this has not been the nature of your self-education, the use of quotation marks, or—still worse—quoting without use of quotation marks. Quotation marks are primarily the printer's business, not yours nor mine. But *my* business is truth! Don't you ever forget it; truth is your

business too. And the truth is not obtained by quoting some earlier, or even wiser man. I am not wanting to belittle our debt to the past, but I am insisting that truth is something more than dogma; truth cannot be borrowed nor inherited but must be born anew in the experience of every soul.

Prove all things? Test your ministry? Of course you must be alert not only to the thistles which keep appearing where grapes ought to grow; we may also rejoice in the good fruit when it does appear. Yet it is almost wiser to be on guard against evil fruit rather than attentive to the good fruit, unless with the apostle Paul you are ready to claim all the evil fruit as your own product but ready to give glory to God for all the good fruits that spring from your labors—for they come through the power of Christ, who dwelleth in you.

Of all the many places of grandeur among the ragged, torn cliffs and massive rocks on the famous north shore of Lake Superior there is one in particular which stands out in my memory, and it is due not merely to its magnificent beauty but also to its unique difference, which is told in a name: Temperance River. What pious people must have named it, the visitor may imagine, as he reads the name "Temperance River" upon approaching the long, high bridge over the tremendous canon. Or, he may think that a different breed of red man may have lived there in the days of the French voyageurs, to give the name of their virtue to the river and to that spot of land.

But in the name Temperance River there is a sly irony and a Christian wisdom. You see, Temperance River is the only river on that rugged, rocky shore without a bar. It is amazing! Like all the others, this little river leaps with irresistible force down to the sea, churning, roaring, foaming, boiling, slashing gorges, making whirl-pool caverns on its way. But how clean and clear and pure is the water, if with all that force no rocky debris is thrown out by it into the lake to form the typical bar which forms a barrier reef for every other stream.

The ironical truth is obvious, and it is Christian: Temperance is not a matter of not having a bar, but a matter of not creating one out of oneself! Temperance would come to any town, as with this river, not by a people outlawing bars, but by their not creating them out of the dregs of their living.

By the river's bar you shall know its uncleanness; by the purity of its mouth you can tell the purity of its stream. Scripture is wise, and will give you practical wisdom: "By their fruits ye shall know them." And the final conclusion is not that you should study the fruits of other lives in order to judge them, but instead that you should be sensitive to the response to your own preaching and sensitive to the response to your own labors. You must seek to be a good branch, nourished by the true vine, if you want to grow grapes; you must be a good tree if you would bear good fruit. Then continually test your ministry; prove all things, for by your fruits ye shall know the acceptability of your labors. Hold fast that which is good.

Then at your commencement you shall find a calendar of holy days upon your wall, not a calendar of years professional but of earnest days, well marked by duty, conscience, self-examination and by faith. Here shall be the proving ground of ministry and life.

"Upon my wall I hang this map of days—  
Each day within its own small separate square;  
They lie before me, strange uncharted ways,  
And I must travel there.

"God go with me. I dare not go alone.  
Too many devious paths lead down the land.  
And I shall need, in that strange vast unknown,  
Thy hand upon my hand.

"For every day's equipment let me take  
The staff of Faith; Hope's lamp to guide my feet,  
A cup of water, and a loaf to break  
With others that I meet.

"I hang this map of days upon my wall,  
Strange, sad and glad emotions clutch my heart—  
The midnight bells shout out their silver call,  
And it is time to start!" (Grace Noll Crowell)

## *Summer Convocation Address*

by PROFESSOR PAUL L. HOLMER

*Associate Professor of Philosophy, University of Minnesota*

### RELIGION AND ILLUSION

The Apostle Paul suggests to another Christian that the task is to "work out your own salvation in fear and trembling for it is God who worketh in you . . ." The poor Apostle had few advantages—he did not know how dangerous the very thought thus suggested would seem to many later readers. At this date and perhaps to many Lutherans it sounds quite Catholic and even as if the poor fellow was not quite straight on law and gospel after all! Had he never heard of justification by faith? Ah, but what are we saying? It would take a most strenuous historical scholarship to prove that Paul did not write both the above verse and/or verses equivalent in meaning and also those about justification by faith. It has taken, however, an equally strenuous and strained theological scholarship to divorce the two. Gospel and grace have been married for so long in the minds of some



that it now seems to be taken for granted that working out one's salvation is either pietistic or Catholic or what is worse, a matter of law. Despite the bad repute of our common human nature in theological circles, it is probably via the understanding of oneself that most of the facets of the Christian life become meaningful. And certainly this is true of Paul's advice.

Believing in Christ is not a native endowment. For most persons, believing in God comes a little hard. There is no simple pattern of argument, no universally applicable conditioning agents, no guaranteed methodology. When I am asked by students why it is that I believe in God, I can only answer that I need God more than do most other people. This does not seem satisfactory to many students for they expect more than anyone has yet given—an answer to the question which will be universal and necessary, certain and impersonal. But this is only to note the conditions permitting Paul to write as he did. Despite all that can be said from God's point of view about salvation and grace and Christ's work on our behalf, is it not the case that the life of faith is a striving? Is it not true also that we can only work out our own salvation and no one else's? And, who has not experienced the fear and trembling? Even to begin the Christian life is to break with the familiar and the guaranteed. The endeavors of some well-meaning preachers of the Gospel to offer the solace due to the victors in the Christian life because Paul wrote so tellingly about them becomes stupefying when no one is even interested in fighting a battle.

Luther remarked that: "This life, therefore, is not righteousness but growth in righteousness, not health but healing, not being but becoming, not rest but exercise; . . ." (Holman transl. of Luther's *Works*, vol. III, p. 31) Whatever men say about justification and sanctification and God's work being done, it is certainly a mistake to infer that a man's life and work is done. And it is a faulty transposition of categories to permit the confidences about God and grace and gospel to vitiate self-concern, striving, "fear and trembling." No, it is much better to remember—and always—that life is not even completed as long as time is and that this is also the case for the Christian. "Striving" is a better word to characterize human existence that is "accomplishment." And it is well to remember that most of us must learn to possess the promised land in virtue of the devotion of imagination (as did Moses) rather than in fact.

All the faults as well as most perfections of Christians find expression in theology. Few failures of men are so easily given religious status as those that obtain to the moral life. Most Christian theologies can be construed as learned evasions of New Testament ethics. Most theologies tend to offer the consolations of victory to those who never fight. And where striving and "works" are so frequently derided as mistaken endeavors to secure salvation, one there also discovers that the distinction between law and gospel becomes an encouragement to those who do not like spiritual strenuousness anyway. If one assumes that the Gospel is lost where works are enjoined, one must remember that correct principles do not automatically entail correct lives or contrariwise, that false principles do not always entail damnation. A little scrutiny will show, too, that gospel without law and works

and striving produces no New Testament Christians. The very man who discovered that faith in God meant you were justified by God and not your fellow men knew also that neither my life nor my environment were static or a mere 'datum.' No, both the environment and self are in the flux. Men and things are in the process and the only possible expression for the religious life was the constant striving. To argue that salvation is already won would be appropriate to those who could assume the constancy of their faith, of their environment, and of their life-content. None can assume this short of eternity. What the Christian dares to believe, viz., that the world and men and time are to God different than they are to men, he must never assume to be the same to him in virtue of his thinking it on God's behalf. Thought, and particularly theological thought, in virtue of its very perfection can therefore become an instrument of deception by occasioning a forgetfulness of the present status of the thinker.

But the question then stands: why do men strive? All of us are erudite on this score. Not much subtlety or learning need go into the answer. But another question—why ought Christians to strive?—is not so simple to answer. One might more profitably raise the issue, perhaps, by asking what in daily living keeps one from seeking God. And the answer may be disconcerting. Most of those elemental features of what we call our culture, those elemental features which resolve our insecurities and anxieties, are the greatest enemies of religious faith. Whatever keeps a man from discovering and acknowledging his need for God is an imperfection or a fault or a sinful aspect of existence, however else it be conceived. This means that many of the features of our common life which seem so significant because so many people find solace there are fundamentally irreligious in meaning.

Because men are intellectual to the extent that they find reasons for deeds and attitudes it is also the case that reasons are given for irreligiosity. Prejudging the case admittedly, I am going to call some of these "reasons" illusions. These are, in an intellectual order, the ultimate courts of appeal and are so deceptive for most of us because they are defended by an appeal to common sense. And these illusions, none of them contrived or even complex, are rich in meaning as well as pervasive in extent. In attacking these, one is also attacking what is the pseudo-sacred to most men and the ultimate guarantor and justification point for everything proposed to belief and action—common-sense. Common-sense is Protean in form. These illusions, some of them assuming religious names, are but instances.

Perhaps the most pervasive illusion is that one concerning the significance of natural law and/or generalizations about facts. The assumption that knowledge discloses an order in things and that order in nature is a guarantee of stability and tranquility and means the resolution of personal concern and anxiety is widespread in halls of learning. This assumption is common to most metaphysical systems of reality as well as to the naturalisms that argue their case on an appeal to science. Recent philosophical analyses of scientific concepts and methods has shown, however, that such use of "law" and factual report is at least extra-scientific. When men utilize their learning to alleviate their most passionate concerns, then one finds the most astute

of minds slipping easily into a misuse of knowledge. Whenever men become complacent because of knowledge, one can be quite certain that something besides knowledge has entered. The assertion that knowledge discloses an order is only possible within a postulate, a demand that it be so. Men covenant in knowledge also and they live by the mercy their covenants allow. Science begs to live in virtue of an assumption of order. To argue that order is an hypothesis verified by evidence is a dodge and this becomes evident when one realizes that no contrary hypothesis is even conceivable. Men have no choice in this matter. They assume it because they must and its verification and denial is impossible because no contrary is conceivable. But it is not certain because of this.

There are no certainties in modern science which resolve the need for God. A deduction of a view of life from facts is always an instance of sophistry. In ancient Greece, the deduction was from the facts pertaining to the social behaviour of men and Socrates derived great satisfaction from calling the "wisdom" and faiths of such men, "sophism". But in our day, there is a greater subtlety. We deduce not from common facts but from the expensively gained scientific facts and these views of life are thus scientific-sophistries. They are not illusory because they are scientific but they are illusory because they pretend to neutrality as life-views where they actually represent the passions of the scientists and the learners. Facts are facts and to keep them neutral is to make knowledge useful. To argue that facts entail a view of existence and a way of life is to cultivate an illusion and to utilize the work of the sciences falsely. This is to do honor to neither the risks of daily life nor to the objectivity of learning.

A second illusion has to do with predicability and the belief in the cleverness of men to adjust to future contingencies. This illusion usually presupposes the former for its most efficacious statement. But it is also found in less technical form in the wide significance that men give to the next generation or to the effects of better education or to social science and research. When all the details are in, it is well to remember that predicability in science is quite limited and that nothing that men know guarantees permanence in things. That there is a discoverable pattern that permits prediction in one instance is no surety that the pattern itself is to be repeated. Furthermore the use of predictive knowledge never mitigates my own uncertainty. It isn't only that I am intellectually uncertain of a number of things but it is also the case that my very physical existence is precarious. No knowledge is any more certain in its use than that to which it stands related in order that it be used. Because knowledge is of use only to men its significance to a man is contingent upon the man's existence. This however is not certain. And there is no way to make it certain.

And predictive knowledge, even if it were most certain would not resolve the question as to its use. Finally there seems to be no knowledge dictating the use of knowledge. If any such knowledge exists, then, of course, faith is at an end. Paul, the Apostle, seems to promise that knowledge will some day be complete and that faith will be no more. This day is crudely anticipated by the illusion of prediction and not by an act of

"knowing in full" but rather by making "knowing in part" the promise of an imminent complete knowing. This is really to disguise the act of faith and make it inadvertent. And what pretends to be modernity and knowledge while actually being a leap beyond fact is illusion.

Another illusion is that associated with the relations between persons. Friendship is a universally accredited form of relation between individuals. Obviously, friendship as seen in respect to enmity is as good in respect to evil. But, the cult of friendship is something else. What C. S. Lewis calls the "inner circle" is an omnipresent feature of contemporary life. For many people, nothing matters so much as the kind of friends they have. Friends and friendship are a means of hiding the paucity of the self. If one's friends are good enough, then one's justification as a person is not needed in eternity—one gets it in time. The belief that one only needs to be justified by the right people is perhaps the source of drive that leads to sororities, fraternities, clubs, and the numerous restrictive clauses in membership requirements.

One of the recent books coming out of psycho-analytic literature has drawn attention to what is called "the marketing-orientation". Everyone, the author avers, is seeking to up the price of his own person and thus exact the highest esteem and price he can. This is a religious problem. Instead of Christianity being extolled as a way of maximizing the price, it should be remembered that Christianity frees men from being "marketed" at all. God is the only justifier of men and men are only right in judging others and justifying them by standards as God's instruments for that task. And this can be only a tentative business.

It is a good thing for a man to remember that treason is most common in friendship. In fact, there could be no treason if there were not friendship. The story of Christianity is to this effect, that one who never did any harm and who helped all others to their own self-realization and not his own, one who had every right to expect a sustaining friendship, did not get it in the night when, humanly speaking, he needed it most. All of us believe ourselves capable of friendship in moments of crises. But here again as those men called Apostles probably learned to their dismay, even treason seems right when the pressure is on. Christianity finally does not ask men to believe in men. Even the belief in the church does not presuppose our crediting in advance the deeds of its members. If it does, this merely shows how the illusion of friendship pervades the halls of divinity.

Perhaps few of us will experience treason if we can escape the times of extreme testing. However, almost all lies and deceptions are also born of great need and what makes us so susceptible to fault seems to be the need that precipitates us. Amid the unrest that is the human scene, there is no certain way of avoiding the needs. Many men recognize no need for God who is Truth and Holiness and Goodness because they have friends who are reasonably accurate facsimiles of the same. But there is a shadow cast by turning—and it isn't God's shadow. It is no slander upon our friends



not to believe in them as if they were gods. When I have listened to the songs sung about Elks and Moose and Lions and 'frats' and sororities and have understood the motive that pervades all of it, viz., that we are good, noble, and true, and its fine to be one of us, then I have understood a major illusion that keeps many people so content with others and the need for God from flourishing within the human heart.

Another illusion but more difficult to state is one that I can name only as the illusion of respectability. All of us are conscious of social standards and particularly if we lack the graces that these standards demand. Most persons are thought to be spirited and noble if they strive earnestly in the direction of these standards. As a boy coming out of midwestern life which was and perhaps is mediocre in esthetic tone and intellectual sensitivity, I can remember the enthusiastic zeal with which I applied myself to those accomplishments which would give me easier access to a cultivated Yale environment. There is certainly no merit to being so stupid and so gross that one calls the lesser the nobler and the customary the best. But, if one arrives, so that Beethoven is a household name and one need not blush at the presence of an idea—when then? Is this the spiritual life? There are "Browning-esque" views of existence where having the tone is the end. But this is not the Christian faith. To seek the respectability that these and decorum define is a perfection for one's own life that one must pursue but never believe in!

Too often, the respectability thus gained is achieved—and perhaps with great effort—but it then becomes the ground for self-justification. It is easy to be opposed to taste and the life of the intellect if one lacks the capacity for either. But for the person who has the capacity it is a temptation and an illusion to assume that the development of the capacity is the accomplishment crediting his existence. Respectability has religious significance for many persons and becomes inextricably intertwined with theological judgments. The task is actually to become what one's capacities permit without losing one's capacity for his expressing his need for God. The falsehood permitted again by the total cultural context in which we live is this one: that we become justified and secure when we effect certain standards of personal life.

Respectability gets statistical status in recent days and therefore exercises a seductive charm for all of the uninitiated. From the fact that a majority of respectable persons suffer no ill effects it is frequently argued that extra-marital congress is permissible and also that cases of stricken-conscience ought to be discouraged. These are alleged grounds for one's own behaviour being common rather than extraordinary. But Christians must be more than respectable. When the pulpit gets noisy and begins to sound like the rest of the world it is well to look into the hymn-book; for there is a kind of faith disclosed that is the faith for me. It is the kind for a sinner who really does not care whether God is democratic or Lutheran but who does care that He loves sinners. The Christians faith is not for respectable but is for every man who understands

himself to need justification where neither numbers, nor standards of society, nor the best people, nor nature, nor knowledge can give it.

When a man is so discontent with all of these devices provided by our culture for his satisfaction as a man, then his need for God gets a chance to express itself. It is a doubtful pastor who thinks the world is not so bad and conditions are not as desperate as such a man experiences them. No one ought to take away the privilege of another's finding God. Perhaps we really can not take this away but many meddling souls certainly seem to try and always by a false consolation that means buttressing the illusions. No, the illusions are just that! It is ours to help each other by shaking the illusory world in which God can play no part and allowing every man to live in truth where God is.

## *Opening Day Address*

*by*

JERALD C. BRAUER, PH.D.

*The Federated Theological Faculty of the University of Chicago*

### LUTHERAN THEOLOGICAL EDUCATION TODAY

In the spring of 1950 the faculty of Union Theological Seminary was gathered to hear a paper by the professor of Foreign Missions. The central theme of his address was the relation between the Christian faith and non-Christian religions. During the discussion which followed, attention was focused on the possible superiority of Christianity. In which way, if any, was the Christian religion superior to its rivals?

A small group of men insisted that Christianity was better than its competitors because it produced better people with higher moral aims; therefore it also produced a finer type of civilization. Against this, the speaker and several others argued that large numbers of non-Christians led just as excellent moral lives as Christians and in many cases better moral lives than many Christians. Furthermore, they argued, one cannot easily decide the superiority of one civilization over against the other nor can one easily evaluate the role of Christianity in shaping a culture or civilization.

But, several outstanding theologians agreed against the moral argument that the genuine supremacy of the Christian faith was to be found in the fact that it alone could criticize itself on the basis of its own gospel. One could not argue against the non-believer that in Christ man encountered a

full revelation of God's nature and will for man. Only he who stands within the faith is grasped by this. One could argue that in the gospel itself an attack is made on every attempt to claim a completeness and perfectness in the apprehension of God's will. Herein lies the clearly evident supremacy of Christianity — the gospel constantly judges every apprehension and formulation of the faith.

Paul Tillich has referred to this dynamic within Christianity as the Protestant Principle. It emerged most creatively in history through the work of Paul and Luther; thus it should not sound strange to Lutheran ears. This concept is most clearly enunciated in the doctrine of justification by grace alone, and this has implications for the intellectual as well as for the moral realm. Just as man can never achieve a state of holiness which would justify him in the eyes of God, so he can never perfectly understand or completely formulate the content of the faith. In both spheres man is a saint and a sinner requiring forgiveness and faith.

Thus it is not only possible but it is absolutely imperative for the Church to stand under the judgment of the very gospel she proclaims. It is through this divine discontent that she receives the fresh impulses to reform, correction, and a new apprehension of the faith. In this way the Church stands related creatively and not stagnantly to the past. Her goal is always the realization of God's will within the context of the present.

Now there are many areas of the church's life which we might scrutinize, but this morning we are concerned primarily with one — theological education in our Lutheran seminaries. Quite simply, the question is this: are we training Lutheran pastors adequately for a vital ministry to the modern age?

There are many who feel that our seminaries are not properly training a ministry for the modern world. As they look about them, these men note that the Church lives in an age of complicated organization and an ever expanding technocracy. To be a successful parish pastor one needs to know the techniques of modern advertising, the techniques of modern finance, the principles of religious education, the latest advances in mass communication such as audio-visual education, and the operation and mechanics of a dozen gadgets from antiquated mimeograph machines to the latest addressograph.

Thus many are dissatisfied with the present training of Lutheran pastors. They argue that there is not sufficient attention given to the practical side of the ministry. It is not only that men fail to learn the above techniques, it is also that they don't learn to preach. More attention should be given to speech instruction and sermon preparation to say nothing of emphasis on conversation so the young pastor could learn how to win friends and influence people for the Church.

Now the assumptions of this point of view are clear. These men have a genuine concern for the Church and the ministry. They are bothered by

the failure of Christianity to make a deep impact on our age, and they are right in wanting something done about it. The assumptions on which they base their demands are clear.

First, they feel that the primary task of the Church today is not a theological task. They argue that we have the gospel, we possess our historic confessions, and we have our liturgy. There is no real question as to their correctness and adequacy. Our task is primarily one of proclamation and dissemination of that which we already have. To be sure, there is a slight problem of translating this for the modern man, but this is really not a serious problem because man is essentially the same in every age and the gospel is ageless. Thus, there is no real problem at this point — there is no genuine theological problem.

Secondly, they argue this is an age of competition with but one ultimate criterion of success — growth. There are over two hundred denominations in America competing for membership. At least fifteen of these American denominations are aggressive and large. On every other corner, in many towns, there are one or two churches located. If a church wishes to survive and to proclaim the truth which she holds then her pastors must be trained to operate under that competition.

Thirdly, because this is an age of competition they contend that the first line of battle for the churches is to learn those techniques which will prove successful. This is the reason why advertising is so necessary and why the financial drive cannot be left to chance. Everything must be organized and controlled so as to promote survival and growth in the midst of competition. Furthermore, competition is not merely from other churches, it is from alternative philosophies of life. In order to meet the highly organized appeal of various forms of materialism, hedonism, and nationalism, it is felt that the churches must employ identical techniques of mass appeal.

Thus there are many who argue that our seminaries are not training men to meet the demand of the modern hour. Too much time is spent on Greek and Hebrew, on systematic theology, and on the historical disciplines. While these disciplines help one to understand how the group came to possess the truth, they do not teach one how to propagate the truth among modern men. For this task practical training is required.

Many of us will agree with one thing in the above analysis. We have not adequately trained men for the modern ministry. But, we disagree completely both with the reasons for the failure and with the proposals for correctives. We disagree because we reject the basic assumptions on which the proponents of a more practical education operate.

It is not true that we have the gospel. In one sense we do have it as a gift, but it is a gift which we are constantly receiving. No man possesses the gospel. Even when we are grasped by its redemptive reality we are only partially grasped. The old Adam is still present distorting our apprehension and constantly requiring a new realization of God's forgiving *agape*.



We do not simply possess our confessions of faith. They are ours only to the extent that they have become meaningful for us in modern life — not in a utilitarian sense but as a setting forth of the truth in a convincing and consistent manner for modern man. There is the constant task of reappropriating our interpretation of the Christian faith and of making it relevant for modern life. This is not a mere matter of proclamation; it is more a matter of incisive analysis and constructive interpretation.

We have not inherited the liturgy. Only to the extent that it is a part of our living faith providing the channel through which we can express our common faith in the God of our Lord Jesus Christ is it our liturgy. But it is no easy matter to get modern man to see the significance and necessity of a Christian liturgical service. Modern man finds it difficult to understand rich symbolism which points to a spiritual reality.

This then is the heart of the problem of Lutheran theological education. If we do not hold in our hands the gospel, the confessions, and the liturgy, then our task is that of constantly exploring the riches and depths of the Christian faith so as to propose both a word of judgment and of redemption for modern man. This is a theological task of the first magnitude which cannot be carried through by the perfection of twentieth century techniques in education, in mass psychology, or in organization.

Furthermore, we reject the assumption that our age is primarily one of competition, growth, and the consequent necessity of practical techniques. It cannot be denied that our epoch functions through the successful operation of technocracy applied to every aspect of existence. But, this is but the external form taken by the deeper spirit of the age. It is the way modern life organizes itself in order to achieve its most profound yearnings.

The real spirit of our age is the self-glorification of man apart from God or nature. He has attempted to order life apart from God and apart from values which are not of his own making. This is referred to as autonomous or living solely according to the laws of man's own nature. In reality, modern man has not even sought to live according to such laws. Rather, he has become self-law and has created a civilization and culture that does not understand "from whence it came and whither it is going."

Mass man with his disjointed society and disrupted personality is the result. The pressure of competition, the thirst for growth, the employment of ever increasingly efficient techniques, the stress on manipulation through suggestion, and the premium placed on organization is but the outgrowth of man's attempt to build a life consciously based on self-idolatry.

In a way Nietzsche was right when in the late 19th century he cried that the gods are dead, yet his contemporary von Ranke was equally right when he said that every generation stands equi-distant from eternity. In many respects the sustaining powers of the remnants of a "Christian" civilization have passed, but our concern is not to compare our generation with previous generations in order to determine which should stand at the right hand of God. Without making any comparisons it is sufficient to say that

our epoch leaves a good deal to be desired. It has left undone many things which it ought to have done, and it has done many things which it ought not to have done.

Let us face the facts honestly! We have employed techniques with outstanding success. The church's use of radio, television, press, and the latest advances in advertising psychology is thoroughgoing and successful. One could not accuse us of having overlooked any of the important techniques. We have built more churches and successfully financed more campaigns of various types than anytime in Christian history. The latest figures show that three out of every five people in United States are directly connected with the churches.

In light of this obvious success in terms of the criteria of modern life — competition and growth — how do we fare in terms of other criteria? Have we made a profound impact on the self-idolatry of modern man? How genuinely does modern literature or any of the modern media of mass communication reflect the Christian concern for life? We produce few great artists or men of letters motivated by the Christian gospel. Why? Because we have not found successful techniques for bringing them into the church?

No! Our failure has been a theological failure. There are numerous factors involved in the present predicament of man, and it is unnecessary to analyze all of them here. It is only necessary to point out that one of them was the failure of the Church adequately to present and formulate the message of God in Christ. We have failed to produce theologians who can give a dynamic expression to the gospel for our age.

Let us be concrete. This is particularly true of our Lutheran Church in America. We have a phenomenal record of growth in home missions. Let us thank God for that. But have we really won the hearts and minds of our people? No man can give a final answer to this, but all men can see the spiritual condition of our nation and age. The fact is that we have not yet produced a single Lutheran theologian in America who could present a full, systematic, appealing interpretation of the Lutheran understanding of the gospel in relation to modern life. In two hundred years we have not produced a single Jonathan Edwards, Samuel Hopkins, Horace Bushnell, Charles Hodges, or Walter Rauschenbusch.

But, we say, we have been a mission Church concerned with winning the people. Were not all the other churches in America? We present ourselves to our European brethren as the guardians of the Confessions, but we have not produced a single outstanding defender or expositor of the Confessions. Also, is it not strange that after one hundred and fifty years of life under the system of religious liberty, we have not produced even a single substantial work on church and state? As a matter of fact, we rejoice in religious liberty but have never related it to the basic theological doctrines we hold.

Our failure is reflected not only in our paucity of first class theological

writing but even more so in the failure of our pastors actively to continue their theological training and interest in the parish. By this I do not mean merely competence in certain disciplines, but I mean the disciplined use of the mind by the concerned Christian pastor so as to interpret every facet of life from its ultimate perspective. This requires a thorough theological training, a drawing upon pastoral experience, constant study, and meaningful discussion with pastors and laity. It is unusual to find local pastoral conferences devoted to a discussion of the basic theological issues confronted in the parish. It is even more unusual to find genuine schools of adult religious instruction where the pastor alone or in conjunction with others confronts his people with a living and intellectually respectable alternative to the many false gospels rampant today. Little wonder that we have won millions into church membership yet have gained so little of their devotion, to The Way, The Truth, and The Life.

This is a severe indictment, friends, but it is an indictment of love. It is an attempt to understand ourselves in terms of the total demand placed upon us. Consciously we have selected our glaring failures and omissions. Purposely we have not stressed our successes and accomplishments. In those we need not boast for we have only done what we ought to have done. As one interpretation of the Christian faith, we Lutherans have a task in America, and because we are in danger of deserting that task even more completely in the future than we have in the past, we speak out.

We do not wish to be guilty of ecclesiastical imperialism in stressing our uniqueness or genius over against our fellow Christians in America, but if it is true that Lutheranism has always stood for a genuine theological presentation of the Christian faith, then is it not true that this is doubly our task today? We must train our pastors to think theologically, to ask theological questions, and to work out theological answers. Then they will have a rich content to give and not merely a technique to employ. Our Church does not need greater competence in techniques, it desperately needs a reassertion of the theological concern.

Let us not only give freedom to our Lutheran theological professors to work at this task but let us also demand of them attention to the theological issues of our day. Let me say at this point that Maywood Seminary is doing precisely that. It had the courage literally to tear apart its curriculum and to rebuild it with this new concern. It addressed itself to the task of constructing a sound, first-rate summer course so pastors could engage in frequent theological research and maintain a vigorous intellectual discipline demanded of every pastor. It engaged a young, competent, and committed faculty.

Furthermore Maywood expressed this overarching concern in a course which might well be a model for all Lutheran Seminaries in the nation—a Pericopes course. In this course the theological concern comes into focus. Here the student is confronted by the combined efforts of three departments—Biblical Exegetical, Systematic Theological, and Homiletical.

Sound exegesis based on thorough knowledge of the language and history of the period, theological analysis of the text, and homiletical construction, all combine to produce a preacher of the gospel. In light of all this I can safely say to you new men that I do not believe that you could have picked a better Lutheran Seminary in which to take your B.D.

So the Lutheran church along with her fellow Christians faces the future. If we have a word to offer it dare not be a mere repetition of the word from the press, from T.V., from the radio, or from the schools. If we have a word to speak it must never be merely a catalyst which serves only to speed up the participation of people in some cause or creates greater energy or enthusiasm for some common project. If we have a word to speak it must never be a buttress for the prejudices of our people upholding their self-satisfaction in politics, economics, or in their nation.

The Word the Church offers must be a two-edged sword which cuts through every idolatry of man smashing all his false gods and bringing under judgment all his pride and pretensions. Yet, the Word the Church preaches must be a creative Word which heals and redeems as it brings to bear the redemptive *agape* of God. It is to preach this Word and to understand its relation to every aspect of life that we train pastors.







## **GIFTS AND BEQUESTS**

To serve the Seminary is to serve the church—the church of today and tomorrow. For it is our seminaries which guarantee to us a leadership vital to the task.

A gift to the Seminary is at one and the same time a gift for foreign missions, for home missions, for evangelism, for education, and for institutions of mercy. None of these could exist in the church without our seminaries to provide men to do the job.

Gifts, whether in small or large amounts, may be designated for such specific purposes as the donor may care to stipulate. Among these are the Chapel Fund, Library Fund, Dormitory Furnishings, Endowment Fund, Books, Student Aid Fund, Maintenance, or Special Gifts.

### **FORM OF BEQUEST**

I hereby give and bequeath to "The Theological Seminary of the Evangelical Lutheran Church at Chicago, Illinois", the sum of \_\_\_\_\_ Dollars, (or that certain parcel and tract of land, etc.) to be applied by the Directors to the purpose of said Seminary.

## SEMINARY DIRECTORY

|                                                       |                             |
|-------------------------------------------------------|-----------------------------|
| Seminary Office, 1644 S. Eleventh Ave., Maywood, Ill. | FI llmore 4-4200            |
| President's Office                                    | FI llmore 4-4201            |
| Office Manager, Mrs. Alice Bett                       | Home Phone FI llmore 4-1380 |
| Librarian, Miss Alice Dagan                           | FI llmore 4-9690            |
| East Dormitory (Mabel Cummings Lindop Memorial)       | FI llmore 3-9562            |
| West Dormitory (Charles Sidney Passavant Memorial)    | FI llmore 3-9561            |
| Weidner-Kuhns House                                   | FI llmore 3-3062            |
| Dormitory, 1624 South Eleventh Ave.                   | FI llmore 4-7322            |
| Dormitory, 1630 South Eleventh Ave.                   | FI llmore 3-3666            |
| Off-Campus House, 1114 S. 3rd Ave.                    | FI llmore 4-6336            |
| Off-Campus House, 1912 S. Eighth Ave.                 | FI llmore 4-1927            |
| Caretaker, Mr. Fred Meyer                             | FI llmore 3-4016            |
| Dietician, Mr. Henry Pendergast                       | FI llmore 4-8466            |
| Off-Campus House, 1033 S. 10th                        | FI llmore 4-0632            |

\* \* \*

|                                            |                          |
|--------------------------------------------|--------------------------|
| President: Dr. Armin G. Weng               | Office, FI llmore 4-4200 |
|                                            | FI llmore 4-4201         |
| Residence: 800 S. Clifton Ave., Park Ridge | TA lcott 3-2003          |

### Faculty members:

|                                                |                  |
|------------------------------------------------|------------------|
| Professor H. Grady Davis, 1612 S. 13th Ave.    | FI llmore 3-4993 |
| Professor Robert H. Fischer, 1612 S. 11th Ave. | FI llmore 4-4654 |
| Professor Joseph Sittler, 1606 S. 11th Ave.    | FI llmore 3-3039 |
| Professor C. Umhau Wolf, 1618 S. 11th Ave.     | FI llmore 4-6973 |
| Professor Arthur Vööbus, 1607 S. 10th Ave.     | FI llmore 4-0249 |

\* \* \*

### President of the Alumni Association:

|                                                                         |                 |
|-------------------------------------------------------------------------|-----------------|
| The Rev. Eldred H. Trede, 2645 N. Francisco Avenue,<br>Chicago 47, Ill. | BE lmont 5-0240 |
|-------------------------------------------------------------------------|-----------------|

### President of the Seminary Guild:

|                                                            |                    |
|------------------------------------------------------------|--------------------|
| Mrs. Albert Nyland, 1113 W. 104th St.,<br>Chicago 43, Ill. | CE darcrest 3-1684 |
|------------------------------------------------------------|--------------------|



LEVEL  
ONE

PACIFIC LUTHERAN  
THEOLOGICAL SEMINARY  
LIBRARY

*The  
Chicago Lutheran  
Theological Seminary  
Record*



*Spring Number*

*Vol. 58, No. 2*

*April, 1953*

# THE CHICAGO LUTHERAN THEOLOGICAL SEMINARY CALENDAR

1953 - 1954

|                                         |                                       |
|-----------------------------------------|---------------------------------------|
| Registration and Orientation for        |                                       |
| New Students                            | Fri., Sat., Mon., Sept. 4, 5, 7, 1953 |
| Registration for Middlers and Seniors   | Fri., Sat., Mon., Sept. 4, 5, 7, 1953 |
| Opening Service                         | 10:30 a.m., Tues., Sept. 8, 1953      |
| Fall Quarter's Classes begin            | 1:30 p.m., Tues., Sept. 8, 1953       |
| Fall Quarter ends                       | 12:30 noon, Wed., Nov. 20, 1953       |
| Winter Quarter begins                   | 8:00 a.m., Mon., Nov. 23, 1953        |
| Thanksgiving Recess begins              | 12:30 noon, Wednesday, Nov. 25, 1953  |
| Thanksgiving Recess ends                | 8:00 a.m., Mon., Nov. 30, 1953        |
| Christmas Recess begins                 | 12:30 noon, Friday, Dec. 18, 1953     |
| Christmas Recess ends                   | 8:00 a.m. Mon., Jan. 4, 1954          |
| Senior Comprehensive Examinations begin | Monday, February 8, 1954              |
| Winter Quarter ends                     | 12:30 noon, Friday, Feb. 19, 1954     |
| Spring Quarter begins                   | 8:00 a.m. Mon., Feb. 22, 1954         |
| Day of Preparation for Lent             | Monday, March 1, 1954                 |
| Matriculation Service                   | 8:00 p.m., Mon., March 1, 1954        |
| Holy Week Recess begins                 | 12:30 noon, Fri., April 9, 1954       |
| Holy Week Recess ends                   | 8:00 a.m., Tues., April 20, 1954      |
| Meeting of the Board of Directors       | Wednesday, May 6, 1954                |
| Commencement                            | 8:00 p.m., Thurs., May 13, 1954       |
| Spring Quarter ends                     | 12:00 noon, Fri., May 14, 1954        |

## GRADUATE STUDIES

FALL SEMESTER, SEPTEMBER 15, 1953 TO JANUARY 12, 1954

SPRING SEMESTER, JANUARY 19, 1954 TO MAY 11, 1954

*Lectures and class sessions on Tuesdays*

GRADUATE QUALIFYING EXAMINATIONS, WEEK OF  
NOVEMBER 30 AND APRIL 26TH

## THE 1953 SUMMER SESSION

*Two lectures or class sessions daily in each course.*

FIRST TERM, MONDAY, JULY 6, TO FRIDAY, JULY 24, 1953

SECOND TERM, MONDAY, JULY 27 TO FRIDAY, AUGUST 14, 1953

SUMMER CONVOCATION, WEDNESDAY, AUGUST 12, 1953, 8:00 P.M.

## TRANSPORTATION TO THE SEMINARY

*Take Chicago, Aurora and Elgin electric railway to Eleventh Avenue Station, Maywood; walk two blocks south to Seminary campus. For cab service, get off at Fifth Avenue, Maywood. Running time, thirty minutes. OR take Garfield Park "el" in Chicago's loop and transfer to a Maywood-Westchester bus. Get off at Eleventh Avenue, Maywood; walk three blocks south to the campus. Running time, forty-five minutes.*

*The Chicago Lutheran  
Theological Seminary Record*



*In Honor of the  
Class of 1953*

# THE CHICAGO LUTHERAN SEMINARY RECORD

---

---

VOL. LVIII

MAYWOOD, ILLINOIS, APRIL, 1953

No. 2

---

---

Entered as Second-Class Matter at the Post Office at Maywood, Illinois,  
under Act of March 3rd, 1879.

---

---

The Chicago Lutheran Seminary RECORD is published on the 15th of January, April, July and October.

Subscription in the U.S.A. and Canada, 25 cents (stamps or money order).

Address: The Chicago Lutheran Seminary, 11th Avenue and Van Buren St., Maywood, Illinois.

Editor of this issue: Dr. Armin G. Weng.

---

---





# *The Faculty*

## *Professors*

ARMIN GEORGE WENG, *President; American Church History; Church Administration; Librarian*

B.D. Lutheran Theological Seminary in Philadelphia; M. A., University of Pennsylvania; Ph.D., Yale University; D.D., Carthage College; Pastorates in Pennsylvania, Connecticut and Illinois, 1922-1939; President of the Illinois Synod of the ULCA, 1937-1948.

HENRY GRADY DAVIS, *Functional Theology; Director of Worship; Dean of Admissions*

*Synod of the Northwest Professorship of Practical Theology.*

A.B., Roanoke College; graduate Lutheran Theological Seminary in Philadelphia; D.D., Wittenberg College; graduate study University of Tennessee and University of Chicago; President, Weidner Institute, Mulberry, Indiana. Pastorates in New Jersey, Tennessee, Indiana, 1916-1937.

ROBERT HARLEY FISCHER, *Historical Theology; Missions; Secretary of the Faculty, Director of Choir*

*Pittsburgh Synod Passavant Memorial Professorship of Missions.*

*District Synod of Ohio Professorship of Historical Theology.*

A.B., Gettysburg College; B.D., Gettysburg Seminary; Ph.D. Yale University; Pastorates in Vermont and Pennsylvania, 1944-49.

JOSEPH SITTLER, *Systematic Theology; Dean of Students; Director of Field Work*

*Chicago Synod Weidner Memorial Professorship of Systematic Theology.*

*The Louisa Bohn Franke Chair of English Bible.*

A.B., Wittenberg College; B.D., Hamma Divinity School; D.D., Wagner College; graduate study at Western Reserve, Chicago, and Heidelberg. Pastorate in Ohio, 1930-1943.

ARTHUR VÖÖBUS, *New Testament Interpretation*

*Sophie S. and Abbie Pfeiffer Professorship of New Testament Interpretation.*

Cand. Theol. University of Tartu, Estonia; Mag. Theol. Dr. Theol. University of Tartu; Research Fellow at the Theological Faculty, University of Tartu, 1934-1940; Professor of Ecclesiastical History at Tartu, 1942-1944; Professor in Baltic University (in exile), Hamburg, 1946-1948; Pastorates in Tartu and in exile.

CARL UMHAU WOLF, *Old Testament Interpretation; Director of Graduate Studies (resigned Feb. 15, 1953)*

*M. L. Deck Professorship of Old Testament Interpretation.*

A.B., Johns Hopkins University; A.M., Ohio State University; B.D. and S.T.M., Lutheran Theological Seminary, Capital University; Ph.D., Hartford Seminary Foundation; graduate study, Harvard, Johns Hopkins, Chicago; Pastorates in Ohio, 1937-1940, 1945-1946; Chaplain U.S. Army, 1941-1944; Executive Sec'y YMCA Johns Hopkins University, 1943-1944; Fellow-American School of Oriental Research, Jerusalem, 1949-50.

## *Instructors*

### **WALTER R. HERBORN, *Instructor in Greek New Testament***

D.C., Catholic University, Washington, D.C.; graduate study at Universities of Munich, Cologne, Wuerzburg; Instructor in private schools; Parish Worker, Holy Trinity Lutheran Church, Elgin, Illinois.

### **ALTON M. MOTTER, *Lecturer in Christian Education***

B.S., Gettysburg College; B.D. and S.T.M., Gettysburg Seminary; graduate study at Union Seminary and University of Chicago; Pastorate in Pennsylvania, 1933-1946; Executive Secretary, St. Paul, Minnesota, Council of Churches; Executive Director, Chicago Sunday Evening Club.

### **HAROLD REISCH, *Lecturer in Social Missions***

A.B., Wagner College; B.D., Lutheran Theological Seminary in Philadelphia; Executive Director United Lutheran Social Mission Society of Illinois.

### **JOHN BODY, D.O., *Lecturer in Slovak Liturgy***

Pastor, St. Peter and St. Paul Lutheran Church, Chicago.

### **C. CHARLES BACHMANN, *Director of Institutional Service* (recalled to Navy Chaplaincy Feb. 1, 1953)**

A.B., Carthage College; B.D., Chicago Lutheran Theological Seminary; Graduate study, Princeton University; Ph.D., Boston University; Chaplain, U.S. Navy, 18 months; City Missionary, Social Mission Society of Illinois.

### **CHARLES E. A. MOORE, *Speech Correction***

A.B., Wabash College; Ph.M., University of Wisconsin; graduate study, Southern California, Northwestern; Speech and Hearing Clinic, Proviso High School, Maywood; Private practice in speech and hearing, Maywood; Speech and Hearing Consultant, Div. of Service to Crippled Children, University of Illinois.

---

## *Administrative Assistants*

MRS. ALICE NELSON BETT, *Office Manager and Secretary to the President*

MRS. BLANCHE WASMER, *Secretarial Assistant*

KENNETH A. KVISTAD, B.S., *Accountant*

BERTHOLD KORTE, S.T.M., *Registrar*

ALICE MABEL DAGAN *Assistant Librarian*

MRS. GERTRUDE E. BROWN, *Library Assistant*

## Grace Note

By PROFESSOR JOSEPH SITTLER

Anyone who has anything to do with the education of men for the Church's ministry has a fundamental problem on his hands. The problem, briefly, is that the Church wants educators and students to do in three years' time what it is educationally impossible to do in three years! There is no single problem in theological education which does not crack its head against this irreducible fact. Take for instance the matter of training in the use of audio-visual aids. Audio-visual aids are very good. They are not the magic lubricant for the speedy bringing in of the Kingdom of God that some super-heated advocates believe them to be; neither are they simply fancy gadgets unrelated to the communication of the gospel which some detractors irresponsibly call them. They are here, they are capable of responsible use, they are a well established pedagogical instrument, and they can be used with sanity, taste, and good effect. But full and adequate courses in this field would have to displace other and fundamental disciplines. No Lutheran seminary can in good conscience make room at *that* price.

Take another instance. Evangelism is a major responsibility of a Christian parish. Ways of relating the Evangel to the contemporary social situation and to modern man have got to be worked out by analysis of the contemporary character of society and modern man's spirit. That these ways should be found is surely a responsibility of the Church and the integration of tested ways into the seminary curriculum is a reasonable requirement. But it isn't reasonable to keep stuffing more courses into a given number of years.

A third instance is training in speech. The fact is that many men who come to the seminary cannot speak with clarity, attractiveness, or ease. The reason probably is that the whole of secondary education is done in relationship to books, requiring very little from the student in terms of speech. The Seminary, then, has on its hands an end-product of the lower schools frequently woefully lacking in good speech habits. He is not aware that he cannot speak clearly, and is inclined to regard with some petulance efforts directed toward the improvement of something he does not know is bad. It is difficult to teach people who know that they do not know but *wish* to know; it is *supremely* difficult to teach men who know not and know not that they know not.

So that is how it comes about that the Church had better have a long and hard look at its assumption that three years is long enough to prepare a college graduate for ordination. When and in precisely what circumstances this three year habit became grooved in our custom I cannot say. The point is it is a habit without contemporary justification, a tradition that is no longer functional. Men used to "read law" with an established lawyer and learned enough law to operate as responsible practitioners thereof. Men used to attach themselves to physicians in hospitals and learned enough to serve



people with the medical science then available. No modern lawyer and no modern physician is any longer prepared to practice his art in this way. The science of medicine requires that its best men spend seven years beyond college; the complexities of the relationships in modern society have made "reading law" an anachronism.

This discussion has not even mentioned the most important task of the seminary—to communicate to students in this time of phony gospels cosmic ideologies, and persuasive philosophies, exactly what the Gospel of Jesus Christ is. To excise this Event from its imbeddedness in Scripture, the life of Faith, and the career of the Church requires long and disciplined study. It means not less language study but more of it; it means not lick-and-promise surveys in history, but careful and acute historical seminars. It requires homiletical training aimed at the perfecting of a method of study which shall pierce to the one thing needful and not simply flop around in the peripheral things which are acceptable.

This central task will not be responsibly done by the addition to the seminary curriculum of skill and technique courses. The fact that a preacher can now by way of radio and television reach five million people is both a wonderful and a terrible thing. It is wonderful if he is a spokesman for the Gospel; it is terrible if he is simply a man talking about religion. Techniques in the hands of the indiscriminate do not constitute progress. Velocity of communication is no intrinsic good. Jet-propelled mediocrity is still mediocrity with enhanced possibilities for the propagation of mediocrity as a way of life.

This problem of shaping our arrangements for theological education to the actual situation is one that must engage the attention of a thoughtful Church. We are stuck with an anachronism, and from all sections of the Church are impassioned requests that men be prepared within the same three-year groove for the multiform tasks of the ministry. Every seminary knows it hasn't got enough time to do its task; no seminary dare step out of the three year line because if it does its students-in-a-hurry will go to some other seminary.

The simple, obvious, and only possible answer is, of course, that all the seminaries announce in concert what each of them knows to be right. We are listening!

## *The Place of the Seminary Library*

By THE REV. GOULD WICKEY, PH.D., D.D.,  
*Executive Secretary*  
*Board of Education, United Lutheran Church*

(Prepared for the Dedication of the Library at the Chicago  
Lutheran Theological Seminary, Sept. 28, 1952.)

We are in an age of confusion, conflict and contradiction. It may be that all, or most, ages are like that. In any event, almost a decade after the cessation of World War II we have not yet completed the peace treaties and another war is in progress, falsely called "police action". The Protestant Churches of the world sent representatives to a world conference at Lund, Sweden in August 1952 to study "what measure of unity in matters of faith, church order and worship exists among our churches and how we may move toward the fuller unity God wills for us." According to reports,



*Library*  
*Dedicated September 28, 1952*

about all they learned was "that as we seek to draw closer to Christ we come closer to one another. We need, therefore, to penetrate behind our divisions to a deeper and richer understanding of the mystery of the God-given union of Christ with His Church." That has always been the contention of at least one denomination, even before ecumenical conferences were held. . . . Americans who delight to speak of this nation as "the land of the free and the home of the brave" were somewhat embarrassed this past summer to be asked in church meetings by their fellow Lutherans in

Germany, "What is the church's attitude towards the negro?" Is there racial bigotry or is there real Christian faith in the Fatherhood of God and the brotherhood of man?

In light of this situation, theological seminaries cannot be reminded too frequently that they must prepare graduates for their actual tasks. "They are to be preachers of the Gospel, shepherds of souls, teachers of Christianity, trainers of the laity in works of serving love, congregational directors, community servants, and loyal upholders of the Church." So our Church declared twenty years ago.<sup>1</sup> Our Church believes that in a day such as this theological education is "to produce pastors and teachers who know and love the Lord Jesus, who know and love the Bible as the Word of God, who know and love the Church, who know and love human souls, and who have the skill of mind and heart and voice to lead souls to Christ, through the Means of Grace, by the agency of the Church."<sup>2</sup>

The program of a seminary must be judged in light of its objectives. Likewise, significant events in the history of a seminary, such as the dedication of a new library, must be judged. Accordingly, we ask, "What is the place of a library in theological education? Does a new library building with excellent facilities enable a theological seminary to produce pastors better prepared to fulfill their appointed tasks?"

A brief answer will be given by sketching the development of theological libraries in America, by indicating something of their present status, and by presenting their significance in the life of the seminary as an educational institution in the lives of the professors and students, and in the life of the Church.

## I. HISTORICAL BACKGROUND

William W. Rockwell, Librarian Emeritus of the Union Theological Seminary in the City of New York, is authority for the statement that theological education in the United States has passed through three eras and that to each era there corresponds a definite stage in library development.<sup>3</sup> The first or *college stage* was represented in the history of Harvard University in the seventeenth century when Latin, Greek and Hebrew were required studies for students of the ministry while in college. He calls attention to the fact that the earliest chair endowed in an American college was the Hollis professorship of divinity at Harvard in 1721. A similar professorship was endowed at Yale in 1755. During this stage, the library was thought of as a collection of books, not as a building. So John Harvard's bequest in 1638 to the college was some four hundred volumes not exclusively theological. In fact, Rockwell points out, the first catalog of the Harvard College Library, printed in 1723, lists 3,517 volumes, of which 1,340 were folios, and only 60% of the total number of volumes were in the theological field.

The second or *tutorial stage* of theological education was the period when successful pastors would take young men into their homes "perhaps as boarders, supervise and discuss their reading, debate theological problems with them, and see to it that each one received diversified practice in such

church duties as could be performed by an unordained man." This stage of theological education required few books. It is said that the Rev. Asa Burton (1752-1836), Congregational minister in Thetford, Vermont, trained about sixty men and that his entire library stood on one long shelf.

It is of historical interest to know that when the executors of the will of John Christopher Hartwick founded Hartwick Seminary in September 15, 1797 by appointing three persons to serve on the staff, they designated Rev. Johann Christoph Junze as Director of the Institution and theological professor to teach in his home in New York, Rev. Anthony Theodore Braun was to teach theological preparatory courses in Albany (presumably in his home), and Rev. John Frederick Ernst was to settle on the Hartwick tract of land in Otsego County and to instruct the inhabitants in the lower school branches. Evidently Hartwick had a vision of an institution for he left over 400 volumes for the use of his school. They were stored in Schenectady, and theological instruction was started on a tutorial basis.<sup>4</sup> Even Rev. S. S. Schmucker, first president of the seminary at Gettysburg, Pa., was tutor of students for the ministry in his parsonage at New Market, Va.<sup>5</sup> Naturally, in these cases the library was a negligible factor.

The *third stage* in theological education is the theological seminary, as an institution. The Roman Catholics had an institution founded in 1791 by the Sulpicians at Baltimore. Among the Protestants the plan spread rapidly during the first quarter of the 19th century with the Dutch Reformed at New Brunswick, N. J., the Moravians at Bethlehem, Pa., the Presbyterians at Xenia, Ohio, Richmond, Va., and Princeton, N. J., the Congregationalists at Andover, Mass., the Episcopalians at New York, the Baptists at Hamilton, N. Y., and the Lutherans at Gettysburg, Pa. During this stage the necessity for providing an adequate supply of books and housing them properly was admitted. Entire libraries of deceased German professors were bought by American institutions. Probably the first separate library building was erected at Andover Seminary about 1870.<sup>6</sup>

With the rather early emphasis on the library in theological education, one would think that by 1900 the library would be an important factor in theological education. Just the reverse is the case. As late as 1915 the teaching method in many (most) seminaries was based on textbooks and professors' lectures. There is little evidence that the library had much relation to the program of the seminaries. In fact, in the study of one hundred theological seminaries, we read of libraries being locked.<sup>7</sup> Within the memory of many pastors, fifty years of age and over, the locked library was the rule. In my own experience, the libraries of the college and seminary from which I graduated were not related to the instructional program. It appears books were obtained more for the purpose of storage and safekeeping than for service to students.

This situation existed not only among the seminaries. As late as 1926, Charles B. Shaw, writing in the *Library Journal*,<sup>8</sup> discussed the weakness of the library's function in accredited colleges and said, "Among the leading universities and colleges of the country there are no officially established and enforced regulations concerning matters vital to the well being of their



libraries. Other factors in academic life have this protective legislation. But the librarian and his staff may be professionally inadequate; the staff may be insufficient in number; all may be overworked and underpaid. The book collection may be pitifully small, unsuited to the legitimate demands made upon it, and growing at only a snail's pace."

## II. THE PRESENT STATUS

During the second quarter of this century a distinct change was evidenced in the interest in libraries both of colleges and theological seminaries. Elliott in an article on "Seminary Libraries and Theological Education" says, "The periodical articles on library improvement which were a trickle in the twenties became a stream in the thirties and forties. Since 1930, the Education Index lists more than an hundred articles on college libraries, most of which stress the new awareness of the library's importance to higher education."<sup>9</sup> During this period surveys were conducted focusing attention on libraries, revealing weakness and suggesting improvements.

In 1946 as Executive Secretary of the American Association of Theological Schools and as Chairman of its Commission on Accrediting, it was my privilege to recommend that the Association develop a plan for a comprehensive review and study of seminary libraries, and that core lists of periodicals and books be prepared to assist in appraising the collections of the seminaries. These recommendations were adopted, and a Committee on Library Standards was appointed with President Walter N. Roberts of Bonebrake Seminary (Dayton, O.) as chairman. At the recent meeting (June 1952) of the Association this committee reported its findings and recommendations.<sup>10</sup> Some of these statistics and the approved standards are interesting and stimulating to read.

### A. *Statistics on Seminary Libraries*

Of the seminaries which are members of the American Association of Theological Schools, the average number of volumes in the libraries is 49,771; the average number of current periodicals is 182; the library is open an average of 66 hours per week; of the total collection of books, 91% is catalogued and classified; thirty-two have separate buildings, and forty-one do not.

The average library spends for books annually \$2,817, for periodicals \$508, and for binding \$3,256. The total average expenditure annually for a seminary library including books, periodicals, bindings, salaries, and supplies, is \$12,753.

### B. *Standards for seminary libraries*

The most significant result of that recommendation in 1946 is the adoption of standards for seminary libraries, as prepared by the Robert's Committee. In summary form, these are the standards:

#### 1. *Integration and Organization*

The library program should be integrated into the clearly formulated objectives of the school. . . The administrative officers of the school, the faculty, the students, and the library staff should function together in

initiating, executing, and judging the total library program. The library should be regarded by the students and faculty as an inseparable partner with the classroom in the learning process.

## 2. *Administration*

There should be an active library committee the function of which will be essentially advisory, composed of the librarian and representatives of the faculty and administration. . . . The library should be under the direction of a full-time, professionally trained librarian . . . . Contingent upon the size of the faculty, the student enrollment, the size of the collections and the nature and variety of library services to be rendered, there should be an adequate number of library assistants appropriately trained for their respective tasks.

## 3. *The Book Collection*

A theological school, equal to its responsibilities, provides in its library the worthwhile literature in the fields of study which make up its curriculum. It also makes available to its students books and periodicals which will enable them to follow up their interests and pursue inquiries into areas of theological subject matter not necessarily presented as classroom courses in a particular curriculum. . . . It is also a responsibility of the theological library to make available books and periodicals which members of the faculty need in order to keep abreast of current scholarship in the fields over which they preside, and to improve their general knowledge.

## 4. *Building and Equipment*

The theological library should be housed in a fire-resistant building or parts of such a building designated for the purpose. . . . Heating, lighting, and ventilation should be in a manner consistent with the health and comfort of those who use, administer and serve the library. . . . The library should be located in such a place as to make it the study center of the school. Entrances and exits should be so arranged as to provide economical and efficient supervision, as well as for emergency exit. . . . Adequate seating space for students should be available. Seating capacities in theological libraries providing the best facilities now range from 35% to 50% of the student body. . . . Other facilities, such as study carrels, typing rooms, rare book room or cage, places for historical collections, should be provided. . . . There should be an office for the librarian and offices or working quarters sufficiently commodious for the efficient performance of their duties by other staff members.

## 5. *Finances*

A seminary should have a separate budget for its library. The librarian, in consultation with the library committee and the administration, should recommend the library budget. . . . An accredited school without library notations is expected to spend not less than \$10,000 per year for its total library budget, not including equipment and janitorial maintenance; or \$35.00 per student, whichever is larger. It is also expected that \$2,500 of this amount in the budget will be spent annually for books and periodicals exclusive of binding and repair.

For these standards, all Christian educators will be grateful. They are a far-cry from the conditions and situations which existed in 1925 when the Association as an accrediting agency did not exist.

In addition to these standards, the Robert's Committee submitted core lists of reference books, especially bibliographies, and of undenominational religious quarterly periodicals.

To me there is great joy in knowing that the recommendations of 1946 have already borne fruit which will affect theological education, especially theological libraries, for many generations.

### III. THE SIGNIFICANCE OF THE LIBRARY

With the historical sketch of seminary libraries and the analysis of their present status and standards before us, we are now in a position to evaluate the significance of the library of a seminary in the program of theological education.

#### A. *In the Life of the Seminary*

The library is an essential part of the whole program. The library is the workshop, the study center of a seminary. As the Robert's report states, "It concerns itself with the effectiveness of the educational program of the school; indeed, it is a creative resource in the implementation of such a program. It is a colleague of the classroom. Beyond its capacity in serving as strictly an educational tool, the library, as an integral part of the total program of the school is also concerned with the fullest personal development of the Christian worker."

This means that the librarian is no longer a clerk. He is an educator. The library is placed in the center of the educational method and program. Teaching will be by books as well as by voice. The student becomes active in the educational program rather than an empty receptacle into which a professor pours, sometimes sprinkles, pebbles (crumbs) of information and knowledge.

#### B. *In the Lives of Professors and Students*

The standards (noted above) refer to the necessity of having books and periodicals which will enable students "to follow up their interests and pursue inquiries into areas of theological subject matter not necessarily presented as classroom courses in a particular curriculum. In my own life, it was voluntary browsing in both college and seminary libraries which, together with the influence of one professor, encouraged me largely to do graduate work. In those quiet moments I became a seeker after knowledge for which I shall remain grateful forever.

Like-wise, in the life of the professor, the library has a significance which only a professor understands and appreciates. Financially it is impossible for the average professor to possess all the books needed in his work. In addition, there are hundreds of volumes, which may have only indirect relation to his courses but which are rich sources of information and inspiration.

### C. *In the Life of the Church*

Too frequently the service and value of a library are judged in terms of the curriculum and the faculty and student body. This is a too limited point of view. The seminary library should be the *depository for the historical documents of the church bodies which support it*. Very often historical items have been lost or destroyed because they were assigned to an individual without adequate fire and flood protection for his home.

Through the library the seminary can make provision for the *continuing education of its alumni*. Some years ago I was asked to deliver a lecture on an article of the Augsburg Confession. On the subject of that article I had no worthwhile material in my own library. The library of the Gettysburg Seminary was able to supply me with valuable books on the subject even back in the 18th century. Ninety percent of all accredited libraries do have some provision for this sort of extension service to its alumni.

The seminary library has significance also in the life of the Church through its *ability to function in the training of the laity*. The Church has not been awake to the possibilities of adult religious education. The laity are hungry for such knowledge. This eagerness requires that the seminaries, as institutions of the Church, take prompt steps to develop and cultivate this interest.

### CONCLUSION

This confused age requires a Christian ministry which is spiritually dynamic and intellectually competent. As the library becomes more and more an effective part of the educational program, the seminaries will be-



*Miss Alice Dagan, Librarian, Receives the Key to the Library at Dedication Services.*

come more effective in producing an efficient ministry. The faculty members and the library of a theological seminary are partners in assisting the ministry and the laity of the Church to attain that inspiring objective,—  
"Ye shall know the truth, and the truth shall make you free."



The extent to which this seminary, its administration, its faculty, and its students give this library the desired place in theological education will be manifested in the ministry of our Church tomorrow.

To the Board of Directors of the Chicago Lutheran Theological Seminary, I wish to extend the congratulations of the Board of Education of our Church for your courage in proceeding with the erection of your beautiful library building, for your wisdom in constructing it in such fashion that it will be "a creative resource" in your program.

To the Faculty and Student Body, I extend my personal congratulations on having such excellent library facilities on your campus. Improvements in facilities mean opportunities for advancement. Opportunities for advancement involve responsibility, a responsiveness to the opportunity. You are standing at the door of a new period in the history of this seminary. May the Lord guide and direct you as you enter that door.

#### REFERENCES

1. Minutes, U.L.C.A. Convention, 1932, p. 62.
2. Minutes, U.L.C.A. Convention, 1940, p. 481.
3. Rockwell, W. W.—Theological Libraries in the United States. Reprinted from RELIGION IN LIFE, Vol. 13, No. 4, Sept. 1944.
4. Cf. Heins, H. H.—Throughout All The Years, Hartwick 1746-1946, Oneonta, N. Y. pp. 13-29.
5. Cf. Wentz, A. R. History of the Gettysburg Seminary, Philadelphia, Pa. 1926. pp. 49-64.
6. Cf. Rockwell, W. W. pp. cit.
7. Kelly, R. L.—Theological Education in America. New York, 1924. p. 55.
8. Library Journal, 51: pp. 77-79, Ja. 15, 1926.
9. Elliott, L. R.—Seminary Libraries and Theological Education. Biennial Meeting of the American Association of Theological Schools, June 1948, Bulletin 18, pp. 82-83.
10. Report of the Committee on Library Standards of the Association of Theological Schools presented to the 20th Biennial Meeting, June 1952, Louisville, Ky.

## In Memorium

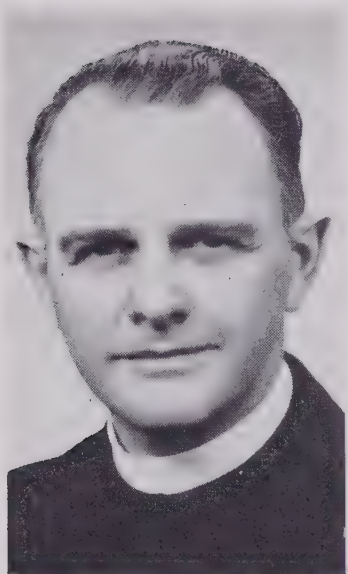
### *Fred H. Meyer*

When the Seminary caretaker, Fred H. Meyer, died suddenly on March 30th, at the age of 69, we lost a friend who for twelve years had been a devoted servant of our institution. The men who have been students here during Mr. Meyer's years of service will not easily forget him.—he was a memorable person. His short stocky figure bustling about with wrenches, hammers, old boards he made to do, and his genius for money saving improvisation were both amazing and instructive. Campus Day without Mr. Meyer's disgusted resignation at the general stupidity of all theologians will be a less colorful occasion. Some men serve with words, others with wrenches. Mr. Meyer plied a wrench with positive evangelical fervor.

All may of Thee partake;  
 Nothing so small can be  
 But draws, when acted for Thy sake,  
 Greatness and worth from Thee.

## *Donald F. Irvin, D. D.*

*Professor of Christian Education*



The Seminary Board is extremely happy to announce the election of the Rev. Donald F. Irvin D.D., of Haddonfield, New Jersey, to the Chair of Christian Education.

For two years the Board had sought to secure the services of Pastor Irvin and it is with deep satisfaction and joy that his acceptance of the call to Chicago Seminary has now been received.

As the Seminary is closely linked with Passavant, so it would seem that Dr. Irvin, too, bears a close affinity to this great figure of the past. In a letter received shortly after he accepted the call, Dr. Irvin comments, "I was born in a house that overlooked a Passavant institution in Rochester, Pennsylvania. I went to a college that Passavant helped to found. I married a girl related to him in some way through her grandmother. And

now, another Passavant institution enters my life!"

Donald F. Irvin was born in Rochester, Pennsylvania, forty-seven years ago. He received his A.B. degree from Thiel College, Greenville, Pennsylvania, in 1927, was graduated from the Philadelphia Seminary in 1931, and received the B.D. degree in 1932. At that time the B.D. degree was given the year following graduation.

He was called to the Church of Our Savior in Haddonfield, New Jersey, a mission in its fifth year, facing all the mission problems of the depression. There were 85 communicants. In 1939 the church building was rebuilt under his leadership. There are now 650 communicants, and the parish is looking forward to the building of an educational unit, planned and prepared for by Dr. Irvin. The Church of Our Savior is now the largest Lutheran parish in South Jersey.

During his entire ministry, Dr. Irvin has been a leader in the educational work of the Church, both in the synod and the U. L. C. A. After ordination, the first synodical committee on which he served was the Youth Activities Committee of the Ministerium of Pennsylvania. This was the Committee in charge of summer camps.

When the Board of Education of the Ministerium was organized, Dr. Irvin served on it for seven years, assigned to the Committee on Parish Education. For seventeen years he was Chairman of the Conference Committee on Parish Education and has done a remarkable job in promoting leadership training schools, confirmation rallies, workshops, etc.

With the organization of the New Jersey Synod in 1950, it was inevitable that his ability and experiences in the field of education should promptly lead to his election to the Board of Education of the new synod. As a member of the Parish Education Committee, he set up the first synod-wide Workers Conference. Board of Education and Parish Education Committees are separate entities in the New Jersey Synod, so Dr. Irvin is at present serving in two distinct educational capacities in the synod.

Dr. Irvin is also a member of the Board of Publication of the U.L.C.A. But paramount has always been his interest in the educational work at the parish level. His contributions at the synodical level have all grown out of a vast experience in the congregation's educational work and the development of an enviable educational program in his own parish.

For twenty-one years he has conducted a highly successful Vacation School for three weeks each summer. Multiply three weeks by 21, and time-wise we find that over one full year of his ministry has been devoted to this work! When courses failed to meet his needs and standards he began developing his own.

Eleven years ago Dr. Irvin inaugurated in Haddonfield a released time program of religious education at the Junior High School level. This program, through the years, has maintained a high level of participation with about 97% of the students released for classes in their churches. One of the workbooks used in the program was prepared by Dr. Irvin.

The week-day program at the Church of Our Savior is most comprehensive and progressive. The daily Nursery program for pre-school children is taught by Sister Bessie Engstrom. Grades 2, 3, 4, 5, and 6 from Haddon Township participate on released time. Grades 6, 7, and 8 from Haddonfield are also a part of the released time program.

A Children of the Church group is provided for those not in the released time program. Junior Choir, Catechetical class, and a complete Scouting program are also a part of the week-day education program. The Scouting program includes two Girl Scout troops, one Boy Scout troop, one Cub Pack and one Brownie group.

The Sunday School of Our Saviors' Church, completely departmentalized, has an enrollment of about 400, including two adult classes. In addition there is a cradle roll of 93. During the Church service an extended session of the Sunday School is held for the nursery and beginner age groups to facilitate attendance of the parents at the service and as a partial answer to the serious overcrowding.

Dr. Irvin has also developed a full youth program beyond Sunday School which includes Acolyte Guild of High School boys; Hi Y Group; Senior and Intermediate Luther Leagues; High School Choir.

This comprehensive educational program has been developed over the years despite far from adequate educational facilities. The educational work of the Church of Our Savior has the reputation of being the best in Haddonfield, despite the more ample space and equipment of other churches and considerably larger budgets on which to operate.

At a recent congregational meeting a Parish Board of Education was organized to correlate the total educational program.

Dr. Irvin's work in the Field of Christian Education was recognized when in 1952 he was granted the degree of Doctor of Divinity by Thiel College. Dr. Irvin also has a Master's degree from the University of Pennsylvania and has done considerable work toward his doctorate in education, also at the University of Pennsylvania. He is a member of Phi Delta Kappa, honorary graduate educational fraternity.

In all his educational work Dr. Irvin's motto has been, "If existing materials do not meet the need, write your own." Material specially prepared for the Board of Parish Education of the U. L. C. A. came directly out of the life of the parish. All educational material was tested locally before it was submitted.

Dr. Irvin's contributions to the educational literature of the Church include units and leader's guides in the Christian Growth Series of Sunday School Lessons, and the Vacation Church School Series:

- 1942 FLING OUT THE BANNERS, A Study of Great Chapters of the Bible. Co-author with Margaret Irvin, an Intermediate Unit, Work book and Leader's Guide; The United Lutheran Publication House, Philadelphia, Pa.
- 1944 WE OBEY AND WE BELIEVE, What's in the Catechism? Intermediate I, Christian Growth Series of Sunday School Lessons; Leader's Guide and The Christian Growth Press, Philadelphia, Columbus, Rock Island.
- 1944 WE HAVE FELLOWSHIP WITH GOD, What's in the Catechism? Intermediate I, Second Quarter; Leader's Guide and Christian Growth Series of Sunday School Lessons, The Christian Growth Press, Philadelphia, Columbus, Rock Island.
- 1946 GOD'S WAY FOR MAN, What's in the New Testament? Intermediate III, Second Quarter; Leader's Guide and Christian Growth Series of Sunday School Lessons. The Christian Growth Press, Philadelphia, Columbus, Rock Island.
- 1946 GOD'S WAY THROUGH THE CHURCH, What's in the New Testament? Intermediate III, Third Quarter; Leader's Guide and Christian Growth Press, Christian Growth Series of Sunday School Lessons, Philadelphia, Columbus, Rock Island.
- 1951 CITIES JESUS VISITED, Vacation Church School Series for 1951, Intermediate-Senior Workbook and Teacher's Guide, United Lutheran Publication House, Philadelphia.

Also in 1951 a story of the life of Jesus for teen-agers, and pupil and pastor's books in catechetical work by Dr. Irvin were published:

- 1951 STORY OF JESUS, Life of Jesus for Young People, art by Ralph Coleman, United Lutheran Publication House, Philadelphia, Pa.
- 1951 LEARNING THE WAY, Catechetical Book for pupil, United Lutheran Publication House, Philadelphia, Pa.
- 1951 TEACHING THE WAY, Catechetical Guide for Pastor's, United Lutheran Publication House, Philadelphia, Pa.



The catechetical work was an assignment from the Board of Parish Education of the ULCA and the Board of Publication. It was tested out in practice in Our Savior's parish for a three year period. In the third year it was also tested in four different synods in city, suburban, and rural parishes. A large amount of pupil activity is one of its outstanding features. This is the first catechetical book edited by the Board of Parish Education.

In so comprehensive an educational program, as that of the Church of Our Savior, vital leadership and adequate leaders are an essential to success. Dr. Irvin supplied the vital leadership and at the same time developed real leaders within his own congregation. Each year there have been Leadership Training Classes on a Lutheran and community basis. Twelve individuals from the parish have contributed to the *Parish School* magazine. The Vacation Church School has always been a training school for leaders.

Dr. Irvin will be a valued addition to the Seminary's faculty. His work in Christian Education will help Chicago Seminary to send forth young pastors adequately equipped to meet the educational challenges of their parishes.

Dr. Irvin's family is looking forward to arrival on the Maywood campus about the middle of June. Gail, 18, is a student at Gettysburg College; Margaret, 15, and Michael, 14, are in High School. Mrs. Irvin is the former Margaret Jacobs, daughter of Charles M. Jacobs and granddaughter of Henry Eyster Jacobs, both former beloved presidents of Philadelphia Seminary. So campus living will be no new experience for her. Mrs. Irvin, too, has done considerable writing for the *Lutheran*, *Parish School*, and Board of Parish Education. The Irvins will occupy the house on the campus vacated by Dr. Wolf.

The entire Seminary family looks forward with anticipation to welcoming the Irvin's to Maywood.

---

## *A 1910 Mystery*

### SEMINARY'S CORNERSTONE IS STOLEN

Chicago, May 14.—The cornerstone of the Lutheran Theological Seminary, at Harrison Street and Thirteenth Avenue, Maywood, laid two weeks ago, was stolen out of the wall yesterday. The village Marshall today is looking for the thieves. The box inclosed in the cornerstone contained only papers and cards.

This clipping, yellowed with age, turned up recently among some old Seminary pictures and letters. It has piqued our curiosity. Was the cornerstone ever recovered? Was the theft a student prank? Or did someone expect to find valuables contained therein?

Does anyone recall the incident? If you can lighten the darkness surrounding this bit of ancient history, we'd like to hear about it.

## *Robert J. Marshall*

*Professor of Old Testament Interpretation*



Rarely does it happen that a Seminary has the privilege of calling two professors to its faculty at about the same time. That is the privilege of the Chicago Seminary in this academic year. Dr. Donald Irvin was called to work in a field not served by a full-time professor heretofore—the field of Christian Education. The second professor was called to fill a vacancy—that created by the resignation of Dr. C. Umhau Wolf as professor of Old Testament Interpretation.

The Board of Directors of the Seminary is happy and proud to announce the election of Professor Robert J. Marshall to the M. L. Deck professorship of Old Testament Interpretation. Professor Marshall will have the distinction of being the only Chicago Seminary graduate on the faculty. Not since Dr. Charles Kegley left Maywood to go to Wagner College has a Chicago Seminary graduate

been a member of the faculty. The Board is happy that one of The Seminary's own young scholars will serve the Church in a professional capacity at his Alma Mater.

Robert J. Marshall is a native of Burlington, Iowa, and was confirmed in Bethany Church by Dr. R. R. Belter, today the President of the Wartburg Synod of the United Lutheran Church in America. As a son of the Wartburg Synod, Professor Marshall will resume his membership in that synod, one of the supporting synods of the Seminary.

Professor Marshall will be just under thirty-five years of age when he joins the Chicago Seminary faculty. Thus he will be at the beginning of what are considered the most fruitful years of a man's life.

Graduated cum laude from Wittenberg College with an A.B. degree in 1941, Bob Marshall proceeded to Maywood for his theological training. He was awarded the B.D. degree from the Chicago Seminary in 1944.

Upon graduation from the Seminary, he accepted a call to become pastor of Grace Lutheran Church, Alhambra, California. Here he served ably for a little more than three years. In this short time, the membership of Grace Church doubled, largely attributable to Pastor Marshall's able preaching and his deep concern for people and interest in them. He took an active part in

community affairs, was chairman of the program of Week-Day Religious Education and was also chairman of the Community Coordinating Council. He gained a reputation as an outstanding preacher, keen scholar, and an able executive with his feet on the ground in all matters practical.

The west, however, was not able to hold him when a call came from Muhlenberg College to become instructor in Bible. When yet a student at the Seminary, Robert Marshall had hoped that some day he might be called into a teaching ministry. Muhlenberg's call seemed so definitely a real call that he accepted and began his college teaching in September, 1947. This successful ministry was interrupted in August, 1949 when the college gave him a leave of absence to complete his graduate work for a doctorate at the University of Chicago.

For three years Professor Marshall studied at the University of Chicago completing all of the requirements for the Ph.D. degree, with the exception of the writing of the dissertation in the area of Old Testament prophesy. At the present time he is busily engaged in that task. For one of the three years at the University he held a Fellowship. He was President for a year of the New Testament Club and for two years was counsellor for the Lutheran Student Association at the University, under the auspices of the Division of Student Service of the National Lutheran Council.

During his period of study at the University, Professor Marshall became well known to many Chicago area churches and was in constant demand as a preacher on special occasions, during the illness of pastors, and as a supply preacher for vacant congregations.

Upon his return to Muhlenberg in September, 1952, he held the rank of assistant professor and headed the department of Religion. It is from this post that the Seminary called him to come to Maywood to fill the Old Testament chair.

Mrs. Marshall is the former Alice Hepner, daughter of Dr. and Mrs. Charles Hepner of the United Lutheran Church Mission in Japan. There are two children, Robert, age 7, and Margaret, age 5. In order that the Marshall family might be happily and properly housed in Maywood, the Seminary Board purchased for their use the house at 1617 South 10th Avenue. This house is directly across the street from the new seminary library and is one house removed from the home of Dr. and Mrs. Vööbus. Thus quite by accident both Biblical professors will be living on 10th Avenue with very easy access to the library.

Professor Marshall and his family will arrive on the campus soon after the first of June. Faculty and students who will be on the campus at that time look forward to welcoming them.

## *Godspeed, Dr. Wolf*

The Seminary suffered a real loss in the resignation of Dr. C. Umhau Wolf, for nine years Professor of Old Testament Interpretation and Director of Graduate Studies. Dr. Wolf left Maywood on February 17th to become chief pastor of St. Paul's Lutheran Church, Toledo, Ohio, a congregation of over 5000 baptized members and 3300 communicants. St. Paul's is the largest congregation in the American Lutheran Church and is reputed to be the largest Lutheran congregation between the Atlantic Ocean and the Mississippi River. This is the congregation known throughout the nation because it was served for so many years by Dr. S. C. Michelfelder of Lutheran World Federation.

Dr. Wolf was an excellent teacher who gave the students an understanding of the meaning and value of the Old Testament. Two years ago on his sabbatical Dr. Wolf was in the Holy Land doing archeological work at the site of the former city of Jericho. This was under the auspices of the American Society for Oriental Research. This year Dr. Wolf was the recipient of a Fulbright Graduate Fellowship which, however, he was not able to use because of his acceptance of the call to Toledo.

Dr. Wolf was frequently sought by students for help and counsel on their personal problems. A very practical man, he was greatly interested in the problems of individuals and of the Church. To an unusual degree he combined exacting scholarship with the concepts of the practical ministry.

Interested in civic affairs, Dr. Wolf was president of the P. T. A., member for several years of the Maywood Recreation Commission, and an officer of the Boy Scouts. Upon the resignation of this many sided man, the Faculty passed the following resolution:

Resolved,

that we the members of the faculty of Chicago Lutheran Seminary express to Pastor Carl Umhau Wolf, Ph.D., our sincere respect for him as a man, our admiration for him as a scholar and teacher, and our pleasure at having known and worked with him as a colleague during his incumbency of the chair of Old Testament Interpretation in our school;

that we convey to him our lively appreciation of his swift and stimulating thought, his varied interests and capacities, his reliability as a teammate, his tenacity in argument, his conviction as a Christian, his devotion to his family, his faithfulness as a worker, a citizen, and a friend;

that we express our sense of loss at his going, and our regret at the removal of his presence and that of Mrs. Wolf and the children, from our community; that we assure him of our best wishes and our prayers that God may bless and keep him and his family, and largely use and long preserve him in his ministry.





*The Chicago Lutheran Theological Seminary  
presents  
The Class of 1953*

## *Class of 1953*

### GROWTH IN CHRIST

Once again the time has come to cast an analytical eye upon those things which tend to give shape to a group of individuals and to create a graduating class of particular character. The Class of 1953 is no exception; it too has run the gauntlet of a theological process and a critical eye. Having emerged successfully, the Class of 1953 has found itself to be characterized by two broad terms: *Cohesion* and *Homogeneity*.



It is within these two broad terms that a class history must be written. Strange as it may seem, the background of this class is the direct opposite of these two terms. When the fall term of 1950 began, the individuals who formed this class had come from a variety of places, i.e. California, Arizona, Kansas, Nebraska, Iowa, Wisconsin, Illinois, Indiana, Ohio, Pennsylvania, and Czechoslovakia. To add to the variety, this class had its roots in the town and country, the urban and the rural; even its religious backgrounds were not the same. Some of its members had come from industry, some from business. Some had come straight from colleges and universities, and some had seen service in World War II. Yet from such variety has come unity and cohesion, homogeneity and growth.

*Unity* and *Cohesion* have resulted from many factors. The hunger for better community life on the campus gave impetus to a reorganization of the student association into a close-knit body. This body has as its aims better community fellowship on all levels of seminary life, greater interests in communities outside of the seminary, and more centralized efforts in benevolent participations.

Another factor which has given impetus towards unity and cohesion has been from the other side of the ledger, namely, the faculty. With a dedicated purpose to do its best, this faculty has built a curriculum designed to nurture and deepen the *Faith* of its students. It was designed to instill in them the disciplines required for academic pursuits, and to give them more than the basic knowledge required by the Church. This unity of effort has made itself felt in the lives of the students in closer cooperation and inter-personal relations.

The *Homogeneity* of the Class of 1953 has its roots in the personalities and theological convictions of its members. Though variety of background is the rule for this class, it has not caused conflicts. No one personality or special talent has cropped out to destroy or disrupt class unity. Rather, each of the personalities and talents has helped to solidify this corporate feeling of *oneness*. This it might be said, has had its formation in the theological convictions that every man is a Sinner before God, yet every man is Precious in His sight.

Again on the other side of the page, it is recognized that theological homogeneity in this class has its foundation because a dedicated faculty submerged its own personality in favor of a theological harmony. This harmony does not limit theology, but rather, it enhances its growth by pointing the way to a greater dignity of theological exchange.

Thus these terms, *Cohesion* and *Homogeneity* are indicative of the aims of this seminary, namely, growth in Christ. The Class of 1953 has grown in Christ.

## *The Graduates*

OTTO A. BREMER: Addison, Illinois. Born October 25, 1922; graduated from Wheaton High School, 1941; entered Harvard University in 1941; navigator in Army Air Corps 1942-45, E. T. O., awarded Air Medal with one Oak Leaf Cluster; graduated from Harvard in June 1946 with B.S. degree cum laude, majoring in Mathematics and Physics; attended Harvard Graduate School of Business Administration 1946-48, received M.B.A. degree with distinction; attended Hamma Divinity School 1948; instructor at Wittenberg College in Business Administration 1948; L. W. F. service staff to refugees in Germany 1949-50; attended Tübingen University in Germany 1950-51; entered C. L. T. S. September 1951; interned at Luther Memorial Church, Chicago; Expeditor for Hannover Youth Convention, 1952.



KOLOMAN DEREK: Maywood, Illinois. Born July 4, 1905 in Banska Bystrica, Czechoslovakia; former Lawyer and General Manager of Central Cooperating Societies in Czechoslovakia (CSR); member of Czechoslovak Council in Washington; received Bachelor's degree in 1925 from the Classical Gymnasium; received from Charles University in Prague a Master of Law Degree; degree of Doctor of Law and states sciences; former president of Board of Representatives of Slovak Student Association; vice-president of Central Federation of Czechoslovak Student Societies; former YMCA Secretary and participant in World Conference in Finland, 1927; previous Chairman of Lutheran Young People's Society, Karel Kuzmany; past inspector of Lutheran Church in East

Slovakia; entered C.L.T.S. September, 1950; member of Seminary Choir two years; interned at St. Peter and Paul Slovak Lutheran Church, Chicago.





C. CARL EKLOF: Waukegan, Illinois. Born May 4, 1923; graduated from Waukegan Twosp. High School, 1941; served with the U. S. Infantry in South Pacific area, awarded Combat Infantry Badge; graduated from Carthage College, 1950, with B.A. degree, majoring in English; Student Pastor of Virginia Lutheran Church, Virginia, Illinois 1948-49; entered C. L. T. S. 1950; interned at Wilmette Lutheran Church, and the American Lutheran Church of Lyons, Illinois; Senior Class liaison officer 1952. Married, one child.

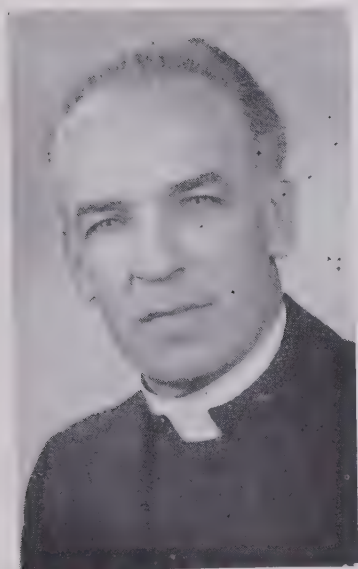
PAUL E. ERICKSON: Phoenix, Arizona. Born January 18, 1922; graduated from Oak Park High School, Oak Park, Ill., 1939; served with U. S. Army 1941-45, 27 months in the South Pacific, awarded Purple Heart in New Guinea; attended Phoenix College 1946-47; graduated from Arizona State College 1950, with B.A. degree, majoring in History; entered C. L. T. S. 1950; interned at St. John's Lutheran Church, Joliet, Ill., and Grace Lutheran Church, Phoenix, Ariz.; President of Student Assn. 1952; member of Seminary Choir, Boarding Club Ex. Comm. Married.



**JAMES M. FINCHER:** Tujunga, California. Born Sept. 11, 1918; graduated from Sequim High School, Sequim, Washington in June 1938; completed fourteen months of vocational training in welding; entered the U. S. Army in 1942, received Honorable discharge in 1943; self-employed from 1944-46; graduated from Midland College, Fremont, Nebraska, in 1950, with B.A. degree, majoring in History; entered C. L. T. S. in 1950; interned at Augustana Hospital, Chicago. Married.



**CARL O. FREEDLUND, JR.:** Wheaton, Illinois. Born August 24, 1928; graduated from Weaton High School, 1945; graduated from University of Illinois 1950, received B.A. degree, majoring in Sociology; member of Lutheran Student Work Camp in Germany during Summer of 1950; entered C. L. T. S. in 1950; interned at St. Luke's Lutheran Church, Elmwood Park, Ill.; member of the Chapel Committee 1952-53.



WALTER R. HERBORN: Elgin, Illinois. Born March 25, 1909 in Essen, Germany; was graduated from the Gymnasium, Essen; graduate studies at Universities of Munich, Cologne, Wuerzburg, B.A. degree; Catholic University, Washington, D. C., S.T.L. degree; for many years instructor in Greek, Latin and German in private schools in Maryland and New Jersey; entered C.L.T.S. as a special student in March 1950; instructor in Greek at C.L.T.S. 1951-53; parish worker, Holy Trinity Lutheran Church, Elgin, Illinois 1952-53. Married, one child.

ROY C. HOCH: Butler, Pennsylvania. Born August 2, 1927; graduated from Butler Senior High School in June 1945; served thirteen months in the U. S. Navy; graduated from Capital University, Columbus, Ohio in 1950, received B.A. degree, majoring in English; entered C.L.T.S. in fall of 1950; interned at Unity Lutheran Church, Chicago; member of Seminary Choir, secretary of Student Assn., 1951-52, Vice-Pres. of Student Ass'n. 1952-53. Married.



ALAN J. KIEFFER: Arcadia, Ohio. Born August 18, 1928; graduated from Arcadia High School in 1946; graduated from Ohio State University in 1950, received B.A. degree, majoring in Sociology; entered C. L. T. S. in fall of 1950; interned at Danish Lutheran Children's Home, and Wicker Park Lutheran Church of Chicago; employed as a theological student intern at Toledo State Hospital, summer of 1950; member of Seminary Choir for two years. Married.



DONALD L. KRUEGER: Chicago, Illinois. Born April 14, 1926; graduated from Roosevelt High School, Chicago, 1943; served twenty-five months in U. S. Army in the Philippines and Japan; graduated from Carthage College, Carthage, Ill. in 1950, received B.A. degree cum laude, majoring in Philosophy and English; entered C. L. T. S. in fall of 1950; interned at Christ Lutheran Church and Reformation Lutheran Church, both of Chicago; treasurer of Seminary Choir, member of Ex. Comm. of Boarding Club, and liaison officer. Married.





PAUL P. KUENNING: Auburn, Nebraska. Born April 6, 1927; graduated from Auburn High School, 1944; graduated from Midland College in 1948, received B.A. degree, majoring in History; attended Central Seminary 1948-49; attended Garrett School of Theology and Northwestern University 1949-51, receiving M.A. degree in Religious Education; interned at Federated Church, Harvey, Illinois; transferred to C. L. T. S. in fall of 1952. Married.

ROBERT L. NELSON: Glen Flora, Wisconsin. Born July 4, 1913; graduated from Kensal High School, Kensal, North Dakota; served seven years with U. S. Navy in Pacific, Atlantic, and Caribbean theaters of war; received B.A. degree from Gustavus Adolphus College in 1950; majoring in Sociology; entered C.L.T.S. in fall of 1950; interned at Tabor Lutheran Church, Chicago; member of Benevolence Committee 1949. Married three children.



ALBERT F. NYLAND III: Chicago, Illinois. Born August 29, 1928; graduated from Fenger High School, Chicago, 1946; graduated from Carthage College in 1950, received B.A. degree, majoring in Psychology and Philosophy; entered C. L. T. S. in fall of 1950; interned at People's Lutheran Church, Chicago, 1950, Social Mission Society 1951-52, and St. Peter and St. Paul's Lutheran Church, Blue Island, Ill., 1952-53; treasurer of Student Ass'n. 1952-53, member of Seminary Choir.



RICHARD E. OTTEN: Sioux City, Iowa. Born January 28, 1929; graduated from Concordia High School, Milwaukee, Wisconsin in 1946; attended Concordia College of Milwaukee, 1946-47; graduated from Concordia College of St. Louis in 1950, received B.A. degree, majoring in Religion; entered C. L. T. S. in fall of 1950; interned at Broadview Community Church, Broad View, Illinois. Married.



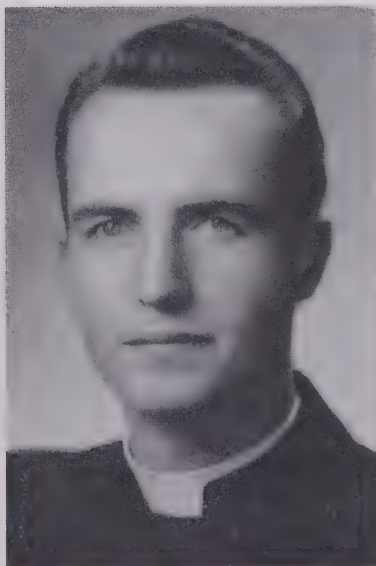
ALFRED J. PFENNER, Lancaster, New York. Born March 7, 1913; graduated from Lancaster High School in 1931 and Heidelberg College in 1935 with the B.Sc. degree, majoring in the field of Sociology and Pre-Medics; post graduate studies at the University of Buffalo in Public Administration and Administrative Law; served two years as administrative assistant to the Supt. of Public Works in Lancaster, New York and two years as city clerk in the same community; in 1940 received an appointment as an administrative assistant in the New York State Legislature; resigned to enlist in the regular army in 1942, serving in infantry and air corps medical units; transferred to Military Government, serving both in the European and American theatres of

operation. Upon discharge served for two years in the accounting section of the Erie County Highway Department in Buffalo, New York; in 1950 entered the Lutheran Theological Seminary in Philadelphia; in 1951 transferred to Chicago Seminary.

C. KENNETH PROEFROCK: Springfield, Illinois. Born March 30, 1928; graduated from Feitshans High School, Springfield, Ill. 1945; graduated from Carthage College in 1949, received B.A. degree, majoring in Philosophy and English; Student Pastor at Zion and Wiley Lutheran Churches, Fairview, Ill. 1948-49; entered C. L. T. S. in fall of 1949; interned at Penn Ridge Lutheran Church, Trivoli, Ill. 1950, Holy Trinity Lutheran Church, Elgin, Ill. 1950-51; full year internship at St. John's Lutheran Church, Sacramento, California 1950-52.



F. GRANT RANLETT: Sacramento, California. Born June 20, 1926; graduated from C. K. McClatchy High School, Sacramento, in 1943; attended Sacramento College 1943-44; served as Instructor in U. S. Navy 1944-46; attended Sacramento College again in 1946-47, and Sacramento State College 1947-48; graduated from University of California at Berkeley in 1949, received B.A. degree majoring in Physics; graduate work in Education, Sacramento State College 1949-50, received M.A. degree; attended the Student Study-Work project in Germany during summer of 1949; entered C. L. T. S. in fall of 1950; interned at Neighborhood Methodist Church, Maywood, 1950-51; member of Seminary Choir one year, member of Benevolence Committee. Married, one child.



DAVID H. ROMEIS: Elgin, Illinois. Born May 9, 1925; graduated from Elgin High School, 1943; served with U. S. Coast Guard in the Atlantic and Pacific, 1943-46; graduated from the University of Chicago, 1949, received Ph.B. degree; entered C.L.T.S. in fall of 1949; interned at St. Paul's Lutheran Church, Evanston, Illinois; Study of life and culture on LaCourt O'Reilles Indian Reservation in Wisconsin during summer of 1951. Member of Chapel Committee. Married.





BURTON W. SCHROEDER: Woodstock, Illinois. Born April 7, 1928; graduated from Woodstock Community High School in 1946; graduated from Carthage College, 1950, received B.A. degree cum laude, majoring in History; entered C.L.T.S. in Fall of 1950; interned at Trinity Augustana Lutheran Church, Chicago, Grace Lutheran Church, Woodstock, Ill., and Nativity Lutheran Church, Wonder Lake, Ill.; manager of Seminary Choir, chairman of Chapel Committee.

FRANKLIN E. SHERMAN: Allentown, Pennsylvania. Born August 15, 1928; graduated from Allentown High School in 1945; graduated from Muhlenberg College, 1950, received B.A. degree, majoring in English; attended Chicago Theological Seminary (Univ. of Chicago), received M.A. degree in 1952, specializing in Social Ethics; transferred to C. L. T. S. in Fall of 1951; interned at Wicker Park Lutheran Church, Chicago, and at the Toledo State Hospital, Toledo, Ohio.



ROBERT L. WHITENACK: Ft. Wayne, Indiana. Born September 25, 1925; graduated from the North Side High School of Ft. Wayne in 1943; served thirty months with the U. S. Navy in South Pacific and China; graduated from Wittenberg College in 1950, received B.A. degree, majoring in English; entered C. L. T. S. in Fall of 1950; interned at Trinity Augustana Lutheran Church, Chicago; member of Seminary Choir two years, member of Chapel Committee. Married.



GERALD C. WISE: Kent, Illinois. Born February 27, 1924; graduated from Stockton High School, Stockton, Illinois in 1942; farmed from 1942-46; graduated from University of Dubuque, Dubuque, Iowa in 1950, received B.A. degree, majoring in History; entered C. L. T. S. in Fall of 1950; interned at Norwood Park Lutheran Church, Norwood Park, Illinois; President of Seminary Boarding Club 1952-53. Married.

YOU ARE CORDIALLY INVITED TO ATTEND  
THE EVENTS OF THE SIXTY-FIRST  
COMMENCEMENT

of the

CHICAGO LUTHERAN THEOLOGICAL  
SEMINARY



BACCALAUREATE SERVICE

Sunday Evening, May Tenth

at eight o'clock

IN THE SEMINARY CHAPEL

SPEAKER: THE REV. ROBERT J. SCHENCK  
Pastor, Holy Trinity Lutheran Church, Elgin, Illinois



COMMENCEMENT EXERCISES

Thursday Evening, May Fourteenth

at eight o'clock

IN WICKER PARK LUTHERAN CHURCH  
2112 West LeMoyne Street  
Chicago, Illinois

SPEAKER: PROFESSOR PAUL L. HOLMER, PH.D.  
University of Minnesota, Minneapolis, Minnesota



PRES. ARMIN G. WENG

THE FACULTY  
CHICAGO LUTHERAN  
THEOLOGICAL SEMINARY  
1952-53

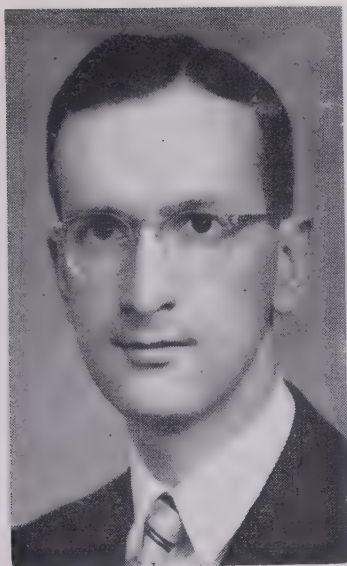


PROF. ARTHUR VÖÖBUS



PROF. H. GRADY DAVIS





PROF. ROBERT H. FISCHER



PROF. JOSEPH SITTLER

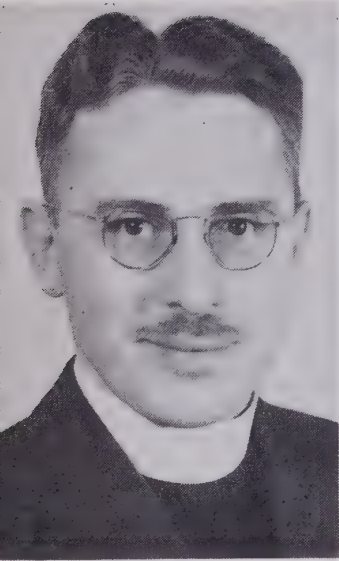


REGISTRAR BERTHOLD KORTE

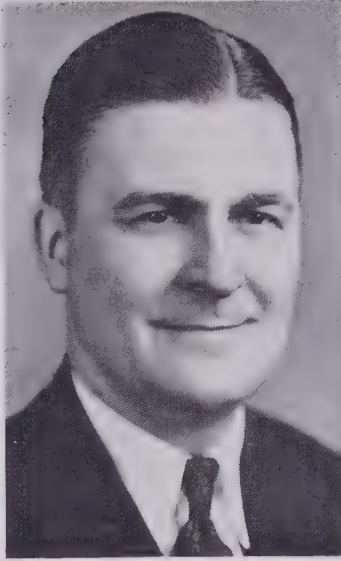


PROF. C. UMHAU WOLF

## *Instructors*



REV. HAROLD REISCH



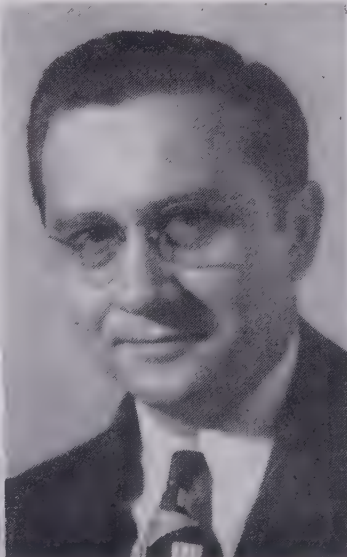
REV. ALTON M. MOTTER



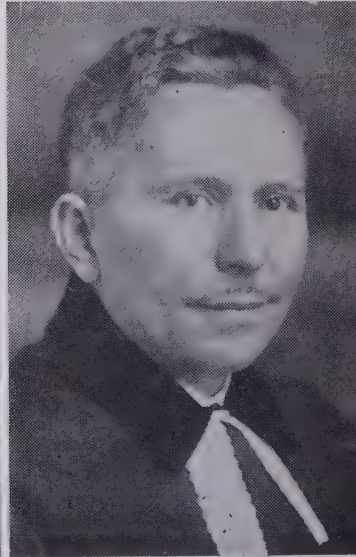
MR. WALTER R. HERBORN



DR. C. CHARLES BACHMANN



MR. CHARLES E. A. MOORE



DR. JOHN BODY

## *Among the Faculty*

DR. ROBERT FISCHER is, this winter-spring semester, 1953, serving as guest professor of Church History at McCormick Theological Seminary (Presbyterian). He served in a similar capacity at McCormick in the fall of 1951. Dr. Fischer was recently elected Vice-President of the American Society for Reformation Research, (which cooperates with German scholars in supporting Archiv für Reformationsgeschichte).

DR. JOSEPH SITTLER was Lutheran World Federation delegate at Hannover, Germany, and also delegate at the Faith and Order Conference at Lund, Sweden, in August, 1952. Dr. Sittler continues to be in great demand for preaching on university and college campuses. This fall he has addressed groups at Northwestern, University of Chicago, Cornell University, Knox, Kalamazoo, Wittenberg, and Beloit Colleges. He presented three lectures at a Faculty Conference on Religion in Higher Education at the University of Illinois. He is also on the Church Papers Committee of the ULCA.

DR. GRADY DAVIS has been appointed a member of the new Commission on Corporate Communion of the ULCA. He is also a member of the Parish Education Board of the ULCA, formerly the Parish and Church School Board.

DR. ARTHUR VÖÖBUS last summer, having received a scholarship from the Mid-European Studies Center, National Council for a Free Europe, made an intensive study of Biblical manuscripts at the University of Marburg and Tübingen, the Vatican Library, Bologna University Library, Armenian Monastery at Venice, National Library in Paris, British Museum in London, University Library in Oxford, University Library in Cambridge. Dr. Vööbus had pertinent materials microfilmed and is at present studying them critically in the preparation of a new book.

DR. ARMIN GEORGE WENG is serving as a member of the National Lutheran Council Bureau of Service to Military Personnel. He is also a member of the Administrative Committee, Lutheran Service Commission, which is a joint commission of the National Lutheran Council and the Lutheran Church-Missouri Synod to coordinate services to military personnel.

He was very recently appointed to the Division of Public Relations of the National Lutheran Council. He serves on the Board of Publication of the ULCA, and is a member of the Board's Committee on Service and Promotion. He currently serves the cause of Home Missions as ULCA representative on the Illinois Regional Home Missions Committee and as a member of the Board of Home Missions of the Illinois Synod. Dr. Weng was Reformation Day preacher at Wittenberg College and Hamma Divinity School. He will be 1953 Commencement speaker at Midland College.

## *Special Gifts*

March 1952 — March 1953

|                                                                                            |           |
|--------------------------------------------------------------------------------------------|-----------|
| Trinity Lutheran Church, Fort Wayne, Indiana, Dr. Paul Krauss ..                           | \$2400.00 |
| Zion Lutheran Church, Mt. Carmel, Ill., Rev. William Hover .....                           | 25.00     |
| Pfenner-Krueschke Memorial Fund .....                                                      | 50.00     |
| Trinity Lutheran Church, Manlius, Ill., Rev. Robert Engen .....                            | 50.00     |
| Zion Lutheran Church, Bellwood, Ill., Rev. Berthold F. Korte .....                         | 10.00     |
| Trinity Lutheran Church, Mt. Morris, Ill., Rev. Alfred Stone .....                         | 350.00    |
| Mr. Ernest Ehresman, Boston, Mass., for library books .....                                | 100.00    |
| Student Association, for Student Aid Fund .....                                            | 20.00     |
| Memorial to Mrs. Vera Preis, for library books .....                                       | 15.50     |
| Trinity Lutheran Church, Lawrence, Kansas, as memorial to<br>Mrs. Vera Preis .....         | 25.00     |
| Rev. William Kmet, Oak Park, library .....                                                 | 1.00      |
| Dr. Alex Falk, for Library Building Fund .....                                             | 100.00    |
| Dr. Hanes, Indianapolis, Indiana, for new office .....                                     | 10.00     |
| Mr. Alfred Pfenner, for new office .....                                                   | 25.00     |
| Rev. James Manz, Chicago, for Library .....                                                | 10.00     |
| Dr. Robert H. Fischer, Maywood, Ill., for Chapel Fund .....                                | 10.00     |
| Miss Marchie Hines, Maywood, Ill., for Library .....                                       | 5.00      |
| Rev. Walter E. Brown, Ruthton, Minn. ....                                                  | 5.00      |
| Mr. W. E. Dubois, Chicago, for Library books .....                                         | 25.00     |
| Mr. Farrell C. Hoch, Butler, Pa. ....                                                      | 50.00     |
| Mr. and Mrs. John H. Johnson, Chicago .....                                                | 300.00    |
| Mr. Robert Small, Riverside, Ill. ....                                                     | 5.00      |
| Mr. Walter Welsch, Joliet, Ill., for office drapes .....                                   | 97.68     |
| Rogers Park Lutheran Church, Chicago .....                                                 | 40.00     |
| First Lutheran Church, Freeport, Ill., Rev. Charles Landwere .....                         | 200.00    |
| Luther Memorial Church, Quincy, Ill., Rev. Lyman H. Grimes .....                           | 40.00     |
| St. Peter's Lutheran Church, Forest Park, Ill., Rev. Richard Roth,<br>for choir fund ..... | 15.09     |
| Mrs. Alice G. Fischer, for Rehabilitation Fund .....                                       | 50.00     |
| St. Peter and St. Paul Lutheran Church, Blue Island, Ill. ....                             | 25.00     |
| May Construction Co., Fort Wayne, Indiana .....                                            | 150.00    |
| Messiah Lutheran Church, Detroit, Mich., Rev. Ivan Miller .....                            | 200.00    |
| Trinity Lutheran Church, Ingomar, Pa., Dr. John Myers .....                                | 25.00     |
| St. Paul's Lutheran Church, Davenport, Ia., Rev. Emerson Miller .....                      | 484.89    |
| Rev. Arthur Seyda, for Library Building Fund .....                                         | 20.00     |
| Rev. Theodore Brosche, Memorial Tribute to his wife, Irma .....                            | 20.00     |
| Dr. and Mrs. Harmon J. McGuire, Memorial Tribute to Mrs.<br>Irma Brosche .....             | 10.00     |
| Zion Lutheran Church, Portland, Ind., Rev. William Knoderer ..                             | 50.00     |
| Mr. Arthur A. Droegemueller, Chicago .....                                                 | 50.00     |
| Mr. Fred Drinhaus, Highland Park, Ill. ....                                                | 100.00    |
| Mr. and Mrs. Walter H. Lerch, Clayton, Mo. ....                                            | 100.00    |



## For Dormitory Furniture

|                                                                               |        |
|-------------------------------------------------------------------------------|--------|
| St. Andrew's Lutheran Church, Chicago, Rev. George Wolf ----                  | 290.00 |
| St. Luke's Lutheran Church, Park Ridge, Ill.,<br>Dr. Walter D. Spangler ----- | 600.00 |
| Norwood Park Lutheran Church, Rev. Alvin Fess -----                           | 320.00 |
| Edgebrook Lutheran Church, Chicago, Rev. Louis Valbracht                      | 700.00 |
| Miss Augusta Schneider, Elgin, Ill. -----                                     | 10.00  |

## For Redecorating Lounge of Lindop Dormitory

|                                                             |       |
|-------------------------------------------------------------|-------|
| Guild of People's Church, Chicago, Rev. John Timmerman ---- | 27.00 |
| Holy Trinity Church, Elgin, Rev. Robert Schenck -----       | 25.00 |
| Women's Missionary Society, St. Luke's, Park Ridge -----    | 10.00 |
| Women's Organization, People's Church, Chicago -----        | 10.00 |
| Mr. Mark Coine, paint                                       |       |
| Women of Faith Church, Brookfield, Rev. Geo. Vulgaris ----- | 65.00 |

## Special Gifts for Library:

|                                                                                                                                                                                |        |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------|
| Sunday School of Holy Trinity Lutheran Church, Elgin, Ill.<br>purchase of cross and picture -----                                                                              | 50.00  |
| Mrs. Mabel Dagan and Miss Alice Dagan, purchase of bird<br>bath and slip covers -----                                                                                          | 45.00  |
| Mrs. A. Leeseberg—Lazy Susan                                                                                                                                                   |        |
| Mrs. G. Klupping; Mrs. E. Peery; Miss Florence Bett; Mrs. J.<br>McCleary; Mrs. L. F. Gruber; 1952-3 Student body;<br>Mr. and Mrs. A. Kreidler, plants, shrubs, flowers, bulbs. |        |
| Mr. and Mrs. Walter Bett, tree                                                                                                                                                 |        |
| Senior Class of 1952, clock                                                                                                                                                    |        |
| Alumni Association, charging desk -----                                                                                                                                        | 350.00 |
| Ladies Society, Elmhurst Lutheran Church, Rev. Luther Y.<br>Seibert, Kitchenette equipment -----                                                                               | 25.00  |
| Mr. Stanley Nelson, Contractor, Chicago, miscellaneous gifts<br>and services.                                                                                                  |        |
| Memorials to Jennie F. Weng for study carrel in Library                                                                                                                        |        |
| CLTS Student Association and staff -----                                                                                                                                       | 30.00  |
| Mr. and Mrs. G. Holmberg, Elgin, Ill. -----                                                                                                                                    | 5.00   |
| Mr. and Mrs. Rolf Dokmo and friends, Park Ridge, Ill. ----                                                                                                                     | 20.00  |
| Seminary Guild -----                                                                                                                                                           | 17.00  |
| Friends (anonymous) -----                                                                                                                                                      | 10.00  |
| Dr. and Mrs. A. G. Weng -----                                                                                                                                                  | 25.00  |

*Significant Library Acquisitions*

In one fortunate purchase the Seminary Library has augmented its collection of original printings of Luther works by more than a half. Through William Salloch, New York book dealer, the Seminary acquired a remarkably well-preserved volume in which are bound twenty-four of Luther's tracts.

The Seminary library is chiefly a functional library, and does not aspire to become a museum of rare books and manuscripts. Nevertheless, through the keen interest and scholarly activity of the late Dr. L. Franklin

Gruber, it came into possession of an outstanding collection of rare New Testament and Reformation materials. The library, meanwhile, has had at its disposal the Ehresman Fund, made possible through the generosity of Ernest F. Ehresman, of Boston, Massachusetts, formerly of Ft. Wayne, Indiana, with which to purchase certain well-chosen special items. Since the history department of the graduate school, under Dr. Fischer, is devoting considerable attention to Luther and the Reformation, the Ehresman Fund was tapped for this very interesting book of Luther's tracts. Of the twenty-four items, only one duplicates any in the Gruber collection.

The thick quarto volume is sturdily bound in boards and stamped pigskin, and has the old brass clasps still intact. It bears a title in ink on the spine: "*Conciones Mart: Lutheri*, i.e. Sermons of Martin Luther. The majority of the two dozen tracts, all but one dating from 1527-1533, are indeed preached sermons. One is the sermon Luther preached in 1529 at Marburg while he was in that city for the famous colloquy. Few of Luther's thousands of sermons were printed in the 16th century, so the Seminary now possesses a good representation of the ones which appeared during this period. However, there are also included tracts of other kinds. At this critical time Luther was busy in defense of his reform and in polemic against his enemies of the right and the left, and in the internal strengthening of his followers. All of this activity is reflected in these tracts. Some are expositions of evangelical doctrines on the sacrament, the keys, etc. Others are attacks against the Zwinglians and Anabaptists and Romanists. Two are letters of consolation on occasions of martyrdom. Still others treat of practical affairs: tracts on keeping children in school, on marriage matters, on translating.

Of the twenty-four tracts, fifteen are from the very first edition to appear. This was reported by Dr. Fischer after a preliminary check in the Weimar Edition, which describes all 16th century editions, listing them as 'A, B, C,' etc. Several of the remaining nine tracts are editions appearing shortly after the first, either because corrections were needed or because the first issue was sold out. In only two instances are the tracts as late as the 'C' edition, these having been printed the year following the initial appearance of the writings.

Six Wittenberg printers are represented in the collection. Luther did not gain wealth from his voluminous writing, but his printers did. They provided the title-pages of all the tracts with quaint decorative wood-cuts, often using the same cut for several tracts. Some have Renaissance architectural designs, some scenes from current life, some Biblical scenes (one shows the torso of John the Baptist gushing blood from three holes in his neck). One cut has five medallions bearing the initials of Martin Luther, Philip Melancthon, Iustus Jonas, Iohannes Bugenhagen and Caspar Cruciger, and their respective symbols; the Luther-seal, the serpent-and-cross, Jonah stepping out of the fish's mouth, the harp, and the dove returning to the ark. Four of the six printers use wood-cuts showing the Luther-seal. Sometimes there are printing errors even in the title-page or the printer's sign.

The tracts are preserved in excellent condition, with almost no defacing marks. However, the title-page of the "Letter on Translating" has suffered

an interesting fate: a hostile hand has inked a line through the "th" of the author's name, and above has neatly inserted "gn," thus altering the name "Dr. Martin Luther" to "Lugner"—*liar!*

Shortly after the purchase of this volume, the Ehresman Fund also enabled the Seminary to acquire another valuable item: Gabriel Biel's "Exposition of the Canon of the Mass," appended to which is his commentary on Lombard's fourth book of Sentences (the book treating of the doctrine of the church). It is a folio volume, printed in Paris, 1516. Never translated into English, and not easy to find in the original, Biel's work on the Mass was the textbook Luther studied in preparation for the priesthood. The Weimar scholars have edited the marginal notes Luther made in a copy of Biel's Exposition of the Mass and of his complete commentary (Collectory) on Lombard, a Lyons edition of 1514.

## *A Basic Bibliography on Luther and Calvin*

(Works in English)

Prepared by Professor Robert H. Fischer

### LUTHER

- Luther's Works*, 6 vols. ("Philadelphia Edition") Good selection, though some gaps theologically; fair translation.
- 4 volumes on Luther will appear in a new series of "Christian Classics," soon to be published by Westminster Press and SCM Press.
- Luther's Correspondence*, 2 vols., ed. Smith-Jacobs. Reaches only to 1530; good translation. See also P. Smith, "Life & Letters of Luther."
- Book of Concord*, various editions. Contains Luther's Small and Large Catechisms and his Smalcald Articles.
- Roland Bainton, *Here I Stand*. 1950. Best biography, readable but scholarly; better on Luther's career and personality than on his theology.
- Heinrich Boehmer, *Road To Reformation*. 1946. Very good, though less vivid, taking Luther to 1521; by a leading German scholar.
- Gordon Rupp, *Luther's Progress to the Diet of Worms*. 1951. Short but readable and scholarly; good on theological interpretation.
- Ernest Schwiebert, *Luther and His Times*. 1950. Encyclopedic.
- James MacKinnon, *Luther and the Reformation*, 4 vols. 1925ff. Most detailed work in English. Good on events, but wooden style, shallow on theology.
- Preserved Smith, *Life and Letters of Martin Luther*. 1911.
- Thomas Lindsay, *History of the Reformation*, vol. 1. 1906.
- Henry Jacobs, *Martin Luther*. 1899. Three older biographies, but still useful; the first two liberal, the third conservative.
- Philip Watson, *Let God Be God!* 1948. Best on Luther's theology. Based on Swedish scholarship.
- Edgar Carlson, *Reinterpretation of Luther*. 1948. Summary of Swedish scholarship; a fine companion to the above.
- Wilhelm Pauck, *Heritage of the Reformation*. 1950. Several important chapters on Luther.

The *April 1951* issue of *Campus Lutheran* (obtainable from the N.L.C. Division of Student Service, 327 S. LaSalle St., Chicago), entitled "Who is this Luther?", is a useful introduction for youth groups, college students, and laymen.

## CALVIN

*Institutes*, 2 vols., tr. Allen; tr. Beveridge (better).

3 volumes in "Christian Classics" series, incl. new translation of *Institutes*.

*Calvin's Tracts*, 3 vols. Old edition, but valuable.

*Instruction in Faith*, tr. Fuhrmann.

*Commentaries*, 45 vols.

*Sermons*, 2 vols. tr. Nixon.

*Calvin's Letters*, 4 vols. tr. Bonnet.

Williston Walker, *John Calvin*, 1906. Still best biography in English; not strong on Calvin's theology.

Edwin Downey, *Knowledge of God in Calvin's Theology*. 1952. An illuminating and judicious exposition of Calvin's basic theology.

Thomas Torrance, *Calvin's Doctrine of Man*. 1949.

Theodore Parker, *Oracles of God*. 1947. Introduction to his preaching.

{H. D. Foster, *Collected Papers of H. D. Foster*. 1929.

{Wilhelm Pauck, *Heritage of the Reformation*. 1950. Several important chapters on Calvin and Reformed thought in these two books.

## *Gifts of Books to Library*

(March 1, 1952 - February 13, 1953)

Dr. Armin George Weng

Mr. Franklin Sherman

Miss Alice M. Dagan

Dr. Joseph Sittler

Mr. Martin G. Ryoss

Rev. Harold Reisch

Volker Charitable Fund

Muhlenberg Press

G. P. Day (Yale U.)

Serbian Orthodox Monastery

Mr. Stephen M. Farndell

Rev. F. C. Ellerman

Board of Social Missions ULCA

Prof. Seymour Smith

Du Pont Nemours Co.

Mr. Clyde Oviatt

Library of Mrs. Vera Preis

1952 Senior Class

Mr. and Mrs. Edwin T. Carlson

Rev. John E. Sutherland

Verlag "Christ Unterwegs"

Dr. H. Grady Davis

Rev. William Kmet

Dr. C. Umhau Wolf

Rev. Theo. W. Brosche

Rev. A. A. Skodacek

Mrs. L. R. Meyer

National Lutheran Council

Coptic Museum

Gift Foundation for Foreign

Affairs

Mrs. W. N. King

Princeton University

Rev. Malcom D. Shutters

Dr. C. Chas. Bachmann

Chaplain Ross Trower

Lutheran World Action

Rev. Berthold Korte

Mr. Robt. E. Schlichter



## *Choir Tour Through Pittsburgh Synod*

This spring the Seminary Choir's chartered Greyhound bus travelled only half as many miles as did the 1952 bus, but it took half again as much time. Don't blame it on the Greyhound, though! The choir was in process of singing more than twice as many concerts as it did on the 1952 tour.

Seventeen appearances in ten days was the schedule facing the seminarians when they left for Erie, Pennsylvania, on the New York Central "Chicagoan," Monday evening, March 16. Here began the actual concert tour by bus. The tour had been planned with the aid of President G. Lawrence Himmelman of Pittsburgh synod to cover all six of its geographical conferences. Pittsburgh is one of the controlling synods of the Chicago Lutheran Seminary and has also endowed the Passavant Memorial Chair of Missions of which Dr. Robert H. Fischer, director of the choir, is the present incumbent.

Following is the schedule of the tour:

March 17 A.M. Television broadcast, Erie station WICU

March 17 P.M. Radio broadcast, Erie, Station WERC

|          |                                               |                             |
|----------|-----------------------------------------------|-----------------------------|
| March 17 | Erie, St. John's                              | Rev. C. O. Dufford          |
| March 18 | Clarion, Grace                                | Rev. E. R. Smail            |
| March 19 | Butler, First English                         | Rev. P. E. Daugherty        |
| March 20 | Leechburg, Hebron                             | Rev. G. C. Vetter           |
| March 22 | Mt. Lebanon, United                           | Rev. J. B. Miller           |
| March 22 | Television broadcast, Pittsburgh Station WDTV |                             |
| March 22 | Greensburg, Zion's                            | Rev. J. P. Harman, D.D.     |
| March 23 | Highland, St. John's                          | Rev. L. E. Fackler          |
| March 24 | University of Pittsburgh, Heinz Chapel        |                             |
| March 24 | East Liberty, Bethany                         | Rev. H. L. Berkebile        |
| March 25 | Zelienople, Old People's Home                 | Rev. P. W. Sieberling       |
| March 25 | Zelienople, Orphans' Home                     | Rev. H. E. Warren           |
| March 25 | Beaver Falls, Christ                          | Rev. W. E. Lundberg         |
| March 26 | Thiel College, Greenville                     | Chaplain G. C. Reese        |
| March 26 | Erie, St. Matthew's                           | Rev. S. S. Schweikert, D.D. |

As far as the men were concerned, one of the greatest values of the tour was the opportunity to learn about churchmanship in the Pittsburgh synod, fourth largest in the ULCA with over 150,000 members. President Himmel-

man arranged an informal session in which church executives and other leaders spoke with the students about the synod's outstanding home mission program, and other features of synodical work. The men visited two excellent church institutions—an orphans' home and a home for the aged,—and felt a particular joy in presenting their gospel in song to the guests. They visited three campuses: a state teachers' college, a university, and a Lutheran church college. They sang at churches in many types of area, rural and town, metropolitan and suburban.

Even the sight of rolling green hills was a refreshing experience, according to Dr. Fischer, a native of Pennsylvania.

Several concerts were presented in the Chicago area prior to the spring tour. These included:

|             |                                             |                         |
|-------------|---------------------------------------------|-------------------------|
| December 14 | Forest Park, St. Peter's                    | Rev. R. W. Roth         |
| February 22 | Orchestra Hall, Chicago Sunday Evening Club |                         |
| February 24 | Clarendon Hills, Christ                     | Rev. Norman J. Thalman  |
| March 5     | Chicago, Edgebrook                          | Rev. Louis H. Valbracht |
| March 8     | Chicago, St. Luke's                         | Rev. Eldred H. Trede    |
|             | (Seminary Guild Benefit Concert)            |                         |

The choir continues to win praise for its interesting program, its musicianship, and its spirit. Robert D. Wolff, music professor at Carthage College, acclaimed it as "a choir of unusual ability and artistic attainment," and Miss Elizabeth Bain, choir director at Holy Trinity church, Chicago, and film director of WGN-TV, commented, "the group presents sacred music which establishes a high standard for Lutheran choirs and congregations." The choir is proud also of its dignified appearance in its newly purchased black robes. At this writing, there are plans under way to produce a new Long-Playing record of the 1953 program, which duplicates only two numbers from the 1952 record.

## *The 1953 Concert Program*

### *Group I*

|                                    |                       |
|------------------------------------|-----------------------|
| Laudamus .....                     | William Owen          |
| Thou Knowest, Lord .....           | Henry Purcell         |
| Sweet Little Jesus Boy .....       | Robert MacGimsey      |
| <i>Baritone solo by Roy Hoch</i>   |                       |
| A Babe is Born .....               | 15th C. English Carol |
| <i>Tenor solo by Robert Walker</i> |                       |



1952-53 CHOIR

1st row: Fahner, Grosenbacher, F. Johnson, Dr. Fischer, Faggart, Smith, Nyland  
2nd row: R. Johnson, Kreider, Hoch, Walker, Schroeder, Schubert, Karsten, Hite  
3rd row: Horst, Krantzow, Brunk, Monte, Erickson, White, Sindahl, Krueger, Moyer

## Group II

|                                    |                     |
|------------------------------------|---------------------|
| Lo, God is Here .....              | Carl Mueller        |
| Jesus Born in Bethlea .....        | Virginia Folk Carol |
| <i>Incidental solo by Roy Hoch</i> |                     |
| Fum! Fum! Fum! .....               | Catalonian Carol    |
| Here is Thy Footstool .....        | Paul Creston        |
| Built on the Rock .....            | Ludvig Lindeman     |
| <i>Tenor solo by Robert Walker</i> |                     |

## Group III

|                                         |                                   |
|-----------------------------------------|-----------------------------------|
| Honor! Honor" .....                     | Negro Spiritual                   |
| Out of the Depths .....                 | Walther's "Spiritual Songs," 1524 |
| <i>Baritone solo by Howard Smith</i>    |                                   |
| Benedictus Es, Domine .....             | Healey Willan                     |
| <i>Incidental solo by Richard Horst</i> |                                   |
| Ye Watchers and Ye Holy Ones .....      | 17th C. German Chorale            |
| Optional: Nunc Dimittis .....           | Alexander Gretchaninoff           |

## THE CHOIR ROSTER

|                                         |                     |
|-----------------------------------------|---------------------|
| Phillip D. Bigelow .....                | Council Bluffs, Ia. |
| Robert K. Brunk .....                   | Pittsburgh, Pa.     |
| Paul E. Erickson .....                  | Phoenix, Ariz.      |
| Brady Y. Faggart, Jr. ....              | Concord, N. C.      |
| Ronald F. Fuller .....                  | East Detroit, Mich. |
| Clifford Grosenbacher .....             | Summersville, Mo.   |
| Rogert K. Hansen .....                  | Rockford, Ill.      |
| Robert H. Hite .....                    | Kent, Ohio          |
| Roy C. Hoch .....                       | Butler, Pa.         |
| Richard E. Horst .....                  | Mt. Morris, Ill.    |
| O. Franklin Johnson .....               | Detroit, Mich.      |
| Roger A. Johnson .....                  | Duluth, Minn.       |
| Robert E. Karsten .....                 | Wichita, Kan.       |
| Glenn W. Kranzow .....                  | Berwyn, Ill.        |
| Eugene C. Kreider, Jr. ....             | Hicksville, N. Y.   |
| Donald L. Krueger (Treasurer) .....     | Chicago, Ill.       |
| Lenwood Monte .....                     | Monroe, Wis.        |
| Frank S. Moyer, III .....               | Oak Park, Ill.      |
| Albert F. Nyland III .....              | Chicago, Ill.       |
| Burton W. Schroeder (Manager) .....     | Woodstock, Ill.     |
| Paul W. Schubert .....                  | Lyons, Wis.         |
| Harvey J. Sindahl (Historian) .....     | Cedar Rapids, Ia.   |
| Howard E. Smith .....                   | Centralia, Ill.     |
| Robert G. Walker, Jr. (Librarian) ..... | Raleigh, N. C.      |
| James J. White .....                    | Peoria, Ill.        |



## *An Achievement and a Challenge*

A \$10,000 project accomplished! That can be said of the Seminary Guild's project of refurnishing the rooms in Lindop dormitory. The last four sets of furniture needed to complete the task arrived late in February. Thus, the program of placing two sets of Simmons steel furniture in every room is now finished. Well, not quite! There is still the matter of paying for the last four sets. Any congregation, any group in a congregation, or any individual desiring to furnish a room at a cost of about \$660 is invited to contact the President of the Seminary. An attractive bronze plate on the door of the room tells the name of the donor furnishing the room.

When, some five years ago, the Guild undertook to buy one set of furniture for every room it seemed a stupendous job. In those days one set furnished a room, for it was occupied by only one student. When the student body began to grow, the Guild courageously determined to place two sets of furniture in every room, for now a room was occupied by two students. Today's student body is more than five times that of five years ago. Some of the members of the Guild wondered how many years it would take to complete the \$10,000 project. Because of help given the Guild by individuals, groups, and congregations, the project is now completed ahead of schedule.

But that does not mean that the Guild has no more work to do! When the Guild was first organized it took upon itself the refurnishing of the lounges in both the married couples' dormitory and the single men's dormitory. The job was done, well done, to furnish adequate lounge facilities for the student body of the day. But it was hardly adequate for today's student body and the increased use of the lounges.

First tackled was the lounge in Lindop—the dormitory for single men. An assist was given by Marc Coine of the Fair Store who furnished the necessary paint. A group of students, under the direction of Al Nyland, did the painting and also sanded and refinished the floor. At this point the Guild took over, providing drapes, slip covers, arm chairs, and tables, and lamps at a cost in excess of \$750. By the time this issue of the *Record* reaches the reader, the project should be completed and the greatly used Lindop lounge will be most attractive in its new furnishings.

The Guild is forward looking. At the meeting of the Executive Committee on February 27 before the completion of the Lindop project, it was voted to recommend to the annual meeting of the Guild on April 10, the project of redecorating and refurbishing the lounge in Passavant—the dormitory for married couples. This lounge is used for meetings of the Sem Femmes, the wives' organization, and for many social events. As the center of activities for the married students, it should be as attractive as a tastefully decorated home. The Guild is determined that it shall be that: a worthy center for student activities. Incidentally, anyone desiring to help

the Guild in this project is invited so to do. Since many pennies make a dollar, small gifts are appreciated as well as larger ones .

The Guild is forward looking not only in respect to immediate projects but also in respect to long range projects. When the Seminary was moved in 1910 from Chicago to the Maywood campus, President Weidner regretted that no one had come forward to build a Chapel. Over forty years have elapsed and the Seminary still does not have a Chapel! This in spite of the fact that daily services are held on the campus, services in which the liturgists and preachers are students. These services are primarily for the deepening and enriching of the spiritual life of the students. Of necessity they do, of course, give needed experience and facility to those who within one to three years will be pastors—one may be your pastor within a month or two.

For some years the services have been conducted in the far end of the refectory or dining hall. A beautiful altar gives a sense of the presence of God. A heavy curtain separates the place of worship from the dining facilities. Both are badly overcrowded. But there is no other place on campus large enough to accommodate all the students at one time. There is no organ, of course. A piano accompanies the singing of responses and hymns. All is as worshipful as possible under makeshift conditions. But it is far from ideal—especially when savory odors from the adjoining kitchen waft into the nostrils of the young men trying desperately to find communion with God.

Some years ago several organizations in Trinity Church, Fort Wayne, Indiana, contributed over \$15,000 toward a new chapel. \$3,000 has come in since from various donors. With accumulated interest the fund is now nearly \$19,000. This is a wonderfully fine start. But \$19,000 will not build a Chapel.

The Guild is aware that the task is too great for a comparatively small organization. But it is looking to the future when congregations, groups, individuals, will come forth voluntarily and determine that the Seminary shall have a chapel. It wants them to have a part in one of the greatest blessings that can come to the school. Thus it resolved to start a Chapel Memorial Fund. Into this fund will be placed gifts given as memorials. The first memorial gifts were those of Pastor Brosche and friends who desired to memorialize Mrs. Theodore Brosche, an active Guild member and friend of the students. What better memorial can there be than having a part in the building of a house of worship for the pastors of tomorrow? Surely they must know the meaning of worship if they are to lead their people to the throne of Grace. Mrs. Robert Hooker, 3131 Maple Avenue, Brookfield, Illinois, is the Chairman of the Memorial Fund. Gifts may be sent directly to her.

## *The Passavant Lectureships*

Continued success of the Passavant Lectureships in their third year is a sure evidence of the vitality of student life at Chicago Seminary. This venture was initiated by students, and is entirely student-planned, supported, and administered. The choice of topics and lecturers reflects student concerns.

The young British theologian, Dr. Daniel T. Jenkins, was the first lecturer in the 1952-53 series. Dr. Jenkins is one of those rare men who combines the careers of pastor and scholar: during nine months of the year the minister of a Congregational Church in Surrey, England, he comes to America each autumn to serve as Visiting Professor of Ecumenical Theology at the Federated Theological Faculty of the University of Chicago. He spoke to us in December on the subject of the Ecumenical Movement, exploring its implications for the study of theology, for the life of the Church, and for Christian action in society. Dr. Jenkins is well-known throughout the theological world for his half-dozen books, of which the most popular among seminarians are *Prayer and the Service of God* and *The Gift of Ministry*.

In January, Rockwell C. ("Rocky") Smith came from Garrett Biblical Institute to give us three lectures on a subject too-long neglected in student thought: the Rural Church. His combination of wit and practical wisdom made him one of the most popular speakers ever to visit our campus. He convinced many seminarians that the Christian ministry holds no greater challenge than that of the rural church. Dr. Smith organized his lectures about the theme of "the Community," as "A Standard for Churchmanship," "A Unit for Church Administration," and "A Challenge to the Gospel." Students who have read his book *The Church in Our Town* look forward to the publication this spring of his new book on Rural Church Administration.

The third series of lectures, given in March, brought three speakers rather than one to the campus, to cover the topic of "Contemporary Religious Expression in Art, Music, and Literature." The lecturer on Art was Dr. Adalbert A. R. Kretzmann, pastor of St. Luke's Lutheran Church in Chicago and prominent leader of the Lutheran Church—Missouri Synod. Pastor Kretzmann has lectured widely on Church Art and Liturgy, and serves as Art Editor of *The Cresset*. The lecturer on Music was the Rev. Edgar Cook, pastor of the First Congregational Church, Downers Grove, Illinois. Pastor Cook formerly served as organist, choirmaster, and lecturer on Church Music at the Evangelical Theological Seminary at Naperville, Illinois. The speaker on the topic of contemporary religious expression in Literature was Dr. Preston Roberts, who holds the position of Assistant Professor of Theology and Literature at the Federated Theological Faculty of the University of Chicago.

A financial deficit at the end of the year led the Passavant Lectureships Committee to sponsor what might well become an annual seminary affair—a benefit book auction, for which Dr. Joseph Sittler served as auctioneer. As in previous years, the student body welcomed several score of guests to the campus for these lectures and it looks forward to increasing participation by both pastors and laymen in the Chicago area. —Franklin Sherman

## *For Others*

One of the important functions of the Student Association of the Chicago Lutheran Theological Seminary is development of a program of benevolence. Student interest in the benevolence program of the Student Association gives to the future minister an understanding of what it means to do for others and leads him into the joy of giving. Thereby he is preparing himself to become a true leader of his people in stewardship.

The student benevolence program is operated solely through funds received from free-will offerings, distributed according to a budget planned at the beginning of the school year. In the course of the 1952-53 academic year, the student body contributed to five different causes.

During the 1951-52 school year a graduate student from Japan, the Rev. Naohiko Ide, was stricken with the oftentimes deadly disease, Nephritis. As a result of this disease, from which he miraculously recovered, Pastor Ide must remain on a completely salt-free diet for the rest of his life. "Bill", as the students called him, returned to Japan last August. The students have made a sizable contribution to their friend, Pastor Ide, that he may secure the necessary foods for his diet and also essential medications.

A second avenue of service has relationship to the work of the Commission on Younger Churches and Orphaned Missions of the National Lutheran Council. Monetary assistance has been given through the Commission to help maintain a professor at the Batak Seminary in Indonesia. The professor has written to express his appreciation for what the students here have done. This cause has placed before the students the urgent need of the younger Christian churches.

The third project was made possible through the able facilities of CARE. In Europe, even behind the Iron Curtain, theological studies are continuing. Contact was made several years ago with the seminarians in the School of Theology at the University of Kiel, in Germany and CARE packages have been sent at frequent intervals. The students at Kiel are so grateful and thankful to God that their brothers across the seas have not forgotten them and their dire need for clothes and food. Their classrooms are often unheated, but they can feel, we trust, the warmth of Christian brotherhood through the program of the students at Chicago Seminary.

It is said that charity begins at home. The next two causes are close geographically to the Maywood campus. To help keep Maywood a good residential suburb and to have a share in the local welfare and youth activities program, a contribution was made to the Maywood Community Fund; another, gratefully received, was made to the State Mental Hospital in Dixon, Illinois, through the United Lutheran Social Mission Society of Illinois.

The students at Chicago Seminary recognize that their monetary contributions truly represent them; that they are part of themselves. In that spirit the students have supported the benevolence program.

—Robert G. Walker, Jr.



## *Man, a Social Being*

It is said that man is a social being. With this old adage in mind the Social Committee of the Student Association went to work to plan for social gatherings which would knit together more closely the Seminary family.

To start off the school year a big old fashioned Square dance was held, complete with bales of hay. Dan Larkin of Chicago was the caller and at evening's end all were sufficiently tired to enjoy the cider and doughnuts.

In October came a "Halloween Orgy". This was a combination stunt-game-dance party. Each class gave a stunt. The faculty will not easily forget that night (our grades proved it), for they "took it on the chin" in those skits and stunts.

Also held in the fall was a "Campus Day" in which everyone pitched in (professors, too), to clean up the grounds before old man winter set in. This proved almost as strenuous as the square dancing!

December would not be December without the annual Christmas party and dinner. Our foreign students told us of Christmas in their home lands. A new group, the Seminary Players, presented a one-act play entitled "Where Love Is". To top off the evening our beloved Dr. Davis let his whiskers grow and enchanted the kids (and students too!) with his portrayal of St. Nick.

Another big event of the year was the St. Valentine Dinner-Dance. This was held February 14th in a gaily decorated refectory with Dan Hackl and his "High Hatters" furnishing the music. The seminary wives provided us with a most pleasing meal. The entertainment for the evening was supplied by top-notch artists in the Sem spotlight. The theme of the evening was "Sweet and Sentimental".

This year also saw organized a dramatic group on campus. The Seminary Players presented two plays, one a visualization for the Lutheran Charities of Chicago, and the other Payne's adaption of Leo Tolstoy's story, "Where Love Is", presented at the Christmas program and also on Guest Day, January 18th. The cast included Glenn Kranzow, Ann Kieffer, Ed Amend, Bassim Nijim, Joan Hartzell, and Steve Sittler. The group is directed by Ken Larkin and is currently preparing a Lenten play.

The final date on the social calendar will be a Spring Campus day in which once again we will polish up our beloved "Halls of Ivy".

—Kenneth Larkin



Top to Bottom

- 1 Bound for Chapel
- 2 Dr. Sittler, Chm. Campus Day
- 3 Mrs. Bett and Registrar Korte

- 1 Campus Day Clean-up
- 2 Mrs. Wasmer
- 3 Glenn Kranzow--Seminary Players

## *With the Sem Femmes*

Librarian, stock yards employee, bank clerk, school teacher, nurse, secretary, seamstress, housewife and mother. . . . Such is the variety of occupations of the thirty-seven wives of students who call themselves the Sem Femmes. When a wife comes to the Chicago Lutheran Seminary campus she is confronted with the task of learning many new names, fitting her family into small living quarters, and adjusting to a rather hurried living routine.

One way in which a woman usually gets over the inevitable hurdles is to share her experiences with her neighbor over the back yard fence. Having no back yard fence, a Sem Femmes meeting has become a substitute for "gabbing while growing." There is a time set aside once a month for both entertainment and edification.

At home, all are trying to do their best in making a home in a very unique situation. The end result often becomes a futile searching for more space for husband's books. It is with both their present occupations and their future life as "mistress of the manse" in mind that the program for the year is planned.

The first meeting of the school year, a welcoming party for the new Sem Femmes was held in the lounge of the library. Other meetings were in the Refectory, Passavant lounge, and in members' homes. A new committee for each month plans the devotions which precede the speaker and makes arrangements for the refreshments which close the evening of fellowship. Serving on this committee is just a foretaste of some of the duties of the pastor's wife.

A lecture with slides of the Hannover Conference was presented in October by Dr. McGuire. "The Role of the Pastor's Wife" was discussed by Mrs. John Spaid, Mrs. Harmon McGuire, Mrs. K. Bruno Neumann, and moderated by the Rev. Alton Motter at the November meeting. At Christmas time Dr. Wolf presented slides of the Holy Land and described his experiences there. Miss Evelyn Pfeuffer of the Social Mission Society told of the Church's work with unmarried mothers at the January meeting. In February, Dr. Weng shared one of his avocations with the group when he told of many little-known aspects of the religious life of Abraham Lincoln. The Spring program will include talks by Dr. Sittler and Dr. Fischer and the final farewell party in honor of the departing wives who survived the unforgettable experience of their husbands' senior comprehensive examinations.

The Femmes also found time to assume some extracurricular activities during the year. With the help of Dr. Sittler, Pastor Roennfeldt, and Dr. Fischer, Bible study was held once a week. The group supported the Seminary improvement program through the Seminary Guild. Several from the group have visited elderly shut-ins at various times throughout the winter. Also not to be forgotten are the large boxes of used clothing which were contributed and sent overseas to Korea.

One of the aims of the group has been to participate actively in the community life of the campus. The Sem Femmes took part in the program



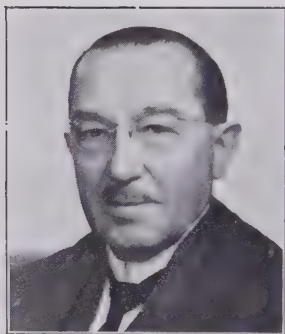
for the student party in October when they presented an original skit. In March a pot-luck supper was held with the single students as guests of honor. Credit should also be given to those who baked cookies for Dr. Wolf's farewell party and then, because of his illness, were faced with the problem of disposing of them.

It is with interest that the group maintains contact with families who have left the Seminary in preceding years. The foundation for many firm and lasting friendships has often been established and built within the circle of fellowship and over a cup of coffee at Sem Femme gatherings.

—Ann Kieffer

## In Memorium

### *The Reverend William Eckert*



A host of pastors in service throughout the church remember as a beloved professor at the Chicago Seminary the Reverend William Eckert.

Pastor Eckert passed away on Sunday, February 15th, after fifty years of laboring in the Lord's vineyard.

His first charge was Holy Trinity English Lutheran Church of South Bend, Indiana. He was also serving the English Lutheran Church of Mishawaka, which he had organized. After five years at Holy Trinity he was called to the Lutheran Church of the Holy Communion, Racine, Wisconsin. In his "spare time" he started a new mission one mile to the Southwest, now Atone-ment Lutheran Church.

In 1912 there came a call to Pastor Eckert to become the General Secretary of the Chicago Lutheran Theological Seminary. This was just two years after the Seminary had removed from its Lakeview location to suburban Maywood. In his capacity as General Secretary, it was his task to gather funds for the struggling young school which was his alma mater. He traveled up and down the country speaking in behalf of the Seminary. These were difficult years, but they were rewarding years, for the Seminary received nearly a half million dollars in endowment funds and was publicized throughout the Church.

Another achievement of these years was the establishment in 1918 of a Chair of English Bible, the first of its kind in America. This Chair was endowed with \$50,000 by the late Mr. J. B. Franke of Ft. Wayne, Indiana.



Pastor Eckert was then elected to assume the Louisa Bohn Franke Chair of the English Bible as an instructor and in 1925 was made Professor of English Bible. Pastor Eckert was an inspirational professor who made a profound impact upon his students.

In 1942 Pastor Eckert resigned his post at the Seminary and assumed the pastorate of First English Lutheran Church, South Haven, Michigan. In 1951 he effected a merger of First English and Bethany Lutheran Church (Augustana Synod), of Covert, Michigan. He resigned from the active pastorate shortly after the merger was effected, because of ill-health.

Just last year Pastor and Mrs. Eckert observed the Fiftieth Anniversary of their wedding. Mrs. Eckert survives him and for her there is comfort and joy in the knowledge that Pastor Eckert's greatest and lasting work lies in the lives of the people he served and the students he taught.

## Tribute to Mrs. Irma Brosche

Mrs. Irma Elizabeth Brosche, wife of the Rev. Theodore Brosche, Elmwood Park, Illinois, departed this life February 5, 1953. As editor of the Guild-O-Grams, the publication of the Seminary Guild, she was able to interpret the spirit and the needs of the Seminary to the members of supporting synods. Because she wrote with a definite sprightliness of style, the publication was eagerly read, and people in congregations far from the Seminary geographically came to feel a closeness to the institution and its work.

Mrs. Brosche made another significant contribution to the Seminary, one which in the long view is more significant than the first. She was an inspiration to the students sent to intern at Westwood Church. She became their friend and confidante and by her words and life influenced them to deeper consecration for Kingdom service.

For the past sixteen years Mrs. Brosche was confined to a wheel chair. For an even longer period, twenty-four years, she suffered more or less constantly. Yellow jaundice, malaria fever, rheumatic fever, goiter operation, coma—all were her lot. But when the suffering was not too great, she taught in Sunday School, edited the weekly Church bulletin, presided at the table in her home—and found time to be friend and counsellor to many, not the least to the Seminary students. Her regular attendance at Guild meetings, whenever health permitted, put many to shame who did not dare to brave the rain, the cold, or a snowstorm.

Mrs. Brosche's friendly smile will be missed by all who knew her. Because of her deep interest in the Seminary, Pastor Brosche made a memorial gift to the Guild. The funeral service was conducted by Dr. Armin Geo. Weng, President of the Seminary, and the sermon was preached by Dr. Harmon J. McGuire, President of the Illinois Synod of the United Lutheran Church in America.

*1953 Summer Session*

## GRADUATE STUDIES

## Guest Lecturers

|                                |                       |
|--------------------------------|-----------------------|
| Professor Warren Quanbeck      | Luther Seminary       |
| Professor Jerald Brauer        | University of Chicago |
| Professor E. Theodore Bachmann | Pacific Seminary      |
| Professor Sidney Mead          | University of Chicago |

## Resident Faculty

|                          |                         |
|--------------------------|-------------------------|
| Professor H. Grady Davis | Professor Arthur Vööbus |
| Professor Joseph Sittler |                         |

## FIRST TERM, JULY 6 TO JULY 24

## BIBLICAL

|      |                    |                           |
|------|--------------------|---------------------------|
| 1311 | The Gospel of Mark | Professor Warren Quanbeck |
|------|--------------------|---------------------------|

## HISTORICAL

|      |                      |                         |
|------|----------------------|-------------------------|
| 1412 | The Puritan Heritage | Professor Jerald Brauer |
|------|----------------------|-------------------------|

## THEOLOGICAL

|      |                                            |                          |
|------|--------------------------------------------|--------------------------|
| 1546 | The Theology of the<br>Ecumenical Movement | Professor Joseph Sittler |
|------|--------------------------------------------|--------------------------|

## FUNCTIONAL

|      |                                     |                          |
|------|-------------------------------------|--------------------------|
| 1608 | Sources of the Christian<br>Liturgy | Professor H. Grady Davis |
|------|-------------------------------------|--------------------------|

## SECOND TERM, JULY 27 TO AUGUST 14

## BIBLICAL

|      |                                                          |                         |
|------|----------------------------------------------------------|-------------------------|
| 1312 | Latest Development in New<br>Testament Textual Criticism | Professor Arthur Vööbus |
|------|----------------------------------------------------------|-------------------------|

## HISTORICAL

|      |                                                        |                                |
|------|--------------------------------------------------------|--------------------------------|
| 1413 | The Churches of Europe,<br>Asia, and Africa since 1945 | Professor E. Theodore Bachmann |
|------|--------------------------------------------------------|--------------------------------|

## THEOLOGICAL

|      |                                      |                       |
|------|--------------------------------------|-----------------------|
| 1512 | The Genius of American Protestantism | Professor Sidney Mead |
|------|--------------------------------------|-----------------------|

The courses for this summer will be arranged in the schedule according to popularity as indicated by advance enrollment. Send in your enrollment or a card indicating term and courses before June 1st, 1953, so that your choice will be considered in the schedule.

## General Information on Summer Session

The annual summer session affords for properly qualified students a convenient means of earning a limited number of credits each summer toward advanced theological degrees and also the Master of Arts degree. This program has proved especially attractive to students living at a distance and not free to leave their appointed parish or other duties for the long periods of the regular academic year.

The 1953 summer session will again be of two terms, of three weeks each. Students may enroll for either term, or for both. During either term, a full quarter's residence requirements, in one, or at most two courses, may be completed. A course may be taken for *full credit*; thirty lecture hours in three weeks plus completion of all reading assignments, term papers, etc. A student who elects to do all the work of a course during the three weeks' term, will receive full credit, but may take only one course during the term. Or a student may in a single three weeks' term take not more than two courses for *half-credit*; lectures plus minimum reading. No course, however, may be left at half-credit—the incompleting requirements including assigned reading, term papers, examinations, etc., must be satisfactorily completed prior to the student's next term in residence, and in any case before the first day of the following February. The unit of credit is the *quarter-hour*, and each course, when all assignments relating thereto are completed, will produce three quarter-hour credits.

While students will find the assignments heavy and the work exacting, those who must use their vacation time for this work will have at least some time free for non-academic interests. Chicagoland offers abundant recreational facilities for the refreshment of body and mind and soul. The weekends give opportunity for visits to great churches. Many of Chicago's leading clergy occupy their own pulpits during the summer months and can be heard. Provision is also made for occasional recreational intermissions on the campus in the late afternoon or evening. Guest chaplains conduct the chapel services every day.

### Housing

Dormitory rooms will be available for men and women and also for married couples. Early enrollment is advisable.

### Expenses

The total cost to the student for one term of the Summer Session will be about \$66 if one course is taken or \$84 if two courses are taken. These estimates are exclusive of transportation, books, and personal extras. Cost of meals will depend on prevailing food costs; will be about \$11 per week.

| Tabulation of Cost per term:   | One<br>Course | Two<br>Courses |
|--------------------------------|---------------|----------------|
| Meals (6 days per week—        |               |                |
| Registration fee (payable with |               |                |
| registration .....             | \$ 5.00       | \$ 5.00        |
| Course fee .....               | 18.00         | 36.00          |
| Contingent fee .....           | 4.00          | 4.00           |
| Room service .....             | 6.00          | 6.00           |
| Meals (6 days per week—        |               |                |
| no meals on Sunday) .....      | 33.00         | 33.00          |
|                                | \$66.00       | \$84.00        |









## THE BOARD OF DIRECTORS

1953 - 1954

### TERM ENDING 1953:

Illinois—Rev. Millard H. Stiles .....5409 N. Magnolia Ave., Chicago 40, Ill.  
 Illinois—Mr. Harold H. Jordan .....100 East Chicago St., Elgin, Ill.  
 Indiana—Mr. H. Leslie Popp .....205 Pearl St., Fort Wayne, Ind.  
 Wartburg—Rev. Robert Boulton .....3250 S. Quincy Ave., Milwaukee 7, Wisc.  
 Wartburg—Rev. John Zerhusen .....RFD 1, Elkader, Iowa

### TERM ENDING 1954:

Illinois—Rev. Alfred H. Stone .....103 W. Center St., Mt. Morris, Ill.  
 Illinois—Prof. Lawrence Olson .....114 West Iowa, Urbana, Ill.  
 Indiana—Rev. Paul Renz .....263 Oakwood St., Hammond, Ind.  
 Indiana—Dr. Paul H. Krauss .....922 Kinnaird Ave., Fort Wayne, Ind.

### TERM ENDING 1955:

Illinois—Rev. William J. Boldt .....58 Herkimer St., Joliet, Ill.  
 Illinois—Rev. Lyman H. Grimes .....230 S. 16th St., Quincy, Ill.  
 Illinois—Mr. Leslie C. Lundgren .....314 Hitt St., Mt. Morris, Ill.  
 Pittsburgh—Rev. Walter E. Lundberg .....409 Eleventh St., Beaver Falls, Pa.  
 Michigan—Rev. Alfred G. Belles .....10723 Stratman St., Detroit 24, Mich.  
 Wartburg—Mr. Fred Drinhaus .....1540 Eastwood Ave.,  
 Highland Park, Ill.

### SYNODICAL PRESIDENTS

Illinois—Dr. H. J. McGuire .....77 W. Washington St., Chicago 2, Ill.  
 Indiana—Dr. F. M. Hanes .....445 N. Pennsylvania St., Indianapolis 4, Ind.  
 Michigan—Dr. F. P. Madsen .....16722 Fielding Ave., Detroit, Mich.  
 Wartburg—Dr. R. R. Belter .....1941 Sunnyside Ave., Burlington, Iowa  
 Pittsburgh—Dr. G. L. Himmelman .....610 Smithfield St., Pittsburgh 22, Pa.

### PRESIDENT OF THE SEMINARY

Dr. Armin G. Weng .....1644 S. 11th Ave., Maywood, Ill.

### TREASURER OF THE SEMINARY

Mr. A. C. Droegemueller .....141 W. Jackson Blvd., Chicago 4, Ill.

### ADVISORY MEMBER OF THE BOARD

Dr. Gould Wickey .....744 Jackson Place, N.W., Washington 6, D.C.

### OFFICERS OF THE BOARD

President—The Rev. Lyman H. Grimes  
 Vice-President—Mr. Harold H. Jordan  
 Secretary—The Rev. Millard H. Stiles

## SEMINARY DIRECTORY

|                                                       |                             |
|-------------------------------------------------------|-----------------------------|
| Seminary Office, 1644 S. Eleventh Ave., Maywood, Ill. | FI llmore 4-4200            |
| President's Office                                    | FI llmore 4-4201            |
| Office Manager, Mrs. Alice Bett                       | Home Phone FI llmore 4-1380 |
| Librarian, Miss Alice Dagan                           | FI llmore 4-9690            |
| East Dormitory (Mabel Cummings Lindop Memorial)       | FI llmore 3-9562            |
| West Dormitory (Charles Sidney Passavant Memorial)    | FI llmore 3-9561            |
| Weidner-Kuhns House                                   | FI llmore 3-3062            |
| Dormitory, 1624 South Eleventh Ave.                   | FI llmore 4-9322            |
| Dormitory, 1630 South Eleventh Ave.                   | FI llmore 3-3666            |
| Off-Campus House, 1114 S. 3rd Ave.                    | FI llmore 4-6336            |
| Off-Campus House, 1912 S. Eighth Ave.                 | FI llmore 4-1927            |
| Caretaker, Mr. Fred Meyer                             | FI llmore 3-4016            |
| Dietician, Mr. Henry Pendergast                       | FI llmore 4-8466            |
| Off-Campus House, 1033 S. 10th                        | FI llmore 4-0632            |

\* \* \*

|                                            |                          |
|--------------------------------------------|--------------------------|
| President: Dr. Armin G. Weng               | Office, FI llmore 4-4200 |
|                                            | FI llmore 4-4201         |
| Residence: 800 S. Clifton Ave., Park Ridge | TA lcott 3-2003          |

### Faculty members:

|                                                 |                  |
|-------------------------------------------------|------------------|
| Professor H. Grady Davis, 1612 S. 13th Ave.     | FI llmore 3-4993 |
| Professor Robert H. Fischer, 1612 S. 11th Ave.  | FI llmore 4-4654 |
| Professor Donald F. Irvin, 1618 S. 11th Ave.    | FI llmore 4-6973 |
| Professor Robert J. Marshall, 1617 S. 10th Ave. | FI llmore 4-0249 |
| Professor Joseph Sittler, 1606 S. 11th Ave.     | FI llmore 3-3039 |
| Professor Arthur Vööbus, 1607 S. 10th Ave.      | FI llmore 4-0249 |

\* \* \*

### President of the Alumni Association:

|                                                                         |                 |
|-------------------------------------------------------------------------|-----------------|
| The Rev. Eldred H. Trede, 2645 N. Francisco Avenue,<br>Chicago 47, Ill. | BE lmont 5-0240 |
|-------------------------------------------------------------------------|-----------------|

### President of the Seminary Guild:

|                                                            |                    |
|------------------------------------------------------------|--------------------|
| Mrs. Albert Nyland, 1113 W. 104th St.,<br>Chicago 43, Ill. | CE darcrest 3-1684 |
|------------------------------------------------------------|--------------------|



LEVI  
ON

PACIFIC LUTHERAN  
THEOLOGICAL SEMINARY  
LIBRARY



*he*  
*Chicago Lutheran*  
*Theological Seminary*  
*Record*



*Summer Number*

*Vol. 58, No. 3*

*July, 1953*

# THE CHICAGO LUTHERAN THEOLOGICAL SEMINARY CALENDAR

1953 - 1954

## Registration and Orientation for

|                                              |                                       |
|----------------------------------------------|---------------------------------------|
| New Students .....                           | Fri., Sat., Mon., Sept. 4, 5, 7, 1953 |
| Registration for Middlers and Seniors.....   | Fri., Sat., Mon., Sept. 4, 5, 7, 1953 |
| Opening Service .....                        | 10:30 a.m., Tues., Sept. 8, 1953      |
| Fall Quarter's Classes begin.....            | 1:30 p.m., Tues., Sept. 8, 1953       |
| Fall Quarter ends .....                      | 12:30 noon, Wed., Nov. 20, 1953       |
| Winter Quarter beings .....                  | 8:00 a.m., Mon., Nov. 23, 1953        |
| Thanksgiving Recess begins .....             | 12:30 noon, Wednesday, Nov. 25, 1953  |
| Thanksgiving Recess ends .....               | 8:00 a.m., Mon., Nov. 30, 1953        |
| Christmas Recess beings .....                | 12:30 noon, Friday, Dec. 18, 1953     |
| Christmas Recess ends .....                  | 8:00 a.m., Mon., Jan. 4, 1954         |
| Senior Comprehensive Examinations begin..... | Monday, February 8, 1954              |
| Winter Quarter ends .....                    | 12:30 noon, Friday, Feb. 19, 1954     |
| Spring Quarter begins .....                  | 8:00 a.m., Mon., Feb. 22, 1954        |
| Day of Preparation for Lent.....             | Monday, March 1, 1954                 |
| Marticulation Service .....                  | 8:00 p.m., Mon., March 1, 1954        |
| Holy Week Recess begins.....                 | 12:30 noon, Fri., April 9, 1954       |
| Holy Week Recess ends .....                  | 8:00 a.m., Tues., April 20, 1954      |
| Meeting of the Board of Directors.....       | Wednesday, May 6, 1954                |
| Commencement .....                           | 8:00 p.m., Thurs., May 13, 1954       |
| Spring Quarter ends .....                    | 12:00 noon, Fri., May 14, 1954        |

## GRADUATE STUDIES

FALL SEMESTER, SEPTEMBER 15, 1953 TO JANUARY 12, 1954

SPRING SEMESTER, JANUARY 19, 1954 TO MAY 11, 1954

*Lectures and class sessions on Tuesdays*

GRADUATE QUALIFYING EXAMINATIONS, WEEK OF  
NOVEMBER 30 AND APRIL 26TH

## THE 1953 SUMMER SESSION

*Two lectures or class sessions daily in each course.*

FIRST TERM, MONDAY, JULY 6, TO FRIDAY, JULY 24, 1953

SECOND TERM, MONDAY, JULY 27, TO FRIDAY, AUGUST 14, 1953

SUMMER CONVOCATION, WEDNESDAY, AUGUST 12, 1953, 8:00 P.M.

## TRANSPORTATION TO THE SEMINARY

*Take Chicago, Aurora and Elgin electric railway to Eleventh Avenue Station, Maywood; walk two block south to Seminary campus. For cab service, get off at Fifth Avenue, Maywood. Running time, thirty minutes. OR take Garfield Park "el" in Chicago's loop and transfer to a Maywood-Westchester bus. Get off at Eleventh Avenue, Maywood; walk three blocks south to the campus. Running time, forty-five minutes.*

*The Chicago Lutheran  
Theological Seminary Record*



*July, 1953*

THE CHICAGO  
LUTHERAN SEMINARY RECORD

---

VOL. LVIII

MAYWOOD, ILLINOIS, JULY, 1953

No. 3

---

Entered as Second-Class Matter at the Post Office at Maywood, Illinois,  
under Act of March 3rd, 1879.

---

The Chicago Lutheran Seminary RECORD is published on the 15th of January, April, July and October.

Subscription in the U.S.A. and Canada, 25 cents (stamps or money order).

Address: The Chicago Lutheran Seminary, 11th Avenue and Van Buren St., Maywood Illinois.

Editor of this issue: Dr. H. Grady Davis.

---



## *Editor's Introduction*

This issue of the RECORD presents two studies related to the Holy Communion. They differ widely in their lines of interest, but each makes an important contribution toward a better understanding of the Sacrament.

Professor Vööbus' paper is valuable in two connections: New Testament interpretation, and liturgical history. It is a scholarly summary and judgment of results to date in the investigation of the historical character of the Last Supper, and John's divergence from the Synoptic Gospels in the account of it. It serves to correct and restrain biased speculation about the Communion liturgy in the first century, and to point the way for future studies.

Professor Sittler's paper is also significant in two directions: theological understanding of the Sacrament, and liturgical practice in its administration. It shows how, in spite of, or possibly because of, a highly intellectualized doctrine of the Sacraments, we have fallen short in our awareness of what they actually should be and are in the life of the Church and of Christians. It prompts the question whether we can rightly administer and receive the Sacrament without a livelier sense of the mystery of Christ's self-impartment, not only in the Sacraments, but also in the Church itself and in the Word. Could it be that the world of mystery, which is said to be gone, is the only world in which men can know fellowship with God — the world that is inevitably created wherever men do meet God?

chiefly on Oesterley but now also on Cirlot. He stresses that the *habûroth* were little private groups or informal societies of friends banded together within the ordinary Jewish congregation for purposes of special devotion and charity. He suggested that the corporate meeting of a *habûrah* regularly took the form of a weekly supper generally held on the eve of Sabbaths or holydays, though there was no absolute rule about this.

On this basis, Gregory Dix gives an account of the Last Supper and harmonizes it with the miscellaneous directions for meals contained in the *Mishnah*.

From the time that the theories concerning the Kiddush meals and Habûrah meals made their entrance into liturgical studies, they have met with great applause. And also the suggestion that Jesus and his disciples constituted an *habûrah* has won acceptance and been used as a basis for further deductions.

The truth is that these studies are carried beyond what the evidence allows. The *kiddush* is not a "meal", not "a sacrament", but a simple grace, benediction. The saying of grace itself does not necessarily give a more specifically religious character to a meal than such a blessing bestows upon a modern corporation banquet. This must also be said concerning the suggestion that on this occasion the Kiddush-cup was drunk on the Thursday, the "day of Preparation" for the sabbath, because the sabbath observance itself was superseded by the major feast. This view is not supported by any known instance in history and must be regarded as incredible.

Thus the term *Kiddush-meal* is completely a modern invention.

In criticism of the Habûrah-meal theory we have to mention that the term *habûrah* possesses in Hebrew a wider meaning than that of a specifically religious company. We note that upon the coins of the earlier Maccabees the word *habêr* appears in the designation of an aristocratic senate, associated with the ruler in the government from about 196 B.C. until the breach of the party with Hyrcanus about 108 B. C. From this time onwards the word disappears from the coins.

The studies are carried beyond what the evidence allows when the above mentioned authors translate *habûrah* without reserve as "cult-fellowship" and describe an Habûrah-meal as one that was "invested with religious solemnity". Particularly, Oesterley is misleading when he says that *habûrah* means "fellowship—almost love".

The word means simply an association, a group, party, or band. That it signifies a religious company in particular, seems primarily to have been deduced from the fact that it occurs in *Berakoth*, a tractate of the *Mishnah*. There it is used, although in one passage only, in the directions on how "companies" are to be divided into multiples of three or ten for the saying of grace after meals. The fact is that Habûrah-meals mean something else. These were charity societies which helped the poor people to hold the obligatory meals in connection with marriage, circumcisions and funerals. It was meritorious to participate in these Habûrah-meals in which the guests had to spend something.

In this connection Oesterley's suggestion concerning John XV, 14 "you are my friends" (*philoï*) must be also emphatically rejected. The Jewish equivalent of this word *philoï* is more likely to be *yadid*. Also, Delitzsch's translation of the New Testament into Hebrew in John XV, 14 uses this word, not *habêr*.

In these ways, then, hypothesis has finally crystallized into statements of apparent fact. By way of criticism of this theory the method of Dix serves as an illustration. In a foot-note he mentions that the existence of religious *habûroth* in the first century is disputed, but his book proceeds magisterially on the assumption that they did exist, that the Last Supper was a Habûrah-meal of Jesus and his disciples, and that it conformed to "the formality and exactness well known to us from Rabbinic sources".

Besides this, something else must be added. Josephus, the Jewish historian of the first century, speaking of the community of the Essenes, mentions that the president said grace before and after their meals. If so, no formal graces such as are prescribed in *Berakoth* were yet in general use among the Jews.

Furthermore, Dix speaks with too much assurance when he uses *Berakoth* for enlightenment as to the procedure at the Last Supper. The difficulties are too great. If the first cup were part of the relishes preliminary to a formal banquet, it could hardly have been a common cup, such as Luke expressly mentions, for each guest was required to bless a cup for himself; moreover, it is laid down in *Berakoth* that "a man may not drink of a cup and give it to his companion." If, however, a preliminary common cup were used, then Jesus must have blessed it before handing it round, in which case we must take account of the prescription that "if a man has said the benediction over the wine that comes before the meal he lets the wine that is after the meal go free", yet we are expressly told by Mark that when Jesus took a cup later, he gave thanks (*eucharistêsas*).

Thus, we see what pitfalls lurk in the appeal to *Berakoth* and to the Jewish grace at all. And so the appeal to *Berakoth* for enlightenment as to the procedure at the Last Supper loses its ground. It cannot be a justifiable procedure to put the grace as we know it in *Berakoth* into the mouth of Jesus at the Last Supper and then attempt to reconstruct from it the earliest Christian Eucharist.

### III

I now proceed to treat another trend in the course of research of the question whether the Last Supper was a Passover meal or not. Several important studies have appeared in recent decades which tend to show that the Last Supper was a Passover meal. Among these studies *Die Abendmahls-worte Jesu*, Goettingen, 1935, written by Professor Joachim Jeremias, occupies the most prominent place. In the second edition, much revised and considerably enlarged, he strengthens the opinion that the Markan account of the Last Supper goes back to the most primitive Palestinian tradition, that it describes a Passover meal, and that its testimony is to be preferred to that of the Gospel of John.

This is a comparatively short book. But the size of the book is no indication of its importance; it is packed from cover to cover with information and observations which every serious student of the subject must be prepared to consider and reconsider.

There are several reasons which point to the Passover meal, but the most important may, and should, be mentioned here.

1. First the fact itself that the Last Supper was celebrated in Jerusalem tends to say something. That Jesus wanted to celebrate His Last Supper in Jerusalem at that time, is not so natural as it may look at first sight. At that time Jerusalem was exceedingly overcrowded, caused by 100,000-125,000 pilgrims from all over Palestine and from the diaspora. Josephus, the Jewish historian of the first century, permits us to get a glimpse of the actual situation when he says that during that time there was no room in the houses so that thousands had to stay in tents around Jerusalem. The space problem was such that a great part of the guests was compelled to celebrate the Passover in the yards and even on the roofs, regardless of the cool season. In Mark, Luke and Matthew it is recorded that in the evenings Jesus regularly left Jerusalem and went to Bethany. Why did He stay in Jerusalem on that night? He must have had a reason. And this can be seen in the observance of the rule that the Passover had to be celebrated within the gates of Jerusalem.

2. The Gospels record that the Last Supper was celebrated during the night. This is certainly not the usual custom. We know that the Jews had ordinarily two meals; a simple breakfast between 10 and 11 before noon, and the main meal in late afternoon. Only the Passover started in the evening, and continued until late at night.

3. The Synoptics and John agree that Jesus and his disciples reclined during the Last Supper. This is something remarkable. This is not the ordinary Jewish custom, which was to sit at the table. But we know that during the Passover meal reclining was a ritual obligation and this was interpreted as a symbol of freedom. (Jerusalem Talmud, Pes. X, 1).

4. Another remarkable indication is the fact that Jesus breaks the bread in the course of the meal, not at the beginning. This again is not usual. An ordinary meal began with the breaking of bread. The Passover meal was the only one which began without the breaking of bread, which came later.

5. Another interesting observation is permitted by John XIII, 29f. There we read that after receiving the morsel Judas immediately went out, and it was night. But the disciples thought that Judas left the room in order to give alms to the poor. Now it must be said that one of the customs connected with the Passover celebration was to help the poor. An ancient Passover word in the ritual says: "Everyone who is hungry may come and eat". And the *Mishnah* informs us that it was a well known custom to invite someone from the street for the Passover meal. In addition to that, Josephus tells us that on the Passover night the doors of the temple were opened already at midnight, and from Rabbinical sources we learn that on that night the beggars gathered on the temple grounds.



6. During the Last Supper Jesus proclaimed his imminent death, interpreting the bread and wine which he distributed. What caused this form of announcement? Jeremias sees here one answer: the formal side of his action was suggested by the concrete situation of the Passover meal. We know that the interpretation of the elements of the meal was an integral part of the Passover ritual. This custom used until this day, roots in the exegesis of Ex. XII, 26 and XIII, 8. This portion of the ritual is initiated by the question of the son concerning the specific character of the Passover meal. In connection with this we have to remember a word of Rabbi Gamli'el (ca 90 A.D.) who has said: "everyone who does not interpret three things has not fulfilled his duty: Passover lamb, unleavened bread, and the bitter herbs" (Pes. X, 5).

Usually the Passover lamb was interpreted to mean: that God passing by (*pāsah*) spared the houses of the fathers in Egypt; unleavened bread: the fathers were in such a hurry that there was no time to prepare the bread; bitter herbs: the Egyptians made the life of the Israelites bitter.

Now it is interesting to observe that there was a variety of interpretations. It suffices to refer to various interpretations of the bread given by Josephus and Philo: Josephus says that this means "the bread of misery", which refers to the period of 30 days after the Exodus from Egypt during which the Israelites strayed in the desert and had no other bread to eat. Philo suggests that this bread admonishes men to return to the simple and unpretentious life of the fathers. Also, the four cups were given a meaning. For instance, in the Jerusalem Talmud these signify the four empires.

Jeremias' results show that the details of the Markan account of the Last Supper are all just what we should expect to find in the description of a Passover Meal.

Is this the last word? Can we be completely satisfied with this solution? Regardless of striking coincidences between the features of the Passover meal and the Last Supper, an honest judge must state that all the difficulties are not completely removed.

A Passover meal described without any reference to the lamb and the bitter herbs is extremely odd; and it becomes still more odd when we consider that the account in Mark probably gives us the ritual practice of the primitive church (as Jeremias thinks). If the Last Supper was a Passover meal, it is difficult to understand why it did not produce more characteristic effects, why the Lord's Supper was from the beginning a frequent celebration associated with bread and wine and not a great annual festival with the eating of the Paschal lamb as its central feature.

Apart from these general considerations, we are confronted in some points with other difficulties which raise their heads.

First, for the last Supper Jesus takes with him only the Twelve—thus only men. But the Passover meal is above all a family feast, in which the questions put by children constitute a necessary element in the structure of the ritual. And, admitted that the necessity of this presence of the children

cannot be pressed here, nevertheless the absence of women certainly requires an answer. Why, if this was a Passover meal, were women excluded?

Secondly, in the Passover meal the father of the family presides. But in the scene of the Last Supper Jesus is not characterized as Father, but as the leader and master.

Thirdly, in the ordinary Jewish meals and also in the Passover meal the custom was that the father of the family said the introductory grace over the bread, but at the end of the meal he invited a guest to say the benediction over the cup. But in the scene of the Last Supper Jesus himself says the introductory grace and also the closing benediction.

#### IV

Before I conclude I would call attention to an interesting ray of light which falls upon our problem from one of the Dead Sea Scrolls, discovered by the Bedouins in the summer of 1947 in the desert of Judah. This sensational discovery of exceedingly important manuscripts contained among others a Sectarian Document. After this announcement was made I waited impatiently for the publication of this Document. The reason is that my very first study was in the area of Jewish Baptist and Pietist movements in Palestine, and since that time this subject has not lost its attraction.

Photostatic plates and transcription of the "Manual of Discipline" were published by Professor M. Burrows in 1951. When I expected to find here something about the Jewish baptismal rites and practices, something else arrested my attention. The section VI 1-6 deals with the meals of this heterodox Jewish community. In this section we hear that all of their meals were common and bore the character of cult meals. The priest who presided spoke the grace over the bread and the cup.

Our surprise increases when we notice that all those difficult points which we mentioned in connection with the Passover meal theory, receive an unexpected enlightenment: here only men are admitted to their cult-meals; he who presides is not the father of the household, but a chairman or president; and he speaks the grace over the bread as well as over the cup.

Thus, here one sees an analogy and model which has been sought for so desperately. This practice, known in Palestine in the first pre-Christian and first Christian century, is older than that which we find in the *Barakoth*. One is inclined to think that this practice was shared by Jesus and His disciples. And if so, then what was done at the Last Supper had nothing to distinguish it in the way of outward custom from what had been done by Jesus at many previous suppers.

---

I am at the end of my presentation. It only remains to indicate very briefly some conclusions.

As it looks now, there are two lines along which research should be pursued—the third, the *babûrah* theory, should meet its end and fall into deserved oblivion.

The two possibilities around which the main struggle will be fought, are as follows:

1. The Christian Eucharist has one root. The Last Supper was a Pass-over meal, and in the framework of this ritual Jesus gave His own interpretation of the bread and the cup. In this case, the original historical place of Mk. XIV, 22-24, which owing to its Aaramaic colorings doubtless is the earliest form of the words spoken by the Lord at the Last Supper, is the sphere of cult and liturgy.

2. The second possibility is: The Christian Eucharist has two roots. Its primitive origin, as it was celebrated on the Palestinian ground, is in the ordinary meals which the disciples shared with Jesus, of which we find a model in the "Manual of Discipline",—ordinary meals which after the Resurrection were transformed by the glad thought of the Risen Lord's presence. Then the original setting of Mk. XIV, 22-24 would not be cultic at all, but it would belong to the sphere of the tradition of the Lord's sayings or *logia*. In this case the Gentile Christian Church must have connected the Palestinian practice with the words of the Lord spoken at the Last Supper. And so this line of development became the second root of the Christian Eucharist.

A Christian student who has no other interest than to learn the truth and to serve the truth, would be prepared to accept either solution, if reasons given were convincing. But at present, it is too early to make any final decision. The time is not ripe to settle it. We must be content to leave the problem unsolved. But we hope that all the efforts, perseverance, and self-denial of future studies will bring more light toward the solution of our problem—if it can be solved at all.

# *The Sacraments and Mystery*

JOSEPH SITTLER

"What we, in the Evangelical Church call 'Sacraments', are the last existing remains of the world of mystery which once embraced and filled the whole life of the Christian Church, in its breadth, length, depth and height. They are, as it were, boulders formed from the earliest granite foundation which have remained standing, whilst softer material has crumbled away, dissolved in dust by the floods of a totally different way of thinking. So now they stand, these boulders from primitive rock, in a landscape completely changed, alien and strange, as the uncouth witnesses of a world that has vanished into the beyond. And a humanity that hankers after mystery, after the mystery of the Divine Presence in the world, presses toward these rocks as to the Isles of Deliverance which have not been submerged by the fearful flood". (P. 79, *The Mystery of God*, Wilhelm Stählin, SCM Press, London, 1937.)

This brief essay is an inquiry into the central reason for the manifest lethargy and perfunctoriness with which the Lord's Supper is celebrated, a search for an answer as to how the Sacrament should be framed and set forth in word and action in the Church of our day in order to relate its reality to men of our time.

A beginning may be made with the observation that the work of the mind whereby biblical studies and theology have been restored and invigorated in our generation has not extended to the Church's understanding of the Sacrament. Or, more accurately, the recovery of biblical theology has not yet so modified parish preaching and practice as greatly to affect the common life of the congregation.

That there has been a powerful recovery of biblical theology in the 20th Century is a matter for record, not for argument. The chief characteristic of Christian thought since the beginning of the century has been a steady effort to find, articulate, and ponder the particularity of the creative Word, the particularity of the encradling Scriptures, and the particularity of the worship of the Christian cultus. In the area of biblical studies there has been a fresh awareness that categories of general religiousness are improper and inadequate for the interpretation of the biblical speech; and this recognition has engendered a search for categories of interpretation which arise with indigenous immediacy and naturalness out of the biblical record of redemption.

A parallel movement, deeply indebted to these studies, has taken place in evangelical theology. While acknowledging, to be sure, that every period has its stance, point of view, and terms of discourse for handling actuality and relationships, there has been an energetic effort to operate within such recognized limits as to insist upon the trans-categorical character of the object of Faith.

The character of the activity in both these fields of Christian thought, biblical study and theology, seems to put most sharply the question with



which we begin: Why, when biblical theology is pointing to the distinctive nature of the Christian faith, the Christian Scriptures, and the Christian cultus, does the Church's practice of the Holy Communion remain for the most part unaffected by this reversal? Why, when theology is pressing toward cleaner and clearer ways of excising the Christian message from general religiousness, do our congregational practices in Word and Sacrament show such slight and unexciting influence from these freshly given dimensions of meaning? Why, to put it bluntly, after fifty years of recovered biblical theology with its strong accent upon the uniqueness of the Christian faith—does its practice in Word and its celebration in Sacrament so weakly reflect this grace?

It is here proposed that the reason for this failure of carry-over is this: our general congregational life is so deeply sunk in a monodimensional and thoroughly secularized culture as largely to have lost ear, eye, and heart for a word or a deed that asserts a totally *different* possibility. The Sacrament proposes to man's need an action of God! Related to human life, to be sure,—but ungrounded in it, a strong unconsulted Act which shatters and recreates in a new dimension of meaning all things—this act has a hard time with us. In modern times, the ruthless reduction of structures of significance, the deepening sterilization of meaning in nature, in history and in personal life, have left us so spiritually impoverished as to stand before such a possibility either stupidly or impatiently. Our modern life has brought to terrible maturity two threats to the many-dimensional life of the spirit: A new way of living which has so emptied old permanencies as to make them juiceless shells, and a new mode of working which makes personal activity meaningless for millions, unsustaining to the hungry imagination. When bread is the end-product of planting and tilling and nurturing the fields of one's ancestral home, and when wine is the domestic product of vines pruned and cared for by our hands and by the hands of remembered fathers under the suns of home—then heavenly investiture of these common things with Divine meaning is a possibility. It comes very close to becoming an impossibility for a generation which buys its bread in shining wrappers in a super-market, and procures its wine (if it does this at all) at the corner liquor store.

The above points to the only grave and Christian ground for efforts to enrich the liturgical life of the Church of our time. The liturgical enthusiasm of the esthetes or the ceremonialists simply does not operate on a level sufficiently deep to be of help to us. Liturgical discussions which concern themselves with formal preservation, details of dress and movement, and all the other impassioned agenda-items of the sentimentalists, have nothing to offer. What is needed is a concentrated attack upon the lost realms of wonder and terror and ambiguity which lie so shallowly beneath the chatty, bland life of our Sunday morning parish situation—an attack equipped for its work by biblical knowledge, theological acumen, and a shared brokenness of the pathetic people who still come, even expectantly, to our churches.

Regard the celebration of the Eucharist in a Roman Church, or among a congregation of believers from the Orthodox East. No delineation of theological errors can avail to destroy the impression that here a rite is performed

in such a way as to challenge common categories of understanding, usual ways of communication, and assert that something is happening here which is not to be understood from the world's side at all. Everything conspires to assert that a Divine mystery, a Holy Presence is both awaited and offered. Vestments and lights, murmured prayers and recollective words from Psalter and Evangel, solemn movements and grave mein, the tinkling bell and the gestures of adoration and supplication seem to hold up and hold forth something utterly alien to, but invasive of, what is everywhere else available. Only the altar of the Church knows this ceremony; only at the mass is such a drama ever seen.

To many a non-Roman believer, even to one who knows the "abomination of the Mass" to lie in this earthly seizing of the ineffable mystery of God and this dogmatic domestication of the mystery within the control of the hierarchical Church—even to such a one there occurs a feeling that something is very *right* about the mood of this divine service, something only infrequently present in his own practice of public worship. Analysis can discover the constituents of this feeling; and at the very center is this: that the deed of God in Christ is a Divine mystery, that grounding all the comprehensions and formulations of Theology is an incomprehensible and bottomless movement of Holy Love. This love I can accept, but never find an analogy for, from my side of things; this love I can gaze upon, receive, reenact by virtue of the Divine Spirit, and finally live from. But I can never grasp it, hold it, tame it to my mortal laws, nor drain off its alien blessedness by human religiousness.

It is out of this concrete accomplishment in history of the Divine Love that Word and Sacrament spring; both live of it, are imbued with it, and it remains a mystery. The mystery of God is not disrupted or dissipated by revelation or by reception; the proper response to it is not "Now I see!" in terms of knowledge adequate to the fact, but "Now I behold!"—which goes on to generate a faith.

Word and Sacrament are correlative forms for the celebration of this mystery. Evangelical recovery of reality in worship hangs upon our being broken into knowledge that this is so. Both Word and Sacrament must be administered in awe appropriate to Divine mystery—or the first becomes clever counsel and opinion, and the second a magical church rite deepeningly irrelevant to the common life of the Church.

Regard now the preaching of the Word and the administration of the Sacrament of the Lord's Supper in our evangelical churches. What is here said is not everywhere so,—but is general enough to deserve this inquiry. The very look and conduct of public worship ill frames the mighty mystery. The mood of the congregation is akin to that of an assembly converging on a concert, a lecture, or a theater. The place does not press men into silence; they rather invade it with the conversation and manners of the street or the hall. Neither altar lights nor devout prelude dissipate this invasion; it rolls over both like an unbroken tide.

As if it could not abide a single alien cubicle, the ways of the world have laid hold of the church, dressed it to its fashion. Hundreds of our bright

new churches seem almost frantically to strive to provide a typical "Better Homes and Gardens" living room for the Lord God. By the time the decorators have finished with our churches, nothing peculiar to what happens or is said in the place is permitted to remain. Everything that might speak the word of a Holy difference has been softened down and modified. Nothing is hard, or tough, or uncompromising in its peculiarity. Even the wood is not permitted to retain its natural character, but is doped, polished and finished so that it shall look like that used for the paneling in the suburban dress shoppe. The dossal has its textile antecedents in the shimmering svelteness of the town banker's living room. There is a richness that speaks of the beauty of holiness; and there is a richness that asserts the theory of the leisure class and the doctrine of conspicuous waste—and the Christian cultus once had the taste to know the difference.

If the place and the manner ill-frame a Deed whose *difference* is of its essence—the matter of our preaching is worse. How a man can read before his people the tremendous utterances of the Order for Public Confession—and then permit his sermon to be a pious puddling around in perfunctory moralism is hard to understand. What a thing we dare to say when we read that order! No less is promised than real rescue from the clutch of every perdition that lays life waste—all the way from ultimate food and drink for those "who humbly confess their sins, and who hunger and thirst after righteousness"—all the way through the demoniac imprisonments ". . . from which we can in no wise set ourselves free . . ." on to the mighty promise that ". . . whosoever eateth of this Bread and drinketh of this Cup, firmly believing the words of Christ, dweleth in Christ, and Christ in him, and hath eternal life." In a time when thousands are flocking to hear vigorous advice about how to live longer and enjoy life, surely the Faith-Word about how to live forever and enjoy eternal blessedness with the Fountain of Life should—in its proclamation and offering,—elicit at least equal animation.





## **GIFTS AND BEQUESTS**

To serve the Seminary is to serve the church—the church of today and tomorrow. For it is our seminaries which guarantee to us a leadership vital to the task.

A gift to the Seminary is at one and the same time a gift for foreign missions, for home missions, for evangelism, for education, and for institutions of mercy. None of these could exist in the church without our seminaries to provide men to do the job.

Gifts, whether in small or large amounts, may be designated for such specific purposes as the donor may care to stipulate. Among these are the Chapel Fund, Library Fund, Dormitory Furnishings, Endowment Fund, Books, Student Aid Fund, Maintenance, or Special Gifts.

### **FORM OF BEQUEST**

I hereby give and bequeath to "The Theological Seminary of the Evangelical Lutheran Church of Chicago, Illinois", the sum of \_\_\_\_\_ Dollars, (or that certain parcel and tract of land, etc.) to be applied by the Directors to the purpose of said Seminary.

## SEMINARY DIRECTORY

|                                                       |                             |
|-------------------------------------------------------|-----------------------------|
| Seminary Office, 1644 S. Eleventh Ave., Maywood, Ill. | FI llmore 4-4200            |
| President's Office                                    | FI llmore 4-4201            |
| Office Manager, Mrs. Alice Bett                       | Home Phone FI llmore 4-1380 |
| Librarian, Miss Alice Dagan                           | FI llmore 4-9690            |
| East Dormitory (Mabel Cummings Lindop Memorial)       | FI llmore 3-9562            |
| West Dormitory (Charles Sidney Passavant Memorial)    | FI llmore 3-9561            |
| Weidner-Kuhns House                                   | FI llmore 3-3062            |
| Dormitory, 1624 South Eleventh Ave.                   | FI llmore 4-9322            |
| Dormitory, 1630 South Eleventh Ave.                   | FI llmore 3-3666            |
| Off-Campus House, 1114 S. 3rd Ave.                    | FI llmore 4-6336            |
| Off-Campus House, 1912 S. Eighth Ave.                 | FI llmore 4-1927            |
| Caretaker, Mr. Charles P. Cousler                     | FI llmore 3-5475            |
| Dietician, Mr. Henry Pendergast                       | FI llmore 4-8466            |
| Off-Campus House, 1033 S. 10th                        | FI llmore 4-0632            |

\* \* \*

|                                            |                                              |
|--------------------------------------------|----------------------------------------------|
| President: Dr. Armin G. Weng               | Office, FI llmore 4-4200<br>FI llmore 4-4201 |
| Residence: 800 S. Clifton Ave., Park Ridge | TA lcott 3-2003                              |

### Faculty members:

|                                                 |                  |
|-------------------------------------------------|------------------|
| Professor H. Grady Davis, 1612 S. 13th Ave.     | FI llmore 3-4993 |
| Professor Robert H. Fischer, 1612 S. 11th Ave.  | FI llmore 4-4654 |
| Professor Donald F. Irvin, 1618 S. 11th Ave.    | FI llmore 4-6973 |
| Professor Robert J. Marshall, 1617 S. 10th Ave. | FI llmore 3-9195 |
| Professor Joseph Sittler, 1606 S. 11th Ave.     | FI llmore 3-3039 |
| Professor Arthur Vööbus, 1607 S. 10th Ave.      | FI llmore 4-0249 |

\* \* \*

### President of the Alumni Association:

|                                                                         |                 |
|-------------------------------------------------------------------------|-----------------|
| The Rev. Eldred H. Trede, 2645 N. Francisco Avenue,<br>Chicago 47, Ill. | BE lmont 5-0240 |
|-------------------------------------------------------------------------|-----------------|

### President of the Seminary Guild:

|                                                            |                    |
|------------------------------------------------------------|--------------------|
| Mrs. Albert Nyland, 1113 W. 104th St.,<br>Chicago 43, Ill. | CE darcrest 3-1684 |
|------------------------------------------------------------|--------------------|

LEV  
OF

*Lutheran*

*The  
Chicago Lutheran  
Theological Seminary  
Record*

PACIFIC LUTHERAN  
THEOLOGICAL SEMINARY  
LIBRARY



*Autumn Number*

*Vol. 58, No. 4*

*October, 1953*

THE CHICAGO LUTHERAN  
THEOLOGICAL SEMINARY  
THE RECORD

# THE CHICAGO LUTHERAN THEOLOGICAL SEMINARY CALENDAR

1953 - 1954

## Registration and Orientation for

|                                               |                                       |
|-----------------------------------------------|---------------------------------------|
| New Students .....                            | Fri., Sat., Mon., Sept. 4, 5, 7, 1953 |
| Registration for Middlers and Seniors .....   | Fri., Sat., Mon., Sept. 4, 5, 7, 1953 |
| Opening Service .....                         | 10:30 a.m., Tues., Sept. 8, 1953      |
| Fall Quarter's Classes begin .....            | 1:30 p.m., Tues., Sept. 8, 1953       |
| Fall Quarter ends .....                       | 12:30 noon, Wed., Nov. 20, 1953       |
| Winter Quarter begins .....                   | 8:00 a.m., Mon., Nov. 23, 1953        |
| Thanksgiving Recess begins .....              | 12:30 noon, Wednesday, Nov. 25, 1953  |
| Thanksgiving Recess ends .....                | 8:00 a.m., Mon., Nov. 30, 1953        |
| Christmas Recess begins .....                 | 12:30 noon, Friday, Dec. 18, 1953     |
| Christmas Recess ends .....                   | 8:00 a.m., Mon., Jan. 4, 1954         |
| Senior Comprehensive Examinations begin ..... | Monday, February 8, 1954              |
| Winter Quarter ends .....                     | 12:30 noon, Friday, Feb. 19, 1954     |
| Spring Quarter begins .....                   | 8:00 a.m., Mon., Feb. 22, 1954        |
| Day of Preparation for Lent .....             | Monday, March 1, 1954                 |
| Matriculation Service .....                   | 8:00 p.m., Mon., March 1, 1954        |
| Holy Week Recess begins .....                 | 12:30 noon, Fri., April 9, 1954       |
| Holy Week Recess ends .....                   | 8:00 a.m., Tues., April 20, 1954      |
| Meeting of the Board of Directors .....       | Wednesday, May 6, 1954                |
| Commencement .....                            | 8:00 p.m., Thurs., May 13, 1954       |
| Spring Quarter ends .....                     | 12:00 noon, Fri., May 14, 1954        |

## GRADUATE STUDIES

FALL SEMESTER, SEPTEMBER 15, 1953 TO JANUARY 12, 1954

SPRING SEMESTER, JANUARY 19, 1954 TO MAY 11, 1954

*Lectures and class sessions on Tuesdays*

GRADUATE QUALIFYING EXAMINATIONS, WEEK OF  
NOVEMBER 30 AND APRIL 26TH

## THE 1954 SUMMER SEASON

*Two lectures or class sessions daily in each course.*

FIRST TERM, MONDAY, JULY 5, TO FRIDAY, JULY 23, 1954

SECOND TERM, MONDAY, JULY 26, TO FRIDAY, AUGUST 13, 1954

SUMMER CONVOCATION, WEDNESDAY, AUGUST 11, 1954, 8:00 P.M.

## TRANSPORTATION TO THE SEMINARY

*Take Chicago, Aurora and Elgin electric railway to Eleventh Avenue Station, Maywood; walk two blocks south to Seminary campus. For cab service, get off at Fifth Avenue, Maywood. Running time, thirty minutes. OR take Garfield Park "el" in Chicago's loop and transfer to a Maywood-Westchester bus. Get off at Eleventh Avenue, Maywood; walk three blocks south to the campus. Running time, forty-five minutes.*



*The Chicago Lutheran  
Theological Seminary Record*



*October, 1953*

THE CHICAGO  
LUTHERAN SEMINARY RECORD

---

VOL. LVIII

MAYWOOD, ILLINOIS, OCTOBER, 1953

No. 4

---

Entered as Second-Class Matter at the Post Office at Maywood, Illinois,  
under Act of March 3rd, 1879.

---

The Chicago Lutheran Seminary RECORD is published on the 15th of January, April,  
July and October.

Subscription in the U.S.A. and Canada, 25 cents (stamps or money order).

Address: The Chicago Lutheran Seminary, 11th Avenue and Van Buren St., Maywood  
Illinois.

Editor of this issue: Dr. Armin G. Weng.

---

## Grace Note

by DR. JOSEPH SITTLER

Thinking is such a hard and perilous business because it is an activity that won't stand still, won't accept limitations, and won't follow pre-established directions. Really thinking about Anything is frighteningly liable to land a man in wondering about Everything. For instance, you see that birch trees have a silvery white smooth bark and you ask someone who presumably knows about these things why that is. He'll give you a lecture which seems only to confirm your observation that birch trees do indeed have silvery white smooth bark—and then go on to hold you dangling over the terrifying depths of *why* this is so, make the entire *why* hang on a Purpose. And before the little curious observation is wrung out to its limits you will be asking and needing to know if birch bark is perhaps a theological hint about a God who is love—or only a meaningless fact among a million others.

All the above comes about because in the stack of stuff on my desk when I came back from vacation was a sensible and quite legitimate question in a letter from a fellow-member of the church who has been charged with certain responsibilities in church architecture. As I sat down to answer his question, I soon found that his question was like the birch bark; it took me off and down and under and the upshot was that I found myself growling around amid the Ultimates in an effort to answer the man's simple question. Here's the way it goes: People are together in response to the Gospel; they have to keep the rain off their heads, enclose the space to keep the noise and the cold out, arrange the place to sing, speak, teach, behold. Very good. The congregation needs a building.

But some clear and unsilenceable impulse leaves us unsatisfied with only that. This listening is not just to a speech, this singing is no concert, this teaching is not just an addition to general education. There is a Difference, and one is aware that unless this Difference is sharply perceived, clearly defined, realized and announced in material and form, the whole situation stammers its meaning to the world and doesn't speak out clearly.

How to build a church, in other words, is not first of all a task for engineers, brick layers, plumbing contractors, and decorators. Church architecture is an evangelistic task, a kerygmatic burden, a preaching duty. What goes on here—in the weight and clarity of its Difference, in the full punch of its particularity—is something that has got to get said. To say this is a duty of piety, it is a moral obligation.

The moment one gets this far, he is aware that he is very close to the question of the gospel and art and he has either to go on or turn to some other letters on the desk that might be easier to answer. Now the accomplishment of art is that it sees the immaculate and fresh particularity of things, searches for (and when successful, finds) means for the quick and accurate celebration of this particularity, and then releases the actual truth in a form—in sound, in material stuff, etc. And that is why the Church, the

child and servant of the Gospel, has got to take seriously the planning of its churches.

In general the church has not been very serious about her moral obligation to be clear and honest in this matter. Her church buildings are mostly repetitions or prettifications. The architects provide acceptable repetitions and the decorators supply the cosmetics. No one can blame them for they are as lazy as the rest of us; they will play the same record over and over again until the church objects.

Believers should recognize the Difference of the Holy and insist upon an effort to capture and express it. That isn't something that can be accomplished by grumbling or writing articles. I know that the usual chancel does not announce and glorify the Lord with anything like the clarity with which the Lever Brothers Building on Park Avenue celebrates soap. But I can only become aware of what's wrong, when suddenly and all too infrequently I see what is right. Like a certain contemporary church in a northern midwest city which was planned by an American architect some years ago and which in its finished form is a positive holy jolt. The man who planned it met with a representative group from the congregation long before a hole was dug in the lot. What, he asked, do you people really *believe*? That is a strange way to start a building program—but that's the way Lever Brothers got the way it is. What do you people want folks to think when they see your building? Soap, lots of soap, good clean suds!

The Christian congregation, to be sure, has a harder time making its answer—but this congregation made it. They found themselves digging deeper than they had intended or wanted to go in order to get the answer right. A lot of answers, of course, wouldn't do. What do you really believe? In man? No! "I believe that I cannot find my own reason or strength . . ." In goodness? No! "Why callest thou me good, no man . . ." In impressiveness, comfort, glass and glamour, sweetness, prettiness, air conditioning, acoustics? These things have their uses, but a Christian congregation is not called into being or sustained and held by these things. Finally they came up with it. We believe in God! We really do. We ignore, betray, and sometimes even pervert him—"Lord, help thou mine unbelief"—but we really do anyhow, for God is stronger than we are and he has made his way to us.

Then they said it. Not easily, for every old and uncriticized way of Saying the Difference had to be tested all over again. Like a little chapel I saw in the heart of a complex of buildings dedicated to metallurgical research in a Technological school. A stainless steel altar rail, of all things; but it was right,—there. For a refined, proud extract from God's natural creation, the familiar product of man's daily concern and an object of their craftsman's pride, had here been bent and shaped to do contemporary praise to the God who is as concerned about men at a crucible as he is about quaint carvers of wood at Oberammergau, or Grand Rapids.

The upshot of the whole matter is that nothing is really a "department". Art in the service of the Gospel is Evangelism speaking the Difference. If it isn't understood that way, then we will go on with expensive anachronisms, glossy obscurities, and superimposed cosmetics.

## In Memoriam

### *Mrs. Dorothy Rising Wolf*

Dorothy Wolf, wife of former Professor C. Umhau Wolf, passed away<sup>a</sup> on Thursday, September third.

When Dorothy Wolf moved to Toledo with her family last March, all on the campus resigned themselves to the departure of a good neighbor. None then foresaw that she was soon to be called away even from her family and her new home. Now the word of her death, expected though it was after her sudden illness, nonetheless comes with a sharp sting and there wells up a deep sympathy for her loved ones.

She will remain ever in our memories. Can anyone who has known Dorothy Wolf forget her? Here was one for whom Christian home-making was a full-time vocation, one whose talented and likable family all show the signs of loving care in a happy home.

Yet she also found time for many another constructive activity. In boundless and wholesome energy a match for her gifted husband, she and Umhau together constantly astonished those who know them with all the things they managed to accomplish. Faculty families, and several classes of seminary students and their wives, stand in her debt for her neighborliness and helpfulness. Vivacious, gracious, patient, she inspired confidence and cheerfulness. Girl Scouts, Parent-Teacher association, and church likewise reaped the benefit of her activity.

Why such a one has been taken from our midst so unseasonably is a question that may strain our trust to its utmost. But if our trust cannot answer the question, it can conquer the question. And in the Everlasting Arms, where Dorothy Wolf is at rest, we too shall find even the answer.



## Opening Day Address

by THE REV. GEORGE H. J. AIGNER

*Pastor, St. Paul's Lutheran Church, Evanston, Ill.*

It is no small task to bring a message to the student body and the faculty of this theological seminary as it begins its 64th year of service to the Kingdom of God. There is so much need within and outside of the Church that any one person's approach may well be dwarfed. To counteract that, we need the guidance of God, the help of Scripture and the friendly inspiration of men to whom God was no stranger but a constant companion.



To both those who are being prepared for the ministry and those dedicated to the training of men for the ministry we may say: "If ever the service of the ministry was a mere routine, now it is no longer such. There is no research of scholarship, no philological skill, no power of historical investigation, no mastery of philosophy, no largeness of imagination, no grace of life and character, no practical self-denial, no gift of eloquence to man by the written or the spoken word, no energy of character, no practical sagacity, . . . no living faith, and no large charity, which may not through the length and breadth of our land, find the fullest employment, and which are not needed by the Christian Church. It wants its men of fire, its men of piety, its men of large discourse, its laborers in our streets and lanes, its minds of calm philosophy, its heroes and its saints. It needs its trained hands and needs them in this our own country . . ." H. B. Smith (*Introd. to Christian Theology*, pp. 23,24). If this was true when Dr. Chas. P. Krauth first quoted these words at the turn of the century, it is more true now than when originally written.

It is well to remember at the outset of this year's study that "He who devotes himself to the Church and to that end studies theology, will miss his aim, if he simply desires an office that he may have sustenance, comfort, ease and honor; for while he considers the office as a means, and himself or the hiring of his desires as an end, he will remain forever a hireling." (*Daub.*)

You may well ask "What is to be made of us while we are here?" There is only one answer: No less than God can make of you and no more than you permit. These two, unfortunately, may be poles apart unless drawn together by the "constraining love of Christ" whom you have chosen to serve.

It is assumed each of us is Christian, bringing to his studies the earnest, patient spirit of a truly regenerate man, realizing that it is essential to his calling, that he pursue his studies with a consuming professional zeal. We dishonor our profession when we belittle our studies or make only occasional safaris into the land of theology. This formative period of your lives will be shaped "character-wise" by the hope that in God's time you will be called upon to be the shepherd of a flock. The neglect of culture, whether

of mind or of character, has no place within the candidate's scheme of things. Those who are your guides in this period of your life are not only imparters of information but near and dear friends, aids along the way, for what these professors are is of greater value than what they know. Let them help you all they can.

A life of Christian balance becomes then a necessity, for "Piety without learning is as incapable of forming a theologian as is learning without piety." (*Hagenbach*.) Then it will follow that high ideal of character, love of truth, fervor, self-examination and knowledge of self will, with God's help, make of our selves what we could never accomplish on our own—MEN OF GOD. Actually, all Christians are expected to be like the God we love, but the need for the pastor to be so is even greater.

Seminaries have been spoken of as "ivory towers," which they both are and are not. A seminary is made up of a good cross section of the better class of Christians, gathered together for a common purpose—preparation. It is not (as any theological student and professor will testify) disassociated from life and its problems. It seeks to resolve life within its community on a Christian basis and to accept its place within the community. For this reason there is little hope that it will become even a junior sized paradise. It lives, not as remote and monastic, but vibrant and pulsating with the impact of many personalities past and present. If you cannot learn to live with your fellowman here in this semi-cloistered existence where the atmosphere is favorable to the very Spirit of Christ, there is little hope that you will be able to live "outside its walls."

It is amazing that the Church continues to exist after the inroads we pastors make upon it. The long-suffering laity put up with not a little of pastoral arrogance, peculiarities and actual selfishness. Our individualism, or as the late Dr. Knubel referred to it "the Ubangi trait" with its distorted insistence on self is tragic. Instead of coming out of our training as humble Christians we all too frequently move out upon the world with big heads and small hearts.

Why have we come to a seminary? To make us all the same? Certainly not! God wants us to be our best possible selves—but ourselves. Why were we brought to this place and this hour? That we might be lone wolves? Not for one moment! We are gathered at this time and at all times that we might become better workers together in the vineyard of the Lord.

Much will be done for us and to us beyond the academic training offered here. The Church, and that includes great numbers of our people, has sacrificed that we might have this institution as a place in which to learn and live. Our professors are recognized leaders in theological circles, men who have practiced what they now teach and continue to preach. An able administration is concerned about the physical and spiritual welfare of student body and faculty. All these are offered that we may become better servants of the Saviour. We are not a "kept clergy" but well cared for by our Church. Our gratitude to God may best be shown by the way in which we enhance our value to that Church and her Saviour.

It is obvious to even the most casual observer that, if anything is to take place in our lives, we must realize the situation to be a desperate one.

We must *want* to be helped of God, guided by Scripture, strengthened by prayer and taught by these Men of God. We must want to *be* and want to *follow*. We must listen for the voice of God in, with and above the lectures, the books and the ceremonials. Finding Him we find Faith and Love. "If with all your hearts ye truly seek Me, ye shall ever find Me." So it is we learn, listen and live.

Is it less true of the ministry that men will know us by our fruits? We serve the Christ of the Cross, not a dollar sign, as some seem to think. Yes—there is still a place for faith in providence, right here in the seminary. This might be a good place to try being "led by the Spirit." Invaluable to every man is "integrity" and the desire to be true to the image of God within. If we can early in our ministry erase the chalky marks resulting from living within whited sepulchres, if we can now expunge from the record of the church the blots due to befuddled morals and stained fingers, we would do a service to Christ's Church and we would have prepared ourselves best to serve Him who we loved and and the flock the Great Shepherd may one day call us to serve.

The words of St. Paul in his letter to the Philippian Church were not intended for pastors but for the priesthood of all believers of which we, as pastors, are members. In this letter Paul encourages his people in Philippi to be worthy of their Citizenship in the Gospel of Christ. "Worthy of Citizenship in the Gospel of Christ or (RSV)" let your manner of life be worthy of the Gospel," and again "If, then, the appeal of union with Christ counts for anything, if love's persuasion counts for anything, if the Spirit's fellowship counts for anything, if tenderness and compassion count for anything, complete my joy by espousing the same cause. Cherish the same love; be united in soul and of one mind. Do nothing from selfishness or conceit, but in humility count others better than yourselves . . ." The supreme example of Christ's humility sets the standard for every seminary worthy of the name of Christ. St. Paul's words remind us that we should work out our salvation with fear and trembling, for God is at work in us. Work at this we must without "grumbling or questioning" that we may prove blameless and pure, "God's spotless children," in the midst of a crooked and perverse generation; "among whom you are seen shining like stars in the world, holding fast the word of life . . ."

Paul warns the Church of many "of whom I have often told you and now tell you even with tears—live as the enemies of the cross of Christ. Their end is destruction, their god is the belly and they glory in their shame, with minds set on earthy things." The downward call in lackadaisical leadership and poor Christian example has dipped so low that of one evangelical denomination it has been said:

- "20% never pray
- 25% never read the Bible
- 30% never attend Church
- 40% never give
- 50% never attend S.S.
- 90% never have family worship
- 95% never invite others to accept Christ
- 96% never tithe

All the spiritual shortcoming of the Church may not be laid by pastors at the doorsteps of the laity. We have sinned against God "in thought, word and deed." We have rejoiced in self, our power, our might, our minds, our cleverness. These have gotten us these hollow victories.

But there is still hope—in the Lord. Therefore, stand firm in Him. Emulate the Son of God who girded Himself regularly with prayer and thus lived a life in the radiance of Love. When perplexed, He prayed. When pressed by work, He prayed. When hungry for fellowship, He found it in prayer. He chose His associates and received help for each day UPON HIS KNEES. If tempted or criticized, He prayed. If fatigued in body or wearied in spirit He relied on prayer. So it was that for Him prayer was a means of bringing Him closer to His Heavenly Father and He kept the flow of power unbroken and undiminished all His life. So it can be for each of us.

"Rejoice in the Lord—let all men know your forbearance. The Lord is at hand. Have no anxiety about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God."

So we find and fasten on to the better life and become walkers along His Way and are thereby better able to lead others in the direction of the Civitas Dei.

"Finally, brethren, whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is lovely, whatever is gracious, if there is any excellence, if there is anything worthy of praise, think about these things." It is told of Raphael that early in his artistic career he asked Michaelangelo to come up to his studio and criticize his canvases. The master did so and wrote on one after another of Raphael's paintings one word in chalk "Amplius." (greater, larger) Why amplius? Simply because his plan was much too small for really great work. So it is that God the Master Architect of our lives looks over the "plan of Life eternal" we our sketching for ourselves, our Church and our God. Write God must and write He will—Amplius . . . A larger love, a greater service.



# *A New School Year Begins*



"Sidewalk conference" with new students during orientation program.



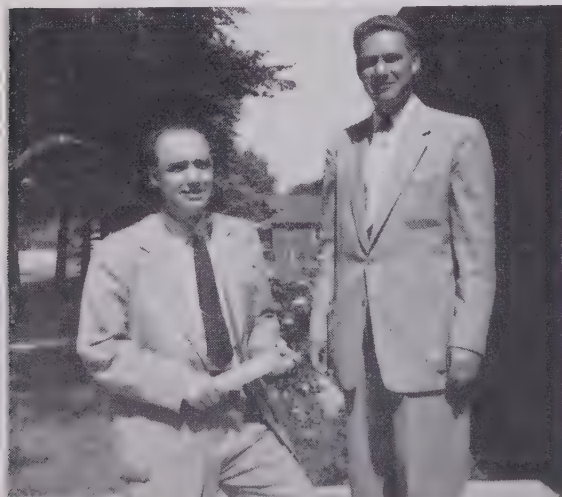
Recent Grads return for opening service.



Dr. Fischer (left) meets with advisory group of new students.



New students get acquainted with Library.



Newly elected Alumni President, Glenn Gilbert, and George Wolf.



Alumni gather for annual meeting.



## *Introducing The New Students*

Any group of thirty five men is an interesting group. Especially interesting is the group when its members are graduates of colleges throughout the United States and Canada and far parts of the world, and when all the men have decided to enter a seminary to prepare themselves for the ministry. That these thirty-five men made Chicago Seminary their choice brought them together for the first time on September 4th when the school year opened.

Five men came from Carthage College—PAUL BAER, RICHARD DELANO, DAVID McCLEARY, WENDELL MATTHEWS, JOHN MEYER. Of these, two are from the Wartburg Synod, BAER and MATTHEWS, and two, DELANO and McCLEARY are from the Illinois Synod. PAUL BAER'S home is in Hayesville, Indiana. A brother, Garland Baer, is pastor of Martin Luther Church, Chicago. RICHARD DELANO is from Princeton, Illinois. His college work was done at Iowa State, Grinnell, and Carthage. DAVID McCLEARY'S home is a few blocks from the seminary. A member of St. John's Church, Maywood, he entered Carthage upon graduation from Proviso High School. WENDELL MATTHEWS is a member of Bethany Church, Burlington, Iowa, and is a former president of the Illinois State Luther League, and former second vice president of the Luther League of America. At Carthage he was vice president of the Student Council. JOHN MEYER, a son of St. John's Church, Elkhorn, Wisconsin, was president of Philo-Christus, the pre-ministerial organization at Carthage. His folks are now residing in Florida.

Three men came with Wittenberg diplomas—THOMAS BEMILLER, JACK LUNDIN and STANLEY YODER. THOMAS BEMILLER is a member of St. Mark's Church, Evansville, Indiana. With a major in speech, he was an active debater at college. His summers were spent helping direct Camp Lutherwald, the camp of the Indiana Synod. Shortly before school opened he was married to Mary Louise Neumann, daughter of Pastor and Mrs. Arthur Neumann, Faith Church, St. Louis. Mrs. BeMiller is the first daughter of a United Lutheran minister to marry a Chicago Seminary student and live on campus. JACK LUNDIN gives his address as Austin, Texas, the home of his mother and step-father. This summer while studying at the University of Texas he became acquainted with his new home. Last summer it was Waco, Texas; several summers before it was New Jersey. Most of his life, however, was spent in Chicago. When one's step-father is a minister, frequent changes of residence are not unusual, especially when the stepfather is the first full time president of the Texas Synod and prior to that was pastor of Crestview Lutheran Church, Waco. For a number of years Dr. Royal Leshar was Director of Evangelism of the United Lutheran Church. Prior to that he was pastor of St. Mark's Church, Chicago. To get back to Jack, he majored in philosophy at Wittenberg and was a member of the Student Senate.

STANLEY YODER, whose home church is Trinity, Ann Arbor, Michigan, has lived near a campus most of his life, for his father is the National

Lutheran Council pastor for University of Michigan students. A music major, Yoder plans to become a minister of music. At Wittenberg he was Y.M.C.A. president. Last summer he attended the Hanover Conference.

The oldest man in the class is JOHN E. JULSRUD, for a number of years a practicing lawyer, attorney for General Mills, and during and immediately after the war an F.B.I. man. Julsrud, who is forty, is a superintendent of the Sunday School of St. Luke's Church, Chicago, of the Illinois Synod. Interested in church work, he was drawn to the ministry when a student at the University of Minnesota. The death of his father placed a heavy responsibility upon him and he chose the more lucrative profession of law. Though successful, he was never satisfied. The ministry kept calling. In August he severed his business connections to begin his study for the ministry. Accepted by the faculty last winter, he had time to make the necessary adjustments. His wife, a teacher in the Chicago public schools, is the daughter of Harold Koch, treasurer of Holy Trinity Church, Chicago.

Two of the entering students are Latvians who escaped from behind the Iron Curtain—IMANTS KALNINS and KARLIS KUSKEVICS. Both are single. KALNINS of the University of Tubingen, Germany, was active in the Baltic Student Christian Union. With his folks, he lives in Chicago. KUSKEVICS studied at the University of Goettingen, Germany, and graduated cum laude from Kalamazoo College where he was elected to Phi Kappa Alpha Honorary Society. He has preached in both Latvian and German and is probably the only entering student who has had experience as a member of a church council. He studied for a year at Luther Seminary and came with a letter of honorable dismissal from Luther and with the best wishes of its faculty.

Students come to Chicago Lutheran Seminary from various parts of the world. That is true again this year. VICTOR ASTACIO, a member of the Caribbean Synod, is a graduate of the University of Puerto Rico and the Evangelical Seminary of Puerto Rico. His wife is a public school teacher. After a year's intensive training, Astacio will be ordained by the Caribbean Synod. HECTOR HARZOTT, a native of Mexico City, is a graduate in Mechanical Engineering from the University of his own city. In addition to taking the regular Seminary course, Harzott is tutoring in German with Pastor Korte. It is his hope, under the Board of American Missions, to return to Mexico City upon graduation and to minister to native Mexicans and also to the many German refugees who have fled to Mexico in recent years. ROBERT LEEGSTRA with his wife and little daughter came from Buenos Aires, Argentina, sent to Maywood by the Board of Foreign Missions. Leegstra is a graduate of the Normal National School and of the United Lutheran Seminary in Argentina.

Canada, our own good neighbor to the North, sent us two students: HENRY LOWENBERGER and ERIC WEBER. LOWENBERGER and his wife, he from western Canada, she from eastern Canada, came to Maywood from the Lutheran College and Seminary at Saskatoon. His collegiate training was had at Regina College, McGill University and the University of Saskatchewan, augmented by a year of theological study at Saskatoon

Seminary. At college he was active in the Student Christian Movement and in debating. WEBER is a native of Kitchener, Ontario, probably the strongest Lutheran city in Canada. A graduate of Waterloo College, he was assistant Sunday School superintendent in St. Matthew's Church, Kitchener, one of the largest in the United Lutheran Church, and was supervisor in the Vacation Bible School. He served also as President of the Luther League of Canada. In college he was active in drama and music. His father is the Canadian member of the Board of Publication of the United Lutheran Church.

Two students who had planned to enter the Chicago Seminary in September, DELBERT ANDERSON and RODNEY HOKENSON, have postponed their coming for a year because both have received scholarships, one for study in Germany and one for study at the University of Madras in India. Another student, FREDERICK L. KRUMSIEG, was prevented from coming to Maywood because on September 1 he was inducted into the armed forces. The draft board for some reason or other refused to honor the certifications of the Virginia Synod and of the Seminary. It cannot be stressed often enough that early enrollment at the Seminary is essential and that frequent contacts with the draft boards must be maintained.

From Westbrook, Maine, came LINWOOD FREDERICKSON, a graduate of Dana College, where he edited the college paper and the college annual. With him is his wife.

Valparaiso University, which has developed so mightily under the presidency of Dr. O. P. Kretzman, is the alma mater of two incoming students, RICHARD R. BROECKER of Detroit and PAUL JAMES of Chicago. BROECKER, who majored in Government, was assistant to the editor of Cresset, the well known magazine formerly published by the International Walther League and now published by Valparaiso; Broecker, a member of the Honor Society, was also zone president of the Walther League. JAMES majored in Economics. A member of Our Redeemer Church, Chicago, he was active in the work of that excellent congregation of the Lutheran Church-Missouri Synod. Both Broecker and James plan to minister in the United Lutheran Church.

The Chicago Seminary is proud both of its distinguished alumni who are leaders in Southern synods and of the present-day students from the South. Every year sees one or more students come to Maywood from Lenoir Rhyne College. This year's junior from that institution is PAUL BEATTY, JR., a member of St. Mark's Church, Charlotte, North Carolina. At college Beatty was superintendent of the college Sunday School, was president of his fraternity, and was voted by his fellow schoolmates the most popular man on campus. He attended the Hanover Conference and looks forward to an Inner Mission ministry.

Three men came from Church colleges not too far from Chicago: WARREN BEST, DAVID MILLER, and DONALD MILLER. BEST is a Chicago man and is a member of the Church of Peace, Rev. Otto Doering, pastor. He graduated from Elmhurst College, where he majored in English. He was a Sunday School teacher and Superintendent of the Junior Department. While in college, he was employed in Chicago as radio announcer

and actor. DAVID MILLER of St. Paul's Church, Davenport, Iowa, where his uncle the Rev. Emerson Miller is pastor, began his college work on a music scholarship at the University of Iowa, where for two years he studied cello under Joseph Silva. Deciding for the ministry, he transferred to Augustana College, Rock Island, Illinois, where he majored in Philosophy under Professor George Arbaugh. DONALD MILLER, who majored in Education at Concordia Teachers College in River Forest, Illinois, is the son of a United Lutheran pastor in Flat Rock, Michigan. In college he was active in drama, music, and art. He has also taught in a Christian day school.

Seven men came from large universities. JOHN S. BAUMANN, CHARLES HOEMIG, CHARLES MALLOCH, MORRIS NIEDENTHAL, HARVEY PRINZ, RAYMOND RHOADS, RICHARD RIEGER. JOHN S. BAUMANN, native of Wausau, Wisconsin, majored in history at the University of Wisconsin. At Madison he was President of his fraternity, a member of the YMCA cabinet, sang in the choir and taught in Sunday School. CHARLES HOEMIG of Trinity Church, Ft. Wayne, Dr. Paul H. Krauss pastor, the largest congregation in the United Lutheran Church, is a graduate of Indiana University with a major in Zoology. His original intention was to go into medicine, although the ministry always had an attraction for him. From Manistique, Michigan, came CHARLES MALLOCH, a veteran of the Korean war and a graduate of Michigan State College, with a major in social service. Malloch was LSA president, active in the Christian Student Foundation, a member of the Madrigal Ensemble and the a capella choir. He has had experience as organist and choir director. MORRIS NIEDENTHAL from St. John's Church, Russell, Kansas, was recipient of the Hardy Scholarship in Speech at Northwestern University, where he was a champion debator and orator. In congregational life he taught Sunday School, was a member of the choir, and was active in Luther League. HARVEY PRINZ, married and a member of St. Mark's Church, Indianapolis, Indiana Synod, began his college work at Indiana University and transferred to the State University of Iowa, where he majored in physical education on the Turner Scholarship. He was a member of the Honor Society, was active in athletics, and was interested in music. RAYMOND RHOADS, a native of Dixon, Illinois, majored in Philosophy at the University of Illinois. He is a past president of the Methodist Student Association and a past vice-president of the Wesley Foundation at Illinois. Debating was an extra curricular activity. RICHARD RIEGER, a member of Luther Memorial Church, Chicago, Rev. K. Bruno Neumann, pastor, attended the University of Illinois on a Sears Roebuck Scholarship. At Illinois he majored in agriculture and is looking forward to a rural ministry. He was president of the Lutheran Student Association on the campus and was a member of the varsity fencing team. Upon receiving his degree, he pursued graduate work in Agriculture at the University of Wisconsin.

The following three men transferred from other seminaries: ROGER DIERKS, EARL FRITZ, PAUL OVREBO. DIERKS, a native of Clinton, Iowa, is a graduate of Wartburg College and has completed a year's work at Wartburg Seminary, Dubuque, Iowa. He plans to serve in the United Lutheran Church. FRITZ, a member of St. Mark's Church, Verdon, Nebraska, attended Midland College and then transferred to Gettysburg



College, where he received his degree. He has completed one year of theological study at Central Seminary, Fremont, Nebraska. His wife was employed at Fremont as a bank teller. A veteran of World War II, Fritz served eighteen months in the United States and nine months in the Philippines. At school, he was interested in LSA and in music. PAUL OVREBO, son of a Dayton, Ohio scientist has a degree in physics from Capital University, although he studied at Miami University, University of Wisconsin, and Ohio State University. His LSA activity, where he met his wife, determined him to forsake science as a profession and study for the ministry. Ovrebo has several inventions to his credit and the resolve for the ministry was not easily made. His first year of theological study was at Capital Seminary, Columbus, Ohio.

This article would be incomplete were the two young women studying for the master's degree not introduced to the readers of the Record. They are CLARICE LEITE and MERTICE SCHMIDT. Both were student counsellors working for the Division of Student Service of the National Lutheran Council and had studied several summers at Maywood. CLARICE LEITE has a bachelor's degree from North Dakota State Teachers College, Minot, and majored in Music and Mathematics. MERTICE SCHMIDT, better known as Pat, is a native of St. Joseph, Missouri. Her Bachelor's degree is from Park College, Parkville, Missouri, where she majored in History. The Seminary is happy to have both Clarice and Pat in the 1953-54 student body.

### *From Africa and India*

It is good to have missionaries on a Seminary campus, for their presence is an effective aid to inculcating a missionary spirit in the pastors of tomorrow. The Chicago Seminary has a rich missionary tradition. Its graduates are serving around the world.

Thus it is a particular pleasure to have three missionaries and their families on the campus this fall as full time graduate students. A fourth missionary will come in January *if* housing can be found for him and his family. With housing at a premium in Maywood and vicinity, a wonderful gift would be the purchase of a home in Maywood to be used by missionaries on furlough who desire to equip themselves for even more effective service in the field by studying in Chicago Lutheran Seminary's division of graduate studies. The person or persons making such a gift would not only be rendering service to today's missionaries, but would help insure the missionary-mindedness of the pastors of tomorrow.

MISSIONARY HARVEY J. CURRENS with Mrs. Currens and their nine year old son arrived on the campus in late August. Being in Maywood is no new experience for the Currens family. Their last furlough was spent at the Chicago Seminary. At that time the Maywood home of the Currens was an apartment in Weidner-Kuhns House, the former residence of the Seminary's presidents. This time the Currens family and the families of the other two missionaries live in the house at Third and Legion Avenues which the Seminary purchased for student use several years ago.

A native of Nachusa, Illinois, three miles from Dixon, Missionary Currens graduated from Dixon High School and then went on to Carthage

College, where he was graduated with the A.B. Degree in 1924. In 1927 he graduated from Chicago Lutheran Seminary with the B.D. Degree. A member of the Indiana Synod of the United Lutheran Church, he has spent much of his ministry in the Liberian Mission in Africa. Mrs. Currens, a trained nurse, has been of great help to him.

MISSIONARY AND MRS. GERALD CURRENS, also from the Liberia field, arrived on campus in September. Gerald Currens is a son of Missionary and Mrs. Harvey Currens and was born in Zorzor, Liberia, in West Africa. He graduated from the Batesville, Indiana, High School, and then studied at Wittenberg College, graduating with the A.B. degree in 1948. His theological education was secured at Hamma Divinity School. He graduated with the B.D. degree in 1951 and, with Mrs. Currens, was sent by the Board of Foreign Missions to Zorzor, Liberia. Before the school year is very far advanced, a baby Currens will have arrived in the family.

From Vegeswarapuram in the West Godavari District of the Madras Presidency of India came MISSIONARY AND MRS. HERBERT H. KLEINER and family. Missionary Kleiner, a member of the Western Canada Synod, graduated with the A.B. degree from the University of Saskatchewan in 1944 and received his B.D. degree in 1947 from the Lutheran Seminary at Saskatoon, Saskatchewan. Since then he has served in India under the Board of Foreign Missions.

If housing can be found by January, MISSIONARY AND MRS. WILLIAM D. COLEMAN and their two children will be in Maywood. Born in Rajahmundry, India, of missionary parents, William D. Coleman attended High School in Kodaikanal, India, and graduated in 1931. His college work was done at Muhlenburg with graduation with the A.B. degree in 1936. He graduated from the Philadelphia Seminary in 1939 and went as a missionary to India. On a previous furlough in 1947 and 1948, he earned the B.D. and S.T.M. degrees at the Philadelphia Seminary. It is Missionary Coleman's hope to begin work on a doctor's degree at Chicago Seminary early in 1954.

### *New Life for Old Houses*

The professors at the Seminary, living in out-moded campus houses now 43 years old, have in the last five years seen a considerable transformation in the Seminary's buildings. Administration Building, dormitories, refectory and chapel have been painted, decorated, refurbished, modernized. Old grads are amazed at the changes—the modern offices, cheerful classrooms, fine dorm furnishings, excellent appearance of the grounds. All this was accomplished at no small cost but it was gratifying to the professors to see slowly emerging a physical plant of which the church could be proud. So the professors waited patiently.

With the addition of the beautiful new library to the group of buildings the Seminary truly became a first class workshop for the training of young men for the ministry. The students appreciated what had been done, recognized that every dollar spent by the church in the rehabilitation program had been spent better to serve them. Still the professors waited.

There was much to be desired in the old campus houses to make them truly comfortable and livable. But only necessary emergency work was done during the five year period—repairs to a water heater, a leaking pipe, or such. Professors took it upon themselves to paint, scrape floors, put in cupboards, etc. They continued to wait . . . patiently.

At last, this summer, there could finally be done that which should have been done earlier, had not the other urgencies existed. The professors' campus homes have been modernized, repaired, and redecorated.

Long suffering professors' wives are now enjoying a modern kitchen, with twin sinks, built in cupboards, formica counter tops and new linoleum. Gone is the old pantry, gone are some of the seven doors in the kitchen; and the lady of the house goes about her work with a song on her lips and a new spring in her step. Color schemes in all the rooms are of her own choice so, we trust, her personality radiates in the new surroundings.

The bathrooms too are a far cry from the old 1910 models just ripped out. Ceramic tile and shiny fixtures are a new lure at bath time for the "campus kids". And Mrs. Prof rejoices in the ease with which everything can be kept clean.

Not all of the work, however, was in the "look and admire" category. Large expense was necessary to shore up the foundations of the houses, replace considerable plaster, repair porches, install new gutters, and paint the exteriors.

The Seminary had not the funds for so extensive a renovation program, yet it seemed expedient to do the job all at once rather than piece-meal over a period of years as had first been contemplated. Actually thereby, a considerable sum of money was saved.

With so urgent a need facing it, the Seminary sought the aid of its alumnae. It is appreciated that those listed below responded so promptly, and in some cases interested their congregations in the cause.

To date the following contributions have been received:

|                                                                              |          |
|------------------------------------------------------------------------------|----------|
| Rev. M. E. Boulton, Milwaukee, Wisconsin.....                                | \$ 10.00 |
| Dr. W. H. Shepfer, Defiance, Ohio.....                                       | 1.00     |
| Dr. G. Franklin Gehr, Bethlehem, Pa.....                                     | 10.00    |
| Rev. B. F. Korte, Bellwood, Illinois.....                                    | 5.00     |
| Rev. W. F. Adolphsen, Bridgeport, Ohio.....                                  | 10.00    |
| Rev. E. J. Oehlke, Texas.....                                                | 10.00    |
| Rev. H. Wennermark, Indianapolis, Ind.....                                   | 1.00     |
| Chaplain Ross Trower, Camp Lejeune, N. C.....                                | 25.00    |
| Rev. Ronald Lind, E. St. Louis, Illinois.....                                | 5.00     |
| Dr. F. P. Madsen, Detroit, Michigan.....                                     | 5.00     |
| Trinity Church, Mt. Morris, Illinois.....                                    | 100.00   |
| Rev. P. H. Weihl, Toledo, Ohio.....                                          | 5.00     |
| Holy Communion Church, Detroit, Michigan....                                 | 100.00   |
| Circle No. 4, First United Lutheran Church,<br>East St. Louis, Missouri..... | 25.00    |
| Dr. A. G. Weng, Park Ridge, Illinois.....                                    | 10.00    |
| Brotherhood Trinity Church, Des Plaines.....                                 | 27.00    |
| Dr. G. Lawrence Himmelmann, Pittsburgh, Pa....                               | 25.00    |

|                                                |       |
|------------------------------------------------|-------|
| Holy Trinity Church, Chicago.....              | 50.00 |
| Rev. Walter Brown, Ruthton, Minnesota.....     | 5.00  |
| Rev. A. B. Arganbright, Springfield, Ill.....  | 5.00  |
| Mr. Harvey Prinz, Seminary student.....        | 1.00  |
| United Dr. Martin Luther Church, Shiner, Texas | 22.50 |
| Rev. James Fincher, Los Angeles, Cal.....      | 25.00 |

A number of alumnae have indicated that they will bring the need before their congregations, church councils, or organizations when parish activities resume in September. May others, too, be constrained to make a contribution after they have read this article, to show in some small way a measure of appreciation to the men of the faculty who mould in such large measure the future ministry of the church. Theirs in a difficult task, a tremendous responsibility with far from adequate material recompense for their labors. A comfortable home, attractive and convenient without being lavish is what the seminary is attempting to provide for them.

### *Pastors Back To School*

Another successful graduate Summer Session is now history. The total enrollment was 68. There were 37 students attending the first term, and 31 the second. Sixteen states were represented, from California to the West, New York and Florida to the East, Mississippi and Texas to the South. In addition, two students came from Canada to study and one from Argentina. The largest group, as might be expected, came from Illinois, 18.

The students were graduates of 28 colleges; eight received their diplomas from Concordia, six from Carthage; five from St. Olaf. That indicates the Lutheran catholicity of Chicago Seminary's Graduate School. The same is illustrated by seminary representation. Graduates of nineteen seminaries studied at Maywood this summer. Eighteen men received their theological training at Chicago Seminary, eight at Concordia, seven at Luther, four at Augustana, three at Southern, two at Gettysburg. One each graduated from Philadelphia, Augsburg, Hamma, McCormick, Auburn, Trinity, Capital, DePaul, Drake, Princeton, Lancaster, University of Latvia, and the ULCA seminary in Buenos Aires.

Seven Lutheran church bodies and three other denomination were represented. Twenty-one students were members of the United Lutheran Church, nine of the Lutheran Church - Missouri Synod, seven of Augustana, seven of the Evangelical Lutheran Church, and one each of Lutheran Free Church and Suomi Synod. Two Evangelical and Reformed pastors were enrolled and one Presbyterian. One student serves a Community Church.

The United Lutheran representation well nigh covered the church. Fourteen synods were represented. Five pastors came from the Illinois Synod and two each from Wartburg, Indiana, and Florida. One each came from California, Central Pennsylvania, Kansas, Michigan, Mississippi, Midwest, Ministerium of Pennsylvania, New York, North Carolina and Western Canada.

Courses taught were as follows:

The Church Since 1945, Professor E. Theodore Bachmann.

The Puritan Heritage in Anglo-American Culture, Professor Jerald Brauer.



Sources of the Christian Liturgy, Professor H. Grady Davis.  
The Genesis of American Protestantism, Professor Sidney Mead.  
The Gospel of Mark, Professor Warren Quanbeck.  
Theology of the Ecumenical Movement, Professor Joseph Sittler.  
Latest Development in New Testament Textual Criticism, Professor Arthur Vööbus.

The session was under the direction of President Armin G. Weng and Professor Robert H. Fischer, Director of Graduate Studies. A high point of every day was the chapel service, conducted by Faculty and students. The new library was used day and night and proved to be as utilitarian as the designer had hoped. In its spacious cool quietness that was an inducement to study and research.

The summer Convocation took place Wednesday evening, August 12. The address was given by Professor Sidney Mead of the University of Chicago, a member of the summer faculty. Professor Robert J. Marshall, Secretary of the Faculty, presented the candidates for degrees, and Professor Robert H. Fischer awarded the diploms to the following:

#### THE DEGREE OF BACHELOR OF DIVINITY

The Rev. Paul H. Scheer, Hinsdale, Illinois  
Concordia College, Fort Wayne, Indiana  
Concordia Theological Seminary, St. Louis, Missouri

#### THE DEGREE OF BACHELOR OF DIVINITY (CUM LAUDE)

The Rev. Otto Amos Bremer, Addison, Illinois  
Harvard University, B.S.; M.A.

#### THE DEGREE OF MASTER OF SACRED THEOLOGY

The Rev. Louis Gottlieb Golder, Rochester, New York  
Wittenberg College, A.B.  
Hamma Divinity School, B.D.

#### THE DEGREE OF DOCTOR OF SACRED THEOLOGY

The Rev. Walter Jacob Kukkonen, Hancock, Michigan  
Northern Illinois State Teachers College, B.S.  
Concord Theological (Suomi) Seminary  
Chicago Lutheran Theological Seminary, B.D.  
Chicago Lutheran Theological Seminary, S.T.M.  
  
The Rev. James G. Manz, Chicago, Illinois  
Concordia Theological Seminary, B.D.  
Chicago Lutheran Theological Seminary, S.T.M.



Professor Walter J. Kukkonen (center), who received the degree of Doctor of Sacred Theology. Left, Dr. Joseph Sittler; right, Dr. Armin G. Weng.

Plans for the 1954 Suumer Session are far advanced. Again there will be two three-week terms. The first term will begin July 5 and the second term July 26th. One may enroll for either one or two terms. Pastors, why not plan now to spend at least three weeks on the beautiful Maywood campus next summer?

## *Students in Residence For Summer Session*

(Numerals indicate first, second or both terms)

|                           |                         |
|---------------------------|-------------------------|
| Aden, Roswell E., 1       | Bluff Springs, Illinois |
| Baalson, E. O., 2         | Waterville, Iowa        |
| Bremer, Otto, 1           | Addison, Illinois       |
| Brosche, Theodore W., 1   | Elmwood Park, Illinois  |
| Bryngelson, Paul W., 1, 2 | Chicago, Illinois       |
| Ellerman, Frederick C., 2 | Syracuse, New York      |
| Engberg, Emmet, 1         | Lemont, Illinois        |
| Engelhardt, Milton P., 1  | Batesville, Indiana     |
| Engstrom, Kenneth L., 2   | Chappell, Nebraska      |
| Fesperman, Francis I., 1  | St. Petersburg, Florida |
| Freitag, Walter, 1, 2     | Bashaw, Alberta, Canada |
| Gesell, Cranston R., 2    | Vandalia, Illinois      |
| Hallerud, Walter A., 1, 2 | Berthold, North Dakota  |
| Hanscom, Joseph W., 2     | Broadview, Illinois     |

|                            |                            |
|----------------------------|----------------------------|
| Hauge, Othilia, 1, 2       | Fargo, North Dakota        |
| Johnson, Kenneth W., 2     | South Haven, Michigan      |
| Kirsons, Paul, 1           | Senatobia, Mississippi     |
| Klepper, Robert F., 1      | Prospect Heights, Illinois |
| Kmet, William E., 1        | Oak Park, Illinois         |
| Knappe, Wolf D., 1         | Steeleville, Illinois      |
| Knoderer, William H., 1    | Portland, Indiana          |
| Kramer, Herold, 1          | La Grange, Illinois        |
| Kukkonen, Walter J., 2     | Hancock, Michigan          |
| Leeastra, Robert, 1, 2     | Buenos Aires, Argentina    |
| Leite, Clarice, 1          | Minot, North Dakota        |
| Lindemann, Herbert, 1      | Ft. Wayne, Indiana         |
| Markwald, Rudolf K., 1     | Nachusa, Illinois          |
| Marty, Martin E., 1, 2     | Oak Park, Illinois         |
| Moessner, Paul H. G., 2    | Hooper, Nebraska           |
| Moquin, Wayne, 1, 2        | La Grange, Illinois        |
| Nasheim, Harold S., 2      | Benson, Minnesota          |
| Nissen, Eugene, 2          | Ft. Wayne, Indiana         |
| Olson, Iver B., 1, 2       | Minneapolis, Minnesota     |
| Olson, Otto A., Jr., 1, 2  | Saskatōon, Sask., Canada   |
| Petersen, Alvin M., 1, 2   | Lincoln, Nebraska          |
| Ranlett, F. Grant, 1, 2    | Sacramento, California     |
| Schlesselman, Robert H., 2 | Addison, Illinois          |
| Schmidt, Mertice E., 1, 2  | St. Joseph, Missouri       |
| Schott, Geo. F., 1, 2      | Columbia, South Carolina   |
| Schroeder, Vernon M., 1    | Chicago, Illinois          |
| Simonson, John F., 2       | Dollar Bay, Michigan       |
| Sorem, Bonnie, 1           | Minneapolis, Minnesota     |
| Sovik, Ansgar E., 1, 2     | Northfield, Minnesota      |
| Stach, J. F., 1            | Ft. Wayne, Indiana         |
| Swygert, Thomas H., 1, 2   | College Station, Texas     |
| Tieman, Odean G., 2        | Ishpeming, Michigan        |
| Tolo, L. Olav, 2           | Stoughton, Wisconsin       |
| Tolander, Donna, 1         | Winfield, Iowa             |
| Weber, Erhardt P., 1       | West LaFayette, Indiana    |
| Wessler, Arnold A., 2      | Crystal Lake, Illinois     |
| Whetstone, John W., 2      | Muncy, Pennsylvania        |
| Whitebread, Hoyt L., 2     | Chicago, Illinois          |
| Yount, Royall A., 1        | St. Petersburg, Florida    |
| Ziegenfus, James E., 1     | Gordon, Pennsylvania       |

## *Professors Are Students Too*

Nine professors and instructors from eight different Lutheran church bodies were students at the Chicago Seminary summer session. Four are professors in Lutheran theological seminaries, three are professors in Lutheran colleges, and two teach courses in religion in connection with their work as National Lutheran Council student pastors.



Professors Are Students Too. Front, left to right: Kukkonen, Otto Olson, Weng, Iver Olson, Nissen. 2nd row: Sovig, Swygert, Petersen, Schott. (Absent for the picture, Stach.)

DR. WALTER KUKKONEN is a professor in Suomi Seminary, Hancock, Michigan, the theological school of the Suomi Synod. Suomi means Finnish and designates the racial background of this body of staunch Lutherans. The Suomi Synod, as independent church body, is a member of the National Lutheran Council. Since the early days of the Seminary there have been close relations between Chicago Seminary and Hancock. A number of pastors in the Suomi Synod have had part of their theological training in Chicago Seminary. Several of the professors at Suomi college and Seminary have their advanced degrees from Maywood. The Chicago Seminary has an excellent collection of theological works in Finnish, a collection appreciated and used by members of the Suomi Synod.

Two Professors Olson attended both terms of the Summer Session. OTTO A. OLSON, JR., is the Augustana Lutheran Church professor at the Lutheran Seminary, Saskatoon, Saskatchewan, Canada. This United Lutheran Theological school is a joint Lutheran venture. Both the Augustana Church and the American Lutheran Church join with the United Lutheran Church in the operation of the seminary, and each church body supports a professor. Thus, the Saskatoon Seminary, serving the Canadian northwest, is truly a common Lutheran enterprise. PROFESSOR IVER B. OLSON is a professor



in Augsburg Seminary, Minneapolis. This is the Divinity School of the Lutheran Free Church, a body of Norwegian background. The Free Church is a member of the National Lutheran Church. Augsburg Seminary is where Dr. Evjen, later a noted United Lutheran theologian and dean of Carthage College, did his initial seminary teaching.

PROFESSOR GEORGE F. SCHOTT is professor of Systematic Theology at the Lutheran Southern Seminary, Columbia, South Carolina, the theological school of the Southern synods of the United Lutheran Church. All through its history, the Chicago Seminary has had students from the South, especially in the extra-mural and graduate divisions.

PROFESSOR ANSGAR SOVIK is Professor of Religion at St. Olaf College, Northfield, Minnesota, an institution of the Evangelical Lutheran Church, formerly the Norwegian Lutheran Church of America. St. Olaf, with its beautiful Gothic stone buildings and its famous choir, is known throughout the country. Professor Sovik was born in China, the son of missionary parents. A Navy Chaplain during the war, he has taught at St. Olaf for several years.

Two men from the faculty of Concordia College, Fort Wayne, Indiana, attended the Summer Session. They are PROFESSORS J. F. STACH and EUGENE NISSEN. This was the second year for Dr. Stach at Maywood and the first for Professor Nissen. Practically all the graduates of Concordia, Fort Wayne, enter Concordia Seminary, St. Louis, the Seminary of the Lutheran Church - Missouri Synod. The course of study at Fort Wayne is definitely pre-theological.

Two National Lutheran Council student pastors who teach courses in religion in connection with their work for the Division of Student Service studied at Maywood this summer. PROFESSOR THOMAS SWYGERT is the first Lutheran occupant of a chair of Religion at Texas A. and M. College. Salaried by the Church, he has the status of a professor. PASTOR ALVIN PETERSEN is student pastor at the University of Nebraska. One of his duties is to teach a course on religion approved by the University.

### *Local Churches are Student Workshops*

Eight students are away from the campus on a full year's internship. They are EDWARD AMEND, PHILLIP BIGELOW, EDWARD JOHNSON, ROBERT KARSTEN, EUGENE KREIDER, FRANK MOYER, PAUL SCHUBERT, and LEONARD NELSON. Each of these men will serve for a year as assistant to a pastor. For no two men will the work be exactly alike, for each situation is different. But every one of the students will return to the Seminary enriched for his own later pastoral work because of the experiences of the year. Regular reports will come to Professor Donald Irvin, Director of Field Work. Thus the year's internship is an integral part of the Seminary work.

Two students are serving in the Caribbean Synod. EDWARD AMEND is working in Santurce, Puerto, and PAUL SCHUBERT is assisting the pastor of Frederick Church, Charlotte Amalie, the largest and one of the oldest congregations in the Virgin Islands, where Lutheranism has a history of several centuries.

Two students are assisting pastors ministering largely to university faculty and students. PHILLIP BIGELOW is helping Pastor John H. Sardeson at Cornell University Lutheran Association, Ithaca, New York, and LEONARD NELSON is assisting the pastor for Lutheran students at the University of Minnesota, a school enrolling over three thousand Lutheran students.

An entirely different kind of parish experience is being had by EDWARD JOHNSON, assisting Pastor Dale C. Recker at First English Lutheran Church, Cleveland Heights, Ohio. Several years ago Pastor Recker became blind. Possessed of an excellent memory and with the help of Mrs. Recker and the members of First Church, the pastor has been able successfully to carry on his ministry. Having full time assistance is a great help to Pastor Recker. At the same time, working in this suburban congregation is a fine experience for a seminary student.

ROBERT KARSTEN is serving as intern in Grace Church, Phoenix, the largest ULCA congregation in Arizona. Since Pastor Lindsay is recovering from an illness which forced him to curtail activities, the intern in Phoenix runs the gamut of pastoral experiences. He early discovered that the ministry is no eight hour a day job.

One of the largest ULCA congregations in Kansas is St. Paul's Church, Wichita. Here EUGENE KREIDER, whose father is missionary superintendent of the New York and New England Synod, is assisting Pastor T. Benton Peery in a task which is essentially a missionary task. Wichita is growing so rapidly that it is not possible for the pastor of a large congregation personally to follow through on all newcomers. In addition to this missionary task, Kreider is having a well rounded pastoral experience.

Pastor Joseph W. Frease is known throughout the church as the former executive secretary of the Luther League of America. For several years he has been pastor of First Lutheran Church in the heart of Miamisburg, Ohio. FRANK MOYER is the intern who is assisting Pastor Frease in the program of this downtown church. Moyer will know something of work with young people when he returns for his senior year next September.

Twice as many students could have been sent out on a full year's internship had that many students chosen to accept appointments. It is hoped that an increasing number of single students will avail themselves of the opportunity for a full year's internship. This is designated as Plan B in the Seminary Catalog.

Field Work is required at Chicago Lutheran Seminary. Every student must complete one of two plans of Field Work before the beginning of the second quarter of his senior year. The two plans of pastoral internship are as follows: Plan A is for those students who wish to do their internship in conjunction with their regular academic studies. In Plan A the student is required to complete three quarters of field work in a local parish. The work may be begun in the junior year or may be postponed until the middler year. No student may serve more than three quarters in the same parish. The student is assigned by the Director of Field Work to a particular parish and, under the supervision of the pastor, gives fourteen hours per week to the work of the congregation. The assignments usually involve parish visitation,

counselling, youth work, Sunday School activities, reading the Service on Sundays, and very occasional preaching. Both pastor and student make regular reports to the Director of Field Work, who, upon the basis of the reports, counsels with the student.

Plan B provides for a full year's period of service in the field before graduation, thus adding a fourth year for the student who elects this course. The student serves as full time assistant to a pastor. This is the plan under which the eight men are serving this year.

In addition to plan A or B internship, every senior must spend an afternoon per week for one academic quarter in a hospital internship under the direction of Pastor Sullivan of the Social Mission Society. This work is a part of Professor Davis' course on Pastoral care. Through the required intern or field work programs the Chicago Lutheran Seminary student receives experientially actual parish and hospital training so important for his future work as a pastor.

## *Preachers Wanted*

Most folks think of the Seminary chiefly in terms of supplying a steady flow of pastors to fill vacancies caused by death or resignation of the pastor. But the Seminary is called on far more frequently to serve another need: the supplying of preachers for congregations whose pastors are ill or on vacation, or during an interim until a new pastor is called.

This past year the Seminary received 358 such calls. Mrs. Bett of the office staff spends considerable of her time on this important function of the Seminary. It is necessary to get the exact details concerning the date, time of service, person to be contacted, and, in cases of considerable distance, travel arrangements, Saturday night housing, etc.

While much of the supply preaching is in the Chicago area, students this last year supplied pulpits as far away as Cedar Rapids and Clinton, Iowa to the west; Toledo, Ohio to the east; St. Louis and Mt. Carmel, Illinois to the south, and Milwaukee, Wisconsin to the north. The total number of miles traveled by student preachers in a year would no doubt exceed 50,000 miles. Man hours spent in travel alone would be considerable.

The assignment of students to supply pulpits is Mrs. Bett's responsibility, in cooperation with the faculty, particularly Dr. Irvin, Field Work Director. Middlers who have completed their internship and seniors make up the supply list. To the extent to which it is possible, an alphabetical rotation is maintained so that all men have an equal opportunity for real preaching experience. Deviations are made only if the situation demands it, such as the need for a car if public transportation is not feasible, a call for a foreign language preacher, a special request on the part of the congregation for a particular student if there seems good reason to accede to the request, or a call for a student familiar with the service of a different Church body.

A student who is called to take a particular assignment but does not care to accept it for some reason or other, forfeits his opportunity to preach and must wait until the cycle is repeated. Such a regulation obviates students

declining an assignment which is remote or difficult to get to, and also helps to put the serious business of preaching ahead of social engagements.

Be it said that all students consider these opportunities for supply preaching as a privilege and a challenge to put forth their best efforts. Some assignments are made long in advance, and the student gives many, many hours of diligent preparation to his task. He recognizes that not only will he be judged by the congregation for the quality of his preaching, but that he also stands in the pulpit as a representative of the Seminary.

Frequently, however, a student is called on at very short notice to preach. A pastor is taken ill on Saturday evening; the church secretary or pastor's wife calls the President's home at 7 or 8 o'clock; he contacts someone at the Seminary and the search is on for a student who is free and would be willing to fill the breach so that a congregation will have a service and a message. Invariably someone is located and the proper contacts are made. The pastor in his sick bed breathes a sign of relief and the congregation has a service and sermon the next morning.

Have you ever thought what happens when a whole host of pastors take their vacations at the same time? June, July and August bring in a record number of calls for supply preachers, and the Labor Day weekend probably tops them all. Hours and hours of work are involved for the seminary office in filling the demands. Again this is an endeavor voluntarily entered into by the Seminary to serve the church—an extra service not without its headaches.

How are preachers secured when the regular school is not in session? During July and the first two weeks of August, the Seminary operates a six week Summer School with pastors in attendance from all parts of the country. So for six weeks the office has a pool from which to draw. Not all pastors attending the Summer Session care to make themselves available so students on the campus for the summer are also called upon.

This is one reason why the students at Maywood are encouraged to remain on campus during the summer. Jobs for the summer are plentiful in the Chicago area, and the pay scale is high. At the same time that he is earning enough money to keep himself in school for the next year, the student is at hand for supply work which is that much more invaluable experience for him.

But what of June, the last two weeks in August and Labor Day Sunday, when there is no Summer Session? Every last student living in the Chicago area is also in the supply pool and frequently every available man has an assignment. The professors fill in in emergencies when they have no appointments of their own. On occasion students who have gone back to their home towns for the summer have been called by long distances to supply parishes near or in their home communities.

It is like a vast jig-saw puzzle, a game of finding a man to fill every last gap. But the joy of the task comes in the host of "satisfied customers" and friends made for the Seminary. Not all are vocal, but occasionally there comes to the president's desk a letter voicing thanks and appreciation for a particular young man's message; or a gift from a church council in appreciation of faithful supply service during an interim without a pastor; or a special note commending a young man for some pastoral service rendered beyond the conduct of the service. These are good moments.



## *In The Field*

Another seminary graduating class is now past history and the young men so recently students have assumed the full duties of pastors.

All of the graduates of the class of 1953 had received calls prior to graduation in May and by July they had established themselves in their new fields and plunged into the many faceted work which lies before them.

Twelve of the men are serving in the Illinois Synod and Indiana Synod, supporting synods of the seminary. CARL EKLOF is serving the Dongola parish, Illinois. This is the oldest congregation in Synod, organized in 1816. CARL FREEDLUND is assistant pastor of First Church, Decatur, Illinois. This congregation is the largest in the Central Conference of the Illinois Synod. WALTER HERBORN is assistant pastor of Holy Trinity Church, Elgin, Illinois. Holy Trinity is the third largest congregation in the Synod. DONALD KRUEGER is pastor of First Church, Beardstown, Illinois, a church whose history goes back more than a hundred years.

ROBERT NELSON serves both Liberty Church, Zion, and St. Peter's Church, Lost Prairie, Illinois. St. Peter's is one of those story-book country churches seen in photographer exhibits. ALBERT NYLAND is pastor of Redeemer Church, Centralia, where he faces an urgent building program. KENNETH PROEFROCK is the first pastor of Holy Trinity Church, newly organized mission in Lombard, Illinois, a suburb west of Chicago. PAUL ERICKSON is pastor of a flourishing congregation which was a new mission only seven years ago and is already self-supporting. BURTON SCHROEDER serves Nativity Church, the newly established mission at Wonder Lake, Illinois. This mission had the most auspicious beginning of any organized recently in the Illinois Synod. Wonder Lake, a community of Chicago business men, is just a few miles south of the Wisconsin state line.

PAUL KUENNING is serving as Assistant Pastor and Director of Youth Work at St. Luke's Church, Park Ridge, Illinois, an outstanding church in a suburb northwest of Chicago.

ALAN KIEFFER is serving Phaniel Church, Wallace, Indiana, a strictly rural congregation in rich agricultural county. ROBERT WHITE-NACK ministers to Bethany and Adam churches, of Batesville, Indiana. Bethany serves the folks of Batesville, a furniture manufacturing town. The Adam church is a rural congregation.

Six men are serving in various other synods of the church. ROY HOCH is pastor of St. Marks' Church, Ada, Ohio. This is an unusual congregation made up of college professors and students, town business people, and farmers. RICHARD OTTEN serves the congregation of Zion Church, Princeton, Iowa. This church recently made the newspapers when it offered its building for overflow use at the funeral of a prominent Catholic layman in the Catholic Church across the street.

JAMES FINCHER is assistant pastor at First Church, Los Angeles. This is Jim's home congregation, in the famous Wilshire district of Los Angeles. OTTO BREMER is student pastor at the University of California, Berkeley, California, under the direction of the Division of Student Service of the National Lutheran Council. KOLOMON DEREK is serving in Kings-

ton, Ontario, Canada, in a parish of the Slovak Synod. GERALD WISE, an Illinois Synod man, is serving in the West Indies under the Board of American Missions. His wife, a graduate nurse, is assisting him in the field.

Three members of the class are pursuing graduate studies: MR. DAVID ROMEIS is at Leland Stanford University in California, MR. FRANKLIN SHERMAN is at The University of Chicago, and MR. GRANT RANLETT is at our Seminary working in the New Testament Field under Dr. Vööbus.

### *1953 Class Gift*



Thanks to the class of 1953, the Seminary now announces itself properly to all and sundry who pass by, and the visitor need no longer wonder, "Is this, or is it not the Seminary?"

A very lovely sign has been erected at the entrance to the campus, and neatly and simply does it present itself. The sign is made of pecky cypress completely weatherproofed, with Old English lettering in gold. It is flanked on either side by psters and pines. New plantings will also be made behind the sign. In front of it is a small rockery planted with colorful coleus and bright annuals.

## *Baccalaureate Sermon*

by THE REV. ROBERT J. SCHENCK,  
*Pastor, Holy Trinity Church, Elgin, Ill.*

### "FOR ME TO LIVE"

*For to me to live is Christ . . . Philippians 1:21a*

It is unnecessary, upon this occasion, to give a theological dissertation. For these past three years and more you have been subjected to that constantly. Further, I am most confident that this seminary has given you those things which are needful. As a matter of fact, having had close contact with four of our theological seminaries, it has always been amazing to me that the graduates have evidenced so much of common emphasis, coming as they do from such varied sections of our land and so many backgrounds. Indeed, the conclusion that must be drawn is that what comes out of the seminaries is not nearly so much the result of the faculty or the institution, but the result of what goes into the seminaries and what comes out of that which goes into them.

Coupled with that fact, your knowledge of terminology at this point in your lives could make me and many pastors in what is truly termed "the active ministry", feel undereducated. Soteriology, Pneumatology, Apoligetics, Eschatology and Sacerdotalism, for instance, are subjects on which most of you could write papers right now with little—maybe too little—effort. As for me, it would require some study to put down on paper those things which I have learned and now use, that they might be understandable. Not that they are in disuse, at all, but they evidence themselves in what we do as pastors, rather than in academic verbiage.

What your seminary has given you, and me, is a skeletal framework. It is the stuff upon which a useful and consecrated life must be built. It is that upon which you must place the meat, that the bones be not too much in evidence.

But from all you have studied and learned, you are now going forth into the most difficult and glorious of all callings—and the highest. What happens now that I am "graduating"? How will all this fit into my life with my Lord? These are questions you are asking. And it is this kind of question to which our thoughts shall be directed. There is no better thing to carry with us than the glorious confession uttered by the great apostle whom I know you have come to know and love in this institution. Paul says, in Philippians 1:21—"For to me to live is Christ, and to die is gain." It is just at this point that we must remember that all we have learned must exude from us to the intent that we bring the Evangel, the message, to mankind. Suppose we take a brief look at the four fields of theological study in which this shall be applied.

### **The Biblical Field**

Someone has said that each age has its characteristic. There was the age of enlightenment. You will remember the age of reason. There was the age

of the industrial revolution, and we have come to call this the atomic age. But, went on this author, "this is the age of tolerance," and it was not meant to be too complimentary, either. This tolerance is not one of determination to understand even if we don't agree; it is an age of ghastly ignorance, in which "tolerance" means "I don't know, and I don't care." It is, therefore, vital to the Lutheran pastor that he shall have a knowledge of the Biblical field, that he at least might know.

Now, there seem to be two contrasting reactions to this general state of affairs. One is to go along with it. This reaction enters first in the field of Biblical theology. It shows its head in so-called "liberal theology". And, current trends in ecumenical theology notwithstanding, this very thing is happening. It has shown itself in places where I have been in this way: There are churches even now where preaching is directing itself to "explaining" some of the events of our Lord's life as pious attempts to delude people. The events listed are such as our Lord's Ascension, the Resurrection, and the Holy Spirit. Some of my people, and some of yours, have heard and will have heard this sort of preaching, and they will ask you about it. A working knowledge of the Biblical field is the first requisite of a pastor to answer.

The second reaction is that of so-called "fundamentalism", which is nothing of the kind. It is superficial. It uses texts as pretexts, and with smug proof-text methods, contentedly places a lid on all discussion. Actually, this is a form of rationalism, for it indicates that unless we know just HOW, even if we are talking ourselves into it, we are slipping and not devout.

To us, is it not true, the Word is a dynamic not a static thing. We are not nearly as concerned with HOW God created the world, or how long it took to do it, as we are that he did it at all, so wondrous as it is. And we shall never know anyway, nor need we. Let's face it, we are dealing with our Creator and Redeemer and Sanctifier. He cannot be confined to our reason and understanding. It would be too limiting. To this problem in the Biblical field, a pastor can best bring a vibrant faith in his Lord, and evidence of the fact that his Lord lives even today.

In order to place our thinking in an orderly fashion, we have the Systematic field, which is fairly hard, at times, to separate from the Biblical. Each is dependent upon the other. But the purpose of the systematic study of theology is to help us articulate our faith, not confound our hearers. We are to proclaim the Gospel of the Living Christ, this is our task.

The late Paul Hoh, of Philadelphia Seminary, told of attending a church where the pastor presented, as his Sunday morning message, a learned discussion of dichotomy and trichotomy. His people were farmers. After the sermon Dr. Hoh said to one of the men "That was a fine sermon". "Yes, it was," came the reply, "but what was he talking about?" Systematic theology is essential, but only in the light of making this faith in Christ a meaningful thing to people. That's what it's for.

One time a young pastor from a Reformed group told me with great pride, "We have one of the best men in the country in systematic theology at our seminary. He has an absolutely airtight system of theology." It seems to me that anything living, placed in an airtight situation, would soon suffocate. But even here you will find the wonderful people to whom we preach and with whom we live more charitable often than we are to each



other. After a sermon in which I got lost several times, while listening, I heard a group of people discussing the message, which if nothing more, served to justify our sense of mystery in that it was not very clear. They said, "He must be brilliant. Did you notice the big words? And it was so deep!" This proves that charity suffers long, and is kind.

Then again, Biblical and Systematic theology become intertwined. Several weeks ago a woman in Elgin asked me if the Lutheran Church was Evangelical. After receiving the answer that we think it most certainly it is, she told me how surprised she was to learn that, for if we knew our scriptures, we would most certainly immerse people in baptism. Here one must know the MESSAGE OF THE WHOLE OF SCRIPTURE. It means presenting to such an individual the entire story of God's endless love and power too. Here it is not in text, but an orderly presentation of the power of God. Here, too, is rationalism, although pious. For here is a denial that God can give a regenerated life because there is not intellectual awareness, but at the same time she would probably pray for God to heal a broken leg. Selfish, isn't it?

But in the whole of systematic theology, the same theme must run, "For to me to live is Christ." If that is our aim, and then to share it, we have acquired an asset in our school.

No one could deny the fact that the Lutheran Church is an historical church. Her majestic liturgies, ancient hymns and prayers, and awareness of the Communion of Saints as well as other facts evidence this. Her orders and rites have been continued with an honest attempt to show the continuity of the body of Christ. The best has been retained, and is used, with reverence. But our homage to the past, especially to individuals, has been one of commemoration, not veneration. Further, historical studies lead us to a knowledge of previous departures from the Gospel tradition. We know from these studies, for instance, that every heresy that has been forcibly suppressed in ages past has reared its head in the present. Evidence of this lies in such isms as Christian Science and Unitarian and Universalist trends in our day. It is surprising how very much the history of the past contributes to an awareness of the present.

It is with this awareness of history, that we consider a not-too-flattering part of the ministry. We must submerge ourselves and think in terms of CHURCH. Not that we shall no longer think or act thinkingly, or attempt to re-evaluate and grow in knowledge. But we have no right to an iconoclastic existence as a part of an historical body. We should, in an honest way, try to perpetuate what our church represents and believes, based on the experience of the ages. Warned against going to Wörms as dangerous to his life, Luther said, it is reported, "Although there are as many devils as tiles on the roofs, I must go. Let Martin die! Let Christ live!" It sound not too vaguely like Paul's "For to me to live is Christ, and to die is gain."

Now these three fields of study are more framework than the fourth. For in the Functional Field, what the other three are to us will evidence itself in what we do. It is a field of study in itself. It is what our people see. Its many sides and activities are yet unknown to you, but you'll find out. But it is at this very point that we find out most about how deeply this passage from Philipians has involved us.

Dr. Fry startled many of us at the Illinois Synod Convention in St. Louis

by saying something like this, "I am appalled, as I read the obituary columns in the Lutheran, at the age of our Lutheran pastors. It is positively scandalous." The point, of course, was no great sorrow that God gives us length of years, but it was, if I interpreted it correctly, a plea for more selflessness. For it is in the Functional Field that I resent the ministry being called a "Profession". It is a way of life. Everything we do in the Functional Field has a deep and significant underlying cause. *Homiletics* is not only the art of preaching. It is a throbbing desire to communicate to your beloved people how much your Lord means to you, and, you hope, to them. *Catechetics* is not a study in the motivation factors in education alone. However, if you have the opportunity, take as many educational courses from here on as you can. It is the attempt to render to immature minds and wiggling bodies eternal truths in the best way and with the most intelligent methods the world and you can offer. *Liturgics* is not the study of how to prevent ourselves from looking foolish in front of people. It is a study of how to use the tested and proven means of lifting people to the place where they can say, "I saw *also* the Lord, high and lifted up." In this department, perhaps as much as any, history enters, and so does church. Innovations and tricks to make your services more popular, without any resultant impact upon the people toward Christ, is wrong. And in *Pastoral Theology*, our relationship with people in official acts and in personal contact, comes a real test as to the validity of the passage from Paul in our lives.

It is also a most strenuous exercise to be a pastor. For in the Lutheran Church we call each other, and are called by our people, "Pastor", which is patterned after the "Good Pastor", the "Good Shepherd", and we, too, shall know our sheep, because they are His sheep, and will be known of ours.

But the besetting temptation in the ministry is laziness. It is much easier, to fish for trout instead of men. I hope sometime you will sit down in your study, for your devotional period, preparatory to sermonizing, and wake up two or three hours later, still exhausted.

"Live for self, you live in vain;  
Live for Christ, you live again;  
Live for Him, with Him you reign."

## *Address for Summer Convocation*

by DR. SIDNEY E. MEAD  
*University of Chicago*

One who participates in a Convocation service can be sure that at least for some of those present—the graduates—it is an important occasion. One would like, therefore, to help to make it for them also a memorable occasion. Realizing this I can best express my feelings tonight in the words of Increase Mather:

Both leisure and exercise of judgment are required in the due performance of a service of this nature. There are some that have more leisure, and many that have greater abilities than I have.

No doubt you will accept the truth of the first sentence, and before I have finished will be convinced that at least half of the second sentence is also

true. As sometimes in the past, however, I take courage from the thought that there may be good listening even where there is poor speaking—something that several of you who have been my students during the past three weeks have again demonstrated to my satisfaction.

It is already obvious to you that I am not going to preach a sermon. But in order that we may understand each other completely, I shall forthrightly call it a lecture. This, to my mind, makes the service ideal—that is, a lecture in the context of worship, which may be taken as symbolic of the intellectual quest in the context of a church—as it ought to be for Christians.

In a lecture I am entitled to speak of matters which I know best. Hence I have jotted down some "Thoughts on Historical Studies and the Ministry". I am using "ministry" broadly to include teachers, and indeed am not adverse to the idea—which Lutherans ought to understand—of the ministry of all believers. We are all pastors, we are all teachers. But I presume that I am speaking primarily to pastors and teachers as such—those two orders of public servants in America upon which the general hierarchy of economic values has long pressed vows of poverty, to which, if some have their way, vows of strict obedience will now be added.

The study of history, as we know it, is a youngster among the formal disciplines taught in the Schools; and Church History in the Seminaries is even younger. Yet the newcomer has certainly made a place for itself, and no respectable Seminary would be without at least one Ph.D. dutifully teaching it. But that Seminary is rare that really knows why—except in the general way that it is obviously the thing to do since everyone is doing it.

Several years ago one harassed Church Historian, Henry B. Smith, put the thing clearly:

Church History has been studied from a sort of general notion that it ought to be very useful, rather than from any lively conviction of its inherent worth.

And lacking such "lively conviction" back of it, the mere vague sense that "it ought to be very useful" has not been entirely persuasive or convincing to busy young Seminarians who probably cut what intellectual teeth they have on Henry Ford's dictum that "History is bunk". Hence every wind that blows from the Seminaries brings the sound of muttering, and even of open rebellion against the study—a muttering that is hard to answer, a rebellion that is hard to quell, where the "lively conviction" is absent.

And why is this conviction widely lacking? Precisely because, as every Church Historian must have felt or seen during some rare moment of insight, a widely prevalent conception of historiography makes history "bunk" by definition—at least to Christians. I refer of course to the conception of purely "objective", inductive, "scientific" historiography. The implied assumption of such historiography is that the truth and meaning of history are to be arrived at through a Baconian process of induction from the so-called "facts". Hence the meaning can be known only when all the "facts" are in, and since they are not all in, and are not likely to be all in during our generation, despite the efforts of thousands of Professors and their even more industrious M.A. and Ph.D. students, therefore there can be no over-all meaning to it for us. Therefore the discipline has systematically been made a well planned excursion into meaninglessness and frustration.

C. S. Lewis in *The Screwtape Letters* attacked this view with biting sarcasm. Screwtape, you will recall, is an important official in Satan's "Lowerarchy". The letters are addressed to Wormwood, a junior devil on earth, to instruct him in ways to corrupt the faith of his "patient" who is in danger of becoming a Christian. Said Screwtape,

Only the learned read old books and we have now so dealt with the learned that they are of all men the least likely to acquire wisdom by doing so. We have done this by inculcating The Historical Point of View. The Historical Point of View, put briefly, means that when a learned man is presented with any statement in an ancient author, the one question he never asks is whether it is true. He asks who influenced the ancient writer, and how far the statement is consistent with what he said in other books, and what phase in the writer's development, or in the general history of thought, it illustrates, and how it affected later writers, and how often it has been misunderstood (especially by the learned man's own colleagues) and what the general course of criticism on it has been for the last ten years and what is the "present state of the question". To regard the ancient writer as a possible source of knowledge—to anticipate that what he said could possibly modify your thoughts or your behaviour—this would be rejected as unutterably simple-minded. And since we cannot deceive the whole human race all the time, it is most important thus to cut every generation off from all others; for where learning makes a free commerce between the ages there is always the danger that the characteristic errors of one may be corrected by the characteristic truths of another. But thanks be to our Father [the devil] and the Historical Point of View, great scholars are now as little nourished by the past as the most ignorant mechanic who holds that "history is bunk".

Students in Christian Seminaries who rebelled against *this* discipline, might have had sound reasons for doing so. I am afraid, however, that in many cases they really did not know what the sound reasons were, and hence rebelled against the right thing for the wrong reasons.

The incongruity of the situation struck me soon after I began to teach. I was a historian of the historians, trained in all of the techniques of the craft, and if not the chief of sinners in this respect, it was not because I lacked zeal. It was the students, who are not always such sources of blinding light, who met me on the historians' Damascus Road and began to turn me about. They made me think about what I was doing, and pressed me to expose my assumptions and premises—which being a modest scholar I was very reluctant to do. What the students began in me, my colleagues on the faculty pushed me to complete. Not that I have arrived (I think I started too late for that) but at least I now know what some of the problems are, and I can pass them on to the students, many of whom have more ability than I have to wrestle with such things.

Incidentally, it was a great relief to me when I discovered that the *primary* duty of the teacher, at least the teacher of graduate students, is not to give the students answers, but to raise questions for them, and to raise them in such fashion that they will be uneasy and unhappy until



they try to answer them. What students really need is someone to induce them to do the thinking they can do if they try.

The thing that struck me first and most forcibly was that the implicit assumptions upon which I and many another Church Historian proceeded were very hard if not impossible to reconcile with the assumptions of the theologians in the same schools. In this *our* schools were not unusual, and it is still the case, is it not, that in many Seminaries this dichotomy between theology and history exists, and hence that an implied aim of the education is to make schizophrenics out of the students.

Now I do not mean to solve this problem in systematic fashion right now but I hope that pointing to it makes you uncomfortable. More modestly, I wish merely to suggest how we may get on to the road to its solution, and to illustrate what I mean by one very practical example.

The "scientific", inductive, or positivistic "history" endorsed by Screw-tape and a number of practicing historians is based upon two assumptions: (1), that the events of the human past can be observed by an outside, disinterested spectator just as the events of nature can be; (2), that meaning emerges when these events are placed in chronological order. In this sense "the facts speak for themselves". These two assumptions reflect the emergence of this conception of "history" at the time when history as a discipline in the schools was fighting to become respectable, and academic respectability was gained by being scientific, and being scientific meant to adopt the views and methods of the natural sciences. It quite effectively ruled humanness out of human history.

The corrective begins when one grasps clearly and firmly the obvious fact that the subject-matter of history is the actions of *human* beings, and recognizes that while human beings are in part of nature, yet they are not mere "natural" phenomena. Next, one recognizes that the historian, who is a human being, cannot observe the human past as an outside spectator, for the simple reason that he lives and moves and has his being within the stream of the history itself. He can no more step outside that stream and look back at it than the fish can climb out into the air and contemplate with superior fishy stare the antics of his fellows.

Hence the beginning of wisdom in these matters is the realization that the study of history is always the study of one's self—a study, that is, of what one is and how he came to be so. A human being is the repository of all his past, and increasing knowledge of his past *is* increasing knowledge of himself.

And increasing knowledge of one's self, in this historical sense, is one source of human freedom. We are, as Theodore Parker said, about as bound by our past as we are ignorant of it; that is, so long as we are ignorant of the origin of our prejudices and biases they easily assume for us the character of obvious laws of the Universe. Hence they operate in us to make us slaves—slaves of the tradition that formed us—bound to and by our heritage. But knowledge of the tradition that has shaped one places one in a position of self-conscious relationship to it, and forces upon one the necessity to make a decision regarding it. Only one with such knowledge and insight is in a position in relationship to his heritage to try all things in order to cling to that which is good.

Historical knowledge thus understood can be very practical and useful. For what can be more useful in the give and take of everyday life—or in the more rugged skirmishing of ecclesiastical politics—than to be able to distinguish between your fellow man speaking as a self-conscious and responsible human being, and perhaps the same man speaking directly, albeit unconsciously, out of the heritage that formed him? In the one case you know that you are talking to and contending with a live individual, a person; in the other case you realize that you are contending with a living tradition speaking through an unconscious individual.

But more broadly, the pressing human problems are always of the nature of "what to do, and how to do it". And what any men in any position, at any time, on any level, think they ought to do depends upon a decision regarding the nature of the situation in which they find themselves. Lincoln was right—definition of "what to do and how to do it" rests upon a decision regarding "where we are and whither we are tending."

Here is an epitome of the nature and purpose of historical studies which more and more historians are accepting. Carl Becker, for example, suggested that the "natural function of history" is to enable us to judge what we are doing "in the light of what we have done and what we hope to do". Ralph Barton Perry stated it in terms of the appropriation of a tradition, and a relating of one's self to it in such a way that his life may count in its preservation—"to conceive the thought of the past as truly as possible, and to connect it with the future through present analysis and appraisal". History, in brief, is an analysis of the past in order that we may understand the present and guide our conduct into the future.

Now we may illustrate some of the implications of this conception of history by turning our attention to one basic problem of the present. It is common today to interpret the change and movement of the past four centuries as the "secularization" of western culture which in the beginning was "Christian". The process of "secularization" is clear to those who identify God's redemptive work in the world with the church as a sociological institution. Starting thus, one can of course trace the progressive loss by this church of the actual, tangible, physical, coercive control of the culture which it once enjoyed.

To the Protestant, however, the problem is at once more subtle and more complex. For him "secularization" is not rebellion against an institution, rather,

The secular life and spirit is that which is lived with values and perspectives which have no reference to an ultimate and holy source of life. "Secularization" is thus a leaving of God out of the picture. And in doing this western man is not merely rebelling against a holy institution, he is forgetting his true antecedents, his true self. And there can be no health in him so long as he fails or refuses to recognize and come to terms with himself.

But western man in one sense, is basically and incurably "Christian". In what sense is suggested by John Baillie in his little book, *What Is Christian Civilization?* In discussing the sense in which western civilization can be called "Christian", Baillie holds that it is Christian in the sense that its conception of its basic ends or goals is an inheritance from the Christian

tradition, despite the fact that this is a largely forgotten and lost to view. Of course much of present-day Christianity in the denominations is "Christian" only in the same sense. Hence as James H. Nichols has put it, "The community of Christians is in this modern situation in part anonymous and only half-consciously Christian".

This is to say that the so-called "secularized" man of today, inside or outside of a church, is really indebted to the Christian tradition for the insights regarding human nature and destiny upon which he builds his structure of hope and aspiration, but that he is largely unaware of his indebtedness. He is typified by the woman overheard as she looked into a department store window just before Christmas at the manger scene there set up—"Just look at that, the churches are trying to horn in on Christmas!"

I agree with Baillie's picture of the underlying Christianness of our civilization, and I conclude that even the "secularized" man in it is more Christian than he knows. It is our task as evangelists to make him conscious of this. We begin with the historical insight that, in part, "secularized" man fails to realize his essential Christian-ness because the churches have permitted him to lose his sense of continuity with his Christian past. At best his Christianity has become immediate and routine. This is what Baillie refers to as the "disseverance" of the Christian conscience of the west "from its original setting of belief and its original nourishment of worship". Why and how this happened is the long, long story of the eighteenth, nineteenth, and twentieth centuries, when the recalcitrant, pietistic, anti-intellectualism of the churches, their subjectivistic concentration, their reluctance to deal realistically with the pressing social problems or the intellectual problems of the modern world, their substitution of bickering for contention for the truth, lost to them the interest and respect of many people.

But whatever the causes, most of us would agree with Dean Willard Sperry, that

There can have been few times in our era when the continuity of the Christian tradition as a cultural fact has worn as thin as is the case today, or when the vital succession is as seriously impaired.

This situation, to my mind, suggests one of the important tasks confronting the historian of Christianity, whether amateur or professional, at the present time. Believing that one just isn't a complete, self-conscious man in America, for example, until and unless one comes to terms with the Christian part of one's being, the historian of Christianity can try to so interpret and tell the story of the Christian past that to the "secularized" mind of the present it will bring such awareness. Thus only can the "secularized" man's sense of continuity with that past be restored. Thus only can he be convinced that in the broad sense he is essentially Christian.

And our attitude as self-conscious Christians, far from being one of ingratiating submission to "scientism", might better be that of the Episcopal clergyman who was sent to one of that denomination's Hospitals as a Chaplain. Almost the first Doctor he encountered asked, "What are you doing here?" "I", replied the Chaplain with the right spirit if not with entire accuracy, "was sent here by the Christian Church which invented Hospitals in the first place, founded this one, and is still supporting it. Since

you are living off that Church in more ways than you know, I am here to ask just what *you* are doing here!"

He could as well have said—"I am here to teach you a little Church History as it ought to be taught".

And finally, students, and graduates—go back to your parishes and schools, and go ye and do likewise.

## *Book Reviews*

THE GOSPEL ACCORDING TO ST. MARK, by V. Taylor. London, 1952.  
xx + 696 pages.

This commentary is not an ordinary one, such as those produced and reproduced after certain intervals. This critical work is a fruit of the labors of ten years and a careful reader gets an idea of how much learning, labor, and love have been put into the thoroughgoing preparatory work, poured into the introduction and detached notes on which the commentary rests.

Full use is made of critical textual, linguistic, literary, historical and source investigations. But the most original contribution appears in his source-analysis. Taylor abandons the attempts to recover an Ur-Markus but starts from small pericopes and subjects them to a detailed literary critical analysis in order to answer the question as to how far the homiletical, cathetical and polemic interests of the early church were involved in the creation of the Gospel tradition.

Some of his conclusions must be briefly noted. On the one hand, John Mark was the author who compiled the Gospel in Rome about 65-70. He also holds that Peter's information constitutes an important element in the composition. Concerning the historical value of this Gospel, he says that it is "a writing of first-rate historical importance". But on the other hand, many a saying and episode cannot withstand the scrutiny. For instance, man's insistence on the Kingdom of God as futuristic, and its apocalyptic character which colors the second return of the Lord, reflects the sentiments in the early church, not the thought of the Master who saw the realization of this Kingdom in his ministry. Also many an element in the composition does not survive a critical vivisection. This is a part in which not everyone will follow him all the way, although the critic's subjectivism may not be better than that which will be reproached to Taylor.

This important work will be used by those who have an appreciation for the honest wrestling with the endlessly important problems intimately connected with the understanding of the New Testament. Its erudition is fascinating, it is as stimulating as it is provocative. And it gives a much needed lesson which deserves to be underlined. "No greater disservice to the study of the Gospel can be done than by a neglect of literary and historical criticism and of linguistic and textual studies in the supposed interests of theology. It is incredible folly to suppose that the day of the critical commentary is past, or that in a busy age students for the ministry may be



spared the necessity of acquiring a sound knowledge of New Testament Greek. Such a policy is against the true interests of theology, and can only result in a new Gnosticism . . .”.

EARLY CHRISTIAN WORSHIP, by *Oscar Cullmann*. Translation of his *UR-CHRISTENTUM UND GOTTESDIENST* (Zurich, 1950), by A. S. Todd and J. B. Torrance. Henry Regnery Company, Chicago, 1953. Paper, 119 pp.

Here is a book of primary importance to American students, because of the class to which it belongs. It is a study of Christian worship at its sources in the first and second centuries, by a Protestant scholar of the first rank, who is not a liturgiologist, but a worker in the field of New Testament and Biblical Theology. There are all too few such books in English. First class studies of early liturgy have been made only by Catholics, Greek, Roman, and Anglican. Protestant studies have been limited in outlook by their blindness to the importance of liturgy for the interpretation of the New Testament and early Christian literature.

Since Spring, 1953, two other books in this class have been announced, and ordered, but unfortunately have not yet been actually published. Their contents in general are known, for they are both translations. They are as important as Cullman's book. Hans Lietzmann's *MESSE UND HERRENTAFEL* (Bonn, 1926) has been translated by H. G. Reeve, and announced by Macmillan of London, under the title *MASS AND LORD'S SUPPER*. Joachim Jeremias' *ABENDMAHLSWORTE JESU* has been translated by A. Ehrhardt, and announced by E. J. Brill of Leiden, the Netherlands, under the title *THE EUCHARISTIC WORDS OF JESUS*. May they come soon!

Cullman's monograph treats first, in Part I, "The Basic Characteristics of the Early Christian Service of Worship," as shown especially in Acts, Luke, I Corinthians and other Epistles, the Book of Revelation, the Didache, Justin's First Apology, the Pliny's Letter to Trajan. This reviewer feels sure that not all Cullman's minor conclusions will stand. He minimizes the formal continuum from Judaism, for emphasis on Christian uniqueness, to such an extent as sometimes to suggest a quite false picture of liturgical creation out of nothing. There are other weaknesses also in his general description of early worship.

But what can one demand in a monograph? His major conclusion is one of transcendent value to Protestants, for it shows us what Reality in worship rests on, since for us it cannot rest on a churchly hierarchy. The worship of the apostolic Church, he says, was in all its parts the "building up" of the assembled body of the risen Christ. He is present and acts in this worship, supremely in the Communion, but also in every other part of the service, to build up His body. The Holy Spirit is present and acts there. "In Christianity the Spirit is the future which in virtue of the past actualizes itself in the present" (p. 36). By the Holy Spirit, the final eternal fulfillment which is promised, and the past events in Jesus' life on which it is based, meet together in the moment of worship in the presence of the risen Christ.

In Part II, the major portion of his work, Cullman carries through an interpretation of the Gospel of John in the light of the above principle.

"Our aim . . . is to submit the proof that there can be traced in the Gospel of John a distinct line of thought connecting with the service of worship . . . to show how the Gospel of John regards it as one of its chief concerns to set forth the connection between the contemporary Christian worship and the historical life of Jesus . . . We shall show that this is a particular aspect of the entire perspective in which John's Gospel places the account of the incarnate Logos," etc.

It would take many words to do justice to the argument or demonstration that follows. Every serious student must read it for himself. This reviewer is not an unprejudiced judge, and ought in fairness to disqualify himself. Something very like this point of view, though far less clearly defined, has been forced on him independently by his studies, not only with reference to the Gospel of John, but also with respect to the whole of the New Testament.

PETRUS. JUENGER-APOSTEL-MARTYR, by O. Cullmann. Zurich, 1952. 282 pages.

Cullmann's name guarantees that this book belongs to the most important studies in the New Testament field. It is comprised of an historical and a theological part. The historical section deals with Peter as disciple, apostle and martyr. Peter's authority as the apostle must be understood in the light of Joh.21:1, I Cor. 15:5 and Luke 24:3, based on a revelation of the risen Lord. To this even his theological insight may be accounted, being the first to grasp the stormy nature of Christ's death (Acts 3:4). Peter's last days and his martyrdom are beset with intricate problems unfolded by Cullmann in a lengthy treatment which weighs the value of all the historical, literary, liturgical and archaeological data. Although Cullmann is sceptical of the trustworthiness of many a source ordinarily accepted, he concludes that in his later years Peter did come to Rome, and that it is highly probably he was martyred there. Cullmann doubts that his tomb lies under St. Peter's Church. Indeed, as is already known from the official publications, during the last excavations a *tropaion* (monument) was discovered below the *confessio*, but under this *tropaion* was an empty space surrounded by several tombs. The earliest is certainly pagan, a sacrophagus which has a hole in its lid, connected with a pipe, which according to the pagan custom, was used in order to pour wine, milk and other liquid on the corpse. Thus the puzzle has become even greater after the excavations. Being confronted with this evidence, Cullmann proposes a new solution to the old problem. He holds that in the mass of slaughter the body could not have been recognized and the *tropaion* was erected late in the second century near the place of execution. And still later this *tropaion* was assumed to be the place of Peter's burial.

The second part of his book is theological, mainly devoted to the words in Matt. 16:17-19. Cullmann accepts the passage as authentic, but he believes that its present context is wrong, and suggests a better context in connection with the Lord's Supper. It is also interesting to note that he holds that not Peter's faith is the 'rock' as usually interpreted by the Protestant students but Peter in person is the rock, the most important among the apostles in 'rockiness' a new era of salvation.

Every one who is interested in the New Testament history, theology and exegesis as well as in the history of the early Church, is grateful for this wealth of knowledge and information unfolded by a masterly hand.

REPORT FROM CHRISTIAN EUROPE, by *Stewart Winfield Herman*. Friendship Press, New York, 1953. 199 pages.

Lutherans in America know that Stewart Herman understands Europe. His book "*Its Your Souls We Want*" opened their eyes to the plight of the church in Hitler's Germany. After the war, as director of the Lutheran World Federation Service to Refugees, he aroused the admiration of American Lutherans because of the soundness of the plans he used to assist tens of thousands of dispossessed people to find new homes. On the eve of a new assignment for the Church in Latin America comes his *Report From Christian Europe*.

The book is fascinatingly written and shows keen insight into the European situation. Even one somewhat familiar with the problems finds explanations of situations which to an American are puzzling. The book is not a rehash of history and statistics but grapples with five major issues: the need for a new society, the necessity for a revision of state-church relations, the place of Roman Catholicism, Christian faith in mortal combat with communism, and the struggle for peace, particularly the part played by Germany in that struggle. The reviewer is tempted to discuss the five major issues raised in his concluding chapter, "The Abrahamic Adventure", but the reader will do well to study the chapter for himself.

AFRICANS ON SAFARI, by *Leslie C. Sayre*. Friendship Press, New York, 1952. 162 pages.

The "safari" referred to in this little book is the journey through life. In the book are related the biographies of four African Christians whose life stories present in personalized form some of Africa's deepest problems.

This is one of three studies of Africa made by the Joint Commission on Missionary Education. "*African Heritage*", by Emory Ross, also reviewed here, gives the authoritative factual material. "*This Is Africa*" by S. Franklin Mack, presents a visual approach.

"*Africans on Safari*" attempts to make Africa live as the tales of these native Christians unfold. There is a loosely woven plot centering about a retired pastor from Michigan who goes to Africa to visit his two sons. As he learns about Africa, so too does the reader. The plot is negligible and often inane, but serves as a means to present a picture of indigenous African life.

AFRICAN HERITAGE, by *Emory Ross*. Friendship Press, New York, 1952. 145 pages.

African Heritage is an analytical study of the conflicts and drives struggling with one another in the great continent of Africa. Christianity, as one of the three great organized forces, is waging a mighty battle with primitive animist communalism and with the Stalin brand of communism. Author Emory Ross, for 40 years a missionary in Africa and a recognized

authority on African affairs, gives a penetrating analysis of what is going on in Africa today and how its millions are reacting to these forces hammering at them. He points out and studies the major areas of life which are being affected, among them human rights, land ownership and use, family life, urban life, education. The old Communalism is woven into the warp and woof of Africa; on the other hand communism is new and its promises sound good; Christianity has been in Africa a long time—it must both promise and produce. Which shall win Africa is the unanswered question.

COMMUNION THROUGH PREACHING, by *Henry Sloane Coffin*. Charles Scribner's Sons, New York, 1952. 124 pages.

The theme of this significant little book is taken from the ordination service in the Book of Common Prayer, "Be thou a faithful dispenser of the Word of God and of his holy Sacraments." It is Coffin's premise that both Word and Sacraments mediate God's communion with His people; that in the preached Word, "He is both speaker and message."

The book consists of four lectures delivered at Seabury-Western Theological Seminary on the George Craig Stewart Foundation. Since some Episcopal friends of his had lamented that there was a waning interest in preaching among younger clergy, Coffin chose to stress the necessity of vibrant, Biblical preaching, based upon sound Biblical scholarship and relevant to today's needs. Too much modern preaching, the author points out, deals with social themes, covers too much territory, and says nothing to guide people to any specified endeavor. Congregations are bored by such useless preaching.

Real Biblical preaching, however, exalts God in Christ that He may enter into personal fellowship with those in the congregation. Thus the Gospel captures imagination, feeling and mind. God becomes manifest.

This book becomes more significant because it comes from one who has been pastor, preacher, professor, Seminary president. Through preaching, through intensive pastoral activity including over a thousand pastoral calls a year, through reaching the neighborhood, he transformed Madison Avenue Presbyterian Church, New York City, from a most ordinary to one of America's greatest Protestant churches. As president of Union Theological Seminary he influenced many men who today in their prime are leaders of the Church. This book is the fruitage of much experience.

GOD WHO ACTS, by *G. E. Wright*. Henry Regnery Company, Chicago, 1952.

This monograph of little more than 100 pages is another contribution by the professor at McCormick Theological Seminary to the discussion about the proper definition of Biblical Theology. The chief premise asserts that a logical organization of biblical teachings cannot be the primary concern of the biblical theologian. Instead, the Bible is so dominated by interest in the historical events in which God reveals Himself that the theologian's chief task becomes a matter of confessing faith in God's action. In the course of this rather academic argument, biblical teachings are clarified in such a way as to make the little book valuable for any Christian reader.



## TEXTS FOR WEEK DAY SCHOOL

JESUS, OUR FRIEND, *Marion Poppen Athy*;

I WANT TO KNOW, *Reba Shue Alexander*;

LUTHER AND THE REFORMATION, *Reginald W. Dietz*. Muhlenberg Press, Philadelphia, Pa., 1953.

Three new texts and teacher's guides have been added to the week day series for the church school supplying materials for the second, fourth and eighth grades respectively. In addition there are work books for the second and fourth grades. These texts together with those published last year take away the chief obstacle to inaugurating week day church schools which until recently had been, "There are no acceptable texts."

Upon first glance it would seem that *Jesus, Our Friend*, the second grade book, is far beyond the reading ability of second graders. And so it is. It is more within the range of fourth grade. But nowhere in the leader's guide does Marion Athy indicate that the pupils are to read the book alone. It is always the teacher who is reading to them. *Using the Readers* is only one activity among ever so many suggested throughout the guide in providing an adequate environment for learning. This course is one of four in the week day series that deals with the life of Jesus.

The sixth grade text is aimed directly at the reading ability of the fifth or sixth grader. Each work book provides a list of activities from which the group can select several of greater interest. Material for the first semester deals with What it Means to be a Christian—what the Christian is, believes, does. The second semester includes a Christian personality course at the sixth grade level. The pupil's reading book abounds with life situations and life problems that should stimulate interest and discussion. Throughout the reading book and work book the pupil is directed repeatedly to selected Biblical passages sufficient to make this a very teachable, practical, and enriching course.

*Luther and the Reformation* will be more difficult for eighth graders than at first apparent. Eighth graders have difficulty enough with American history. But here comes a historical field with names and a vocabulary foreign to most of them. The writer has supplied a vocabulary list under *Difficult Words*. However, the reading will be more for older junior high students or high school.

Fortunately Pastor Deitz is aware of this as is indicated in the leader's guide. He recognizes that history for intermediates is more than a reading course. It demands good teaching. Over 30 specific activities are suggested that indicate the author's understanding of the needs of the pupils as well as his ability in handling the subject matter. With the employment of only a few of these activities the book can be usable for eighth graders. Without these it will be difficult. It has also great potentiality as a post-confirmation course.

WHERE'ER THE SUN, by *Samuel H. Moffett*. Friendship Press, New York, 1953. 121 pages.

Literally, the sun never sets on missions of the Christian Church. "Where'er The Sun" is a little volume, extremely readable, which takes the reader on a journey to lands touched by the hand of Christ through Protestant

mission activity. The author, Dr. Samuel Moffett, who will shortly be going to Korea under the Board of Foreign Missions of the Presbyterian Church, uses a series of startlingly dramatic incidents in the daily lives of individuals in India, Thailand, China, Japan, Africa, Latin America, and other far parts of the world to point up the world-wide mission within the grasp of protestantism today. For the first time in history there is a world-wide protestant church, with many groups entirely directed by their own members.

For a panoramic view of world protestant missions and an appreciation of the outreach of the protestant church in story form, this volume can be well recommended. It is excellent material for mission study groups, thumb nail mission talks in Church Schools, and for use in young peoples' groups.

GREAT IS THE COMPANY, by Violet Wood. Friendship Press, New York, 1953, 167 pages.

"Great Is The company of those who labored to record the Word of God. Equally great has been the company of men and women who has preserved and translated the Bible from its first appearance to the present day." These are the heroes of Miss Wood's story: Jerome, Wyclif, Luther who broke the barriers of language; Tyndale who died for the Book; Eliot and others who gave the Book to the Indians. Then there are Bingham, father and son, who took the Book to the Gilbert Island peoples. Judson in Burma, who lived to see his Burmese translation of the Book transform the lives of a generation of Burmans, and many others whose lives and works are encompassed in the romance of the Bible. All of the stories point up the tremendous power inherent in the Bible, power to transform tribes, nations and individuals.

*Great Is The Company* is a revised edition of an earlier work and now includes a chapter on the origin and development of the Revised Standard Version. This new version weaves into the romance of the Bible new threads telling of strange manuscripts found in an antique dealer's shop in Cairo, and treasure discovered in a cave near the Dead Sea.

Throughout Miss Wood has taken the facts, and with an easy style and story teller's enthusiasm (she is a professional journalist), has created a lively romance.

Lay leaders in organizations, church school teachers and pastors will find the book not only entertaining reading but colorful source material for talks and programs.

## *Book Review Briefs*

THE SERVANT—MESSIAH, by *T. W. Manson*. Cambridge University Press, 1953.

A brief study (6 lectures) by an established and extremely provocative New Testament scholar of the public ministry of Jesus, to the end that the congruences and differences between Jewish Messianic expectations and Jesus' ministry might be clearly exhibited.

---

SOURCES OF MASS ATHEISM IN RUSSIA, by *E. T. Weiant*.

A privately printed dissertation submitted to the Faculty of Philosophy and History at the University of Basel in 1950. This thesis accurately traces out the germs of 20th C. Soviet assertions as these may be seen maturing in such 19th C. figures as Belinsky, Bakunin, and Herzen. A very valuable study for all students of the contemporaneous Russian situation. This book may be obtained from the author at Newark, Ohio.

---

THE MIRACLE-STORIES OF THE GOSPELS, by *Alan Richardson*. S.C.M. Press, London, 1952.

A brief, readable, and highly useful condensation of the contemporary understanding of the purpose, place and proper interpretation of the miracle stories,—as this understanding has been transformed and matured since 1900.

---

A SHORT HISTORY OF THE EPISCOPAL CHURCH IN SCOTLAND, by *F. Goldie*. S.P.C.K., London, 1951.

A brief, usefully documented series of chapters about a group of Christian believers whose history is full of hardship, and strange political involvements, etc., whose present influence within Scottish Christendom is significant and apparently growing.

---

RELIGION AND THE DECLINE OF CAPITALISM, by *Canon V. A. Demont*. Scribners, 1952.

A broad and very important discussion of the process by which economic activities have ceased to be regarded as autonomous,—a description of the great reversal of all the tendencies which made for the independence of economic activities from the total demands of society and from ethics, and an inquiry into the meaning of this revolution for the task of the church.

---

A STUDY IN ST. MARK, by *Austin Farrer*. Oxford University Press, 1952.

Not a commentary, but a close examination of the gospel from the point of view of the author's conviction that a series of leading and shaping images and symbols carefully worked out determine the inward structure of this

gospel and its theological message. His interpretation is a responsible contradiction of the processes of gospel formation presently so celebrated by the works of the form-critics.

---

J. S. BACH, *HERITAGE AND OBLIGATION*, by *Paul Hindemith*. Yale University Press, 1952.

The profundity and sharpness of vision, the sensitivity and comprehension that mark this fine artist's discussion of the huge artistic accomplishment of his master is a welcome foil to the flood of enthusiastic but shallow discussions which constantly greet us.

---

LANGUAGE, TRUTH AND LOGIC, by *A. V. Ayers*. Dover, 1950.

The best brief introduction for the student who wishes to know what logical positivism is all about, why it operates as it does, and what it hopes to do for man's thinking.

---

HISTORY OF CHRISTIANITY, by *K. Latourette*. Harper, 1953.

A huge 1-volume reference work; its important advantages over Walker's work of a generation ago: (1) it is written from the perspective of world-wide history, not simply of western Christendom, (2) it conscientiously concentrates on modern days, which after all we need to understand best.

---

LUTHER'S PROGRESS TO THE DIET OF WORMS, by *Gordon Rupp*. Seabury, 1951.

One of the best short introduction to Luther. The author is England's foremost Luther scholar. (His major work on Luther's theology, *The Righteousness of God*, has been announced, but is not yet available.)

---

GOD HIDDEN AND REVEALED, by *J. Dillenberger*. Muhlenberg, 1953.

A serious study of Luther's conception of revelation in Christ.

---

KNOWLEDGE OF GOD IN CALVIN'S THEOLOGY, by *E. Dowey*. Columbia, 1952.

An excellent work which all serious Lutheran students should read.

---

ZWINGLI & BULLINGER, *G. Bromiley*, ed. Westminster, 1953.

One of the first volumes of an important new series, Library of Christian Classics; watch for further volumes on English translations from antiquity, Middle Ages, Luther, and other reformers.



PURITAN HERITAGE, by *G. Stephenson*. Macmillan, 1952.

A misleading title, but a good account of American Protestant activism.

---

UNFINISHED REFORMATION, by *C. Morrison*. Harper, 1953.

Militant critique of American Protestant divisiveness; an excellent basis for a discussion, which may generate light as well as heat.

---

MISSIONS UNDER THE CROSS, by *N. Goodall*, ed. Friendship Press, 1953.

A good little book on Missions.

---

Three little books on Ecumenicity:

QUEST FOR CHRISTIAN UNITY, by *R. Bilheimer*. Association, 1953.

A sketch of the present situation in ecumenicity.

---

ONE CHRIST, ONE WORLD, ONE CHURCH, by *N. Hope*. Church History Society, 1953.

A sketch of the history of the ecumenicity movement.

---

THAT THEY MAY HAVE LIFE, by *D. Niles*. Harper, 1951.

A theological sketch on ecumenicity by a Ceylonese leader.



## GIFTS AND BEQUESTS

To serve the Seminary is to serve the church—the church of today and tomorrow. For it is our seminaries which guarantee to us a leadership vital to the task.

A gift to the Seminary is at one and the same time a gift for foreign missions, for home missions, for evangelism, for education, and for institutions of mercy. None of these could exist in the church without our seminaries to provide men to do the job.

Gifts, whether in small or large amounts, may be designated for such specific purposes as the donor may care to stipulate. Among these are the Chapel Fund, Library Fund, Dormitory Furnishings, Endowment Fund, Books, Student Aid Fund, Maintenance, or Special Gifts.

## FORM OF BEQUEST

I hereby give and bequeath to "The Theological Seminary of the Evangelical Lutheran Church of Chicago, Illinois", the sum of \_\_\_\_\_ Dollars, (or that certain parcel and tract of land, etc.) to be applied by the Directors to the purpose of said Seminary.



## SEMINARY DIRECTORY

|                                                    |   |                  |
|----------------------------------------------------|---|------------------|
| Seminary Office, 1644 S. Eleventh Avenue           | } | FI llmore 4-4200 |
| President's Office                                 |   | or               |
| Assistant to the President, Mr. Alfred Pfenner     |   | FI llmore 4-4201 |
| Administrative Secretary, Mrs. Alice Bett          |   |                  |
| Secretary to the President, Mrs. Blanche Wasmer    |   |                  |
| Librarian, Miss Alice Dagan                        |   | FI llmore 4-9690 |
| East Dormitory (Mabel Cummings Lindop Memorial)    |   | FI llmore 3-9562 |
| West Dormitory (Charles Sidney Passavant Memorial) |   | FI llmore 3-9561 |
| Weidner-Kuhns House                                |   | FI llmore 3-3062 |
| Dormitory, 1624 South Eleventh Ave.                |   | FI llmore 4-9322 |
| Dormitory, 1630 South Eleventh Ave.                |   | FI llmore 3-3666 |
| Off-Campus House, 1912 S. Eighth Ave.              |   | FI llmore 4-1927 |
| Caretaker, Mr. Charles P. Cousler                  |   | FI llmore 3-5475 |
| Dietician, Mr. Henry Pendergast                    |   | FI llmore 4-8466 |
| Off-Campus House, 1033 S. 10th, Mr. Philip Snobeck |   | FI llmore 4-0632 |
| Off-Campus House, 1114 S. 3rd Ave.                 |   |                  |
| Rev. Harvey Currens, Rev. Gerald Currens           |   | FI llmore 5-0137 |
| Mr. Owen Gramps, Rev. Herbert Kleiner              |   | FI llmore 4-6336 |
| Mr. Royce Scherf                                   |   | FI llmore 4-7526 |

\* \* \*

|                                            |                          |
|--------------------------------------------|--------------------------|
| President: Dr. Armin G. Weng               | Office, FI llmore 4-4200 |
|                                            | FI llmore 4-4201         |
| Residence: 800 S. Clifton Ave., Park Ridge | TA lcott 3-2003          |

### Faculty members:

|                                                 |                  |
|-------------------------------------------------|------------------|
| Professor H. Grady Davis, 1612 S. 13th Ave.     | FI llmore 3-4993 |
| Professor Robert H. Fischer, 1612 S. 11th Ave.  | FI llmore 4-4654 |
| Professor Donald F. Irvin, 1618 S. 11th Ave.    | FI llmore 4-7170 |
| Professor Robert J. Marshall, 1617 S. 10th Ave. | FI llmore 3-9195 |
| Professor Joseph Sittler, 1606 S. 11th Ave.     | FI llmore 3-3039 |
| Professor Arthur Vööbus, 1607 S. 10th Ave.      | FI llmore 4-0249 |

\* \* \*

### President of the Alumni Association:

The Rev. Glenn G. Gilbert, 628 Duane St., Glen Ellyn, Ill.    Glen Ellyn 2343

### President of the Seminary Guild:

Mrs. Albert Nyland, 1113 W. 104th St.,  
Chicago 43, Ill.

CE darcrest 3-1684